This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.

+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.

+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.

+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`

LELAND·STANFORD·JVNIOR·VNIVERSITY

THE
MONTHLY REVIEW;
OR
LITERARY JOURNAL,
ENLARGED:

From SEPTEMBER to DECEMBER, *inclusive.*

M,DCCC,X.

With an APPENDIX.

Τιμιώτατα μὲν καὶ πρῶτα περὶ τὴν ψυχὴν ἀγαθά. PLATO.

VOLUME LXIII.

LONDON:
Sold by BECKET and PORTER, Booksellers, in Pall Mall.
M,DCCC,X.

240156

Strahan and Preston,
Printers-Street London.

TABLE

OF THE

TITLES, AUTHORS' NAMES, &c. of the Publications reviewed in this Volume.

N. B. For REMARKABLE PASSAGES in the *Criticisms* and *Extracts*, see the INDEX, at the End of the Volume.

☞ For the Names, also, of the Authors of new Dissertations, or other curious Papers, published in the MEMOIRS and TRANSACTIONS of the Scientific ACADEMIES at Home or on the Continent, and also for the Titles of those Dissertations, &c. of which Accounts are given in the Review, — see the *Index*, printed at the End of each Volume.

A

ABRIDGMENT of Tucker's Light of Nature, Page 326
Acceptance, a Novel, 209
Action, Capillary, See *La Place*.
Adventures of Robert Drury, 110
Æschylus, new Edition of, 262
Algebra, Problems in, 401
America, Observations on the Conduct of France towards, 105
Analysis of our Money-Situation, 436
Anecdotes of Literature, &c., Vols. III. and IV., 1
Anglo-Saxon Literature, Lectures on, 76
Anne of Brittanny, 210
Anonymiana, 302
Anonymous Works, Dictionary of, 462
Antients, Genius of, 501

B

Balbernie's Miscellaneous Observations, 436
Baldwin's History of Rome, 206
Bank-Notes, and Country-Banks, Tracts relative to, 174. 408. 435, 436
Baptists, Narrative of Proceedings among, 207
Barbier's Dictionary of Anonymous Works, 462
Batcheler's Orthöepical Analysis of the English Language, 331
Baxter's Illustrations of Costume, 438

CONTENTS.

Beloe's Anecdotes of Literature, &c., Vols. III. and IV., 1
Bernard's (Sir Thomas) New School, 99
Bertholet, Mademoiselle — *Soirées d'Automne*, 101
Bicheno's Sermon on War, 448
Black-Rock House, 102
Blair's Prostitutes reclaimed, 218
Bonaparte, See *Goldsmith*.
Bowles and Chalmers — Supplement to Pope's Works, 50
Bradford's Sketches in Por
Bradshaw's (Mrs.) Ferdina della,
Bristow's (Mrs.) Maniac,
Bullion, Tracts relative to 4
Burdon on the Privileges of Commons,
Butler's (Sam.) Edition of
——'s (Charles) *Horæ J*... *secivæ*, 445
Buxton on a regulated Temperature, 213
Byerley's Translation of Machiavel's Prince, 312

C

Cabinet of Bonaparte, secret History of, 330
Calendar of Flora, 205
Capillary Action, Examination of La Place on, 309
Carew's poetical Works, Selection from, 74
Chalmers, See *Bowles*.
Cheltenham, Waters, See *Jameson*.
Chemical Philosophy, Rudiments of, 212
Chemistry, Rudiments of, *ib.*
Chisholm's Letter to Haygarth, 87
Christian Unitarianism vindicated, 442
Christie on Etruscan Vases, *concluded*, 63
Clarke's Voyages and Travels in America, 328
Coatham, Trip to, 483
Combes Dounous's Essay on Plato, *concluded*, 469
Commons, House of, on the Privileges of, 216
Constance de Castile, a Poem, 145
Cornwall, Tour through, 136
Corpulence, Remarks on, 321
⁂ *Correspondence with the Reviewers*, 112. 224. 336. 448
Costume, Illustrations of, 438
Cowper, Tribute to the Memory of, 95
Cow-pox, cheap Tract on, 321
Crosfield's Calendar of Flora, 205
Currency, National, Tracts relative to, 174. 408. 435
Curwen's Hints on feeding Stock, 272
Daniel on Rural Sports, 191
Daughters of Isenberg, 102
De Acton's Discarded Daughter, 209
Deaf and Dumb, Instruction of, 129
Defence of Out-posts, 319
's Treatise on Geology, 493
u per Britanniam civico, 48
Existence of, Essay on, 439
See *Extracts*.
ry, Scotch, 11
— of anonymous Works, 462
d Daughter, 209
, a Poem; 315
, See *Combes*.
nd and Walpole,—Herculanensia, 225
Robert, Adventures of, 110
ane Theatre, See *Jackson*.

E

Eaton on Baptist Proceedings, 207
Education, See *Principle*.
Enfield's Compendium of the Laws, 111
English Language, See *Batchelor*.
Entomological Society, Transactions of, 31
Evans on general Redemption, 219
Eugene, Prince, Memoirs of, 532
Evil, Moral, See *Parry*.
Examination of La Place on Capillary Action, 309
Exposé of the System of Town and Country banks, 174
Extracts from the Diary of a Lover of Literature, 152

F

Family of Santraile, 109
Faulkner on a Hospital for Officers, 322
Fenwick's (Mrs.) Lessons for Children, 434
Ferdinand and Ordella, 217
Fever, Observations on, 434
Flora, Calendar of, 205
France, Conduct of towards America, Observations on, 105
——, History of, 433

France, antient, Travels in, 483
——, Literary View of, 514
Francis, Sir P., on the Abundance of Paper, 174
Fuci, See *Turner*.

G

Gass's Journal of Voyages and Travels, 328
Gems of the Antients, 501
Geography for Schools, 434
Geology, Treatise on, 493
Geramb, Baron Von—*Lettre au Comte Moira*, 108
Girdlestone's Translation of Pindar, 36
Gladiator, dying, Statue of, a Poem, 97
Goldsmith on the Conduct of France towards America, 105
——'s Secret History of the Cabinet of Bonaparte, 330
Government, on the Origin of, 341
Graham's Essay on Ossian, 337
Grandmaison's Classical Descriptions of Love, translated, 211
Grant, See *Vaux*.
Great Britain's Jubilee Monitor, 442
Greig's World displayed, 207
Grenfell's Defence of Bank-notes, 174
Grenville, Lord, Letter to, 436
Grey, Earl, Observations on his Motion, 103
——, Col., Letter from, 217
Guy's School Geography, 434
Gypsum, Tracts on, 431

H

Hale's Address, on the Female Penitentiary, 218
——, Letter to, and his Reply, &c. 219. 222
Hall's Sermon on Knowlege, 336
Hamlet Travestie, 325
Hawker's Letter to Hale, 222
Haygarth, Dr., Letter to, 87
Henderson's Account of the Settlement at Honduras, 390
Herculanensia, Dissertations relative to Herculaneum, 225
Highland Society, Report of, 337
Hints to the Public, &c., Part IV. 394
Hiwan's Thoughts on Prophecy, 208
History, Universal, Abridgment of, 323
—— of France, 433
Hodgson's Remonstrant, 219
——'s and Blair's Strictures on Hale's Reply, ib.
Honduras, Account of the Settlement at, 390
Horæ Juridicæ Subsecivæ, 445
Hospital, a Poem, 210
—— for Officers, Considerations on, 328
Huskisson on the Depreciation of our Currency, 408
Hutton's Trip to Coatham, 423

I and J

Jackson's Argument on Drury-Lane Theatre, 437
Jameson on Cheltenham Waters, Second Edition, 319
Jamieson's Etymological Scotch Dictionary, 12
Jennings's Poems, 210
Ingram on Anglo-Saxon Literature, 76
Jones's (Miss) Family of Santraile, 103
Journal of an Officer in Portugal, 334
Journals, Public, Spirit of, 335
Irish Student, Letters from, 444

K

Kidd's Outlines of Mineralogy, 199
Knapp's Abridgment of Universal History, 323

L

Laborde's View of Spain, *concluded*, 113
Laing's Edition of Ossian, 337
La Place on Capillary Action, Examination of, 309
Laws and Constitution, Compendium of, 111
Lay of the Last Minstrel, Illustrations of, 334
Lessons for Children, 434
Letter from Colonel Grey, 217
—— on Paper-currency, 435
—— to Lord Grenville, 436
Letters, Essays, and Poems, 440
—— from an Irish Student, 444
Lewis's Voyages and Travels in America, 328

Light

Light of Nature, abridged, 326
Literature, Anecdotes of, Vols. III. and IV. 1
——, Lover of, Extracts from the Diary of, 152
Lofft on the Cause of Reform, 214
London, Perambulations round, 441
Longitude, Means of finding, 83
Love, Classical Descriptions of, translated, 111
Lunmore's Observations on Stricture, 202

M

Macdonald's Version of Ossian, 337
M'*Farlan*'s Latin Translation of Ossian, 337
Machiavel's Prince, translated, 312
Mackenzie's Report of the Highland Society, 337
Madras, Statement of Facts at, 106
Maniac, a Poem, 211
Martyn's Great Britain's Jubilee Monitor, 442
Materia Medica, practical, 321
Memoirs of Prince Eugene, 532
Meredith's Rudiments of Chemical Philosophy, 212
Méville's Travels in Antient France, 483
Mineralogy, Outlines of, 199
Mitford's Poems, 97
Moira, *Comte*, *Lettre au*, 108
Money-situation, Analysis of, 436
Murray on the Character of Nations, 246
Musæ Cantabrigienses, 360
Mushet on the Bank-restriction-bill, 174
Mylius's Junior Class-book, 207

N

Nations, on the Character of, 246
Nature, Voice of, 541
New School, 99
Norfolk Farmer, 432
Noyes's Distress, a Poem, 2d Edition, 315

O

Officers, Hospital for, Considerations on, 322
Olivier's Travels in the Ottoman Empire, Vols. V. and VI. 449
Onesimus's Pulpit, 27
—— examined, ib
Ossian, Editions of, and Tracts relativ to, 33
Ottoman Empire, Travels in, 44
Out-posts, Defence of, 31

P

Palmer's (Miss) Daughters of Isenberg, 102
Paper, See *Bank-notes*.
Parkes's Rudiments of Chemistry, 211
Parkinson's Observations on Gypsum, 431
Parry on the Origin of Moral Evil, 221
——'s Vindication of his Strictures, ib.
Passions, Treatise on, 334
Pegge's Anonymiana, 302
Penitentiary, Female, Tracts relative to, 218, 219
——, a mock-heroic, 222
Perambulations round London, 441
Périn's Abridgment of the History of Russia, 490
Petrie's Statement of Facts at Madras, 106
Philosophical Transactions of the Royal Society, Part I. for 1810. 264
Picture of Verdun, 335
Pindar, Translation of, 36
Plants, Classification of, Introduction to, 205
Plato, Essay on, *concluded*, 469
Poems, See *Carew*, *Mitford*, *Sotheby*, *Jennings*, *Bristow*.
Pope's Works, Supplementary Volume of, 50
Pernia on the Interior of Antient Rome, 543
Portugal, Sketches in, 157
——, Journal of an Officer in, 334
Practical Materia Medica, 321
—— Norfolk Farmer, 432
Prince, the, from Machiavel, 312
Principle of the System of Education in public Schools, 205
Prison of Montauban, 218
Problems in higher Algebra, 401
Prophecy, Thoughts on, 208
Prostitutes reclaimed, 218
Pulpit, by Onesimus, 277

R

Real Cause of the Depreciation of the National Currency, 174
Redemption, general, See *Evans*.
Reform, on the Revival of the Cause of, 214
Remarks on Corpulence, 321
Re Medicâ, *Dissertat. de*, 323
Remonstrant, 219
Report of the Bullion-Committee, 284
——, Observations on, by Sir John Sinclair, *ib.*
—— of the Committee of the Highland Society, 337
Ricardo on the high Price of Bullion, 174
Rome, History of, 206
——, antient, on the Interior of, 543
Roscoe's Observations on Earl Grey's Motion, 103
Royal Society, Philosophical Transactions of, Part I. for 1810, 264
Russel on Scrofula, 91
Russell's Letters and Essays, 440
Russia, Abridgment of, 490

S

Salverte's Literary View of France, 514
Scenes in Feudal Times, 102
Schetky's Illustration of the Lay of the last Minstrel, 334
Schools, Public, System of defended, 205
Scotch Language, Dictionary of, 11
Scott Waring, See *Waring*.
Scrofula, Treatise on, 91
Selection from Carew's Works, 74
Semple's Second Journey in Spain, 256
Sermons, Single, 336. 447, 448
Shrewsbury, some Account of, 224
Simsoni de Re Medicâ Dissertationes, 323
Sinclair, Sir John, his Observations on the Bullion-Report, 284
———, ———, his Dissertation on Ossian, 337
Soirées d'Automne, 101
Some Account of Shrewsbury, 224
Sotheby's Constance de Castile, 145
Spain, View of, 113
——, Second Journey in, 256
Spirit of the Public Journals, Vols. VII.—XIII. 335
Sports, Rural, 191
Statue of the Dying Gladiator, 97
Stock, Hints on feeding, 272
Stricture, Observations on, 202
Studies, Sacred and Philosophic, 440

T

Temperature, regulated, on the Use of, 213
Thomson's Tract on Cow-pox, 321
Times, a Poem, 98
Transactions of the Entomological Society, 31
Travels, See *Warner*, *Semple*, *Gass*, *Waring*, *Hutton*, *Olivier*, *Miéville*.
Treatise on the Passions, 332
Tribute to the Memory of Cowper, 95
Tucker's Light of Nature, Abridgment of, 326
Turner on Fuci, 372

V and U

Vases, Etruscan, See *Christie*.
Vaux, Viscount de, on finding the Longitude, 83
Verdun, Picture of, 335
Vindication of Scriptural Unitarianism, 442
Unitarianism, Tracts on, *ib.*
Voice of Nature, on Government, 541
Uwins's Observations on Fever, 434

W

Wainewright's Visitation Sermon, 447
Wakefield's (Miss) Perambulations round London, 441
Walpole, See *Drummond*.
Waring's Tour to Sheeraz, 380
Warner's Tour through Cornwall, 136
Watson's Instruction of the Deaf and Dumb, 129
Whitaker—de Motu per Britanniam civico, 48
Wilmot's Scenes in feudal Times, 102
Wood's Treatise on Gypsum, 431
World displayed, 207
Wright on the Existence of the Devil, 439
Wyburd on the Classification of Plants, 205

Y

Yuli, the African, a Tale, 212

ERRAT LXIII.

Page 14. l. 13. after in.
23. l. 30. insert 'schute.'
67. l. 23. for 'eminens,' r. *eminent*; and for 'of the Deity Canopus,' r. *of the Deity, the Canopus.*
81. There should be no space between the 1st and 2d lines.
215. l. 8. for 'though,' r. *through.*
218. l. 11. for '*maymal,*' r. *mayoral.*
236. l. 6. for '*sejunjit,*' r. *sejungit.*
239. l. 5. *Note*, for 'tolerable,' r. *tolerably.*

THE

MONTHLY REVIEW,

For SEPTEMBER 1810.

Art. I. *Anecdotes of Literature, and Scarce Books,* by the Reverend William Beloe, Translator of Herodotus. Vol. III. and Vol. IV. 8vo. 19s. 6d. Boards. Rivingtons.

A BIBLIOGRAPHER holds the same rank among Scholars which a reader of the Racing Calendar holds among Sportsmen. The former can tell the names of authors and their several editors; the latter can call over the names of horses and their different proprietors:—but neither does the one attain to any knowlege of the real value of those authors, without a new and entirely superior application of his intellectual powers; nor does the other become *knowing* on the turf, without a practical experience and observation of the speed and bottom of the racing favourites,—or, at all events, without a thorough insight into the Cabalistic mysteries of the betting post and the rooms at Newmarket. The Bibliographer, then, may be considered as classing among the inferior retainers of literature; and it assuredly does not augur well for the cultivation of the Belles Lettres, when the petty and insignificant knowlege of title-pages (which is dignified enough for booksellers, and other pioneers of learning,) is exalted to the highest honours in the scale of classical distinction. Let us not be misunderstood as attempting to deny the necessity of a competent knowlege of the best editions of the classics:—but when we see and hear so extravagant a value attached to the humble art of bibliography; when the discussion of dates and places at which editions were published forms so large a part of the study and conversation of scholars; when anecdotes of printers and publishers and purchasers supersede any illustration of the beauties of the historians, orators, philosophers, and poets of antiquity; when the fullest notice of the former is considered as interesting and as a fit subject for the table-talk of the learned, and the slightest mention of the latter is discountenanced as pedantic, collegiate, and scholastic, or is loaded with some other term of ridicule; when such is our daily remark, and such our daily suffering, shall we not be excused for endeavouring to apportion his just reward to the bibliographer; to shew how naked he is when stripped of his dictionary and his catalogue; and, allowing him the full renown of an intimate acquaintance with his Aldus and his Elzevir, to contend that on some occasions, "*il ne possède pas trop son Homère et son Virgile?*"—This fancy is grown to a ridiculous excess, and requires to be checked. It is painful also to witness the absurd value which is attached to a book for its elegant printing, its fine condition, its superb binding, or its scarcity, rather than merit; and we must either laugh or be indignan as in an instance in one of the volumes before u 6.) that a copy of a particular rare book was alue because the edges of its leaves had never b inder! If the leaves themselves had never beer nuch greater would be its value;—if they neve , how far above all price!

What are the m fects of Mr. Beloe, as a Bibliographer, or as departments, we are not now for the first time to [illegible] to our readers. His former publications have been duly introduced to them; and of the first and second portions of the present *Anecdotes*, we furnished them with an account in our 54th Vol. N.S. p. 171. We shall begin our survey of his third volume by citing his opinions of preceding labourers in the same field of literature.

Of Audiffredi he remarks, with great justice, 'that in point of accuracy, perspicuity, and *he may say* of elegance, he thinks this author intitled to pre-eminent distinction, with respect to the subjects which his two volumes comprehend.' Of Maittaire he affirms, and with equal truth, 'that no writer on bibliography can proceed with security or confidence without his aid. Indeed it may be asserted of Maittaire, that he laid the foundation of this branch of knowlege.' For a farther account of this able writer, we must refer our readers to the first volume of Ames. Mr. Beloe's notices are very scanty: but we do not blame him for this brevity, since he intends nothing but a cursory survey of his principal authorities, in his preface. 'In my acquaintance with Panzer,' he adds, 'I found, as I became more familiar with him, frequent inaccuracies: but his book is a most useful and valuable work; and when the labour and extent of it are taken into consideration, perhaps it may rather excite wonder that his errors and imperfections are so few.'—'Laire's Index forms two curious and interesting volumes; but the references are not always easily to be traced. Clement, as far as his work is published, is very satisfactory. Renouard, in his description of the productions of the Aldine press, is without a rival.' It should have been added, in a general allusion to Renouard's character, that he combined in a very singular degree the scholar and the printer. Of Panzer, too, it should have been said that, allowing his excellencies, still a reference to his work is rendered perplexing and difficult by the multiplicity of his indices. Too much value is attached by Mr. Beloe to Boni's improved edition of Harwood; that is, to Boni as the improver; and we are sorry to add that, in our opinion, greatly too much honour is rendered to Mr. Dibdin. That his third edition has a certain value, we are perfectly willing to allow; it has indeed improved the art of bibliography: but the patrons of the work were too much interested in the manner of its execution.

> 'Meerman's Origines Typographicæ, though his hypothesis may not be acceded to, contains much curious information. De Bure is in every one's hands; but since his time, more satisfactory knowledge on the subject of rare books has been obtained. His work, nevertheless, comprehends much important matter, and should necessarily form a part of every bibliographical collection.'

So far, so good, respecting the names and characters of those writers, who should be studied by the amateur in this daily improving *science*, if it *must* be so called. Mr. Beloe has given, and promises to give, fuller information on the subject: but this will suffice for the present. He has furnished us also with a select list of catalogues; of which we shall only observe that, since his book may be considered as introductory to the studies which he recommends, rather than as recondite, he should omit nothing which can assist the beginner. Now, although every bibliographer is well aware that, under the title of Periergus Deltophilus, is hidden the real name of the Count Reviczky, still the uninitiated reader should be informed (which he is not told by Mr. Beloe) that the catalogue so ntitled describes what was formerly the Polish Ambassador's library, and what now forms the basis of the superb collection of Lord Spencer. This latter fact Mr. B. indeed mentions.—On that collection, and on some others, we shall also add a few remarks. Mr. Beloe certainly ought to have given some general account of a similar nature; for we must maintain our opinion that his book is merely elementary, and should be dedicated *In usum Bibliographicæ Juventutis.*

Among the principal libraries in this country, the most generally perfect is that of Lord Spencer. It is rich in *Editiones Principes*, and unique books of various descriptions: it has many Aldusses on vellum; and nothing is admitted which has passed through the hands of the French artists; or, in other words, which has been *washed*. That so magnificent a collection should not lose in the grandeur of its effect, by being divided between Althorpe and St. James's, will be the opinion of the admirer of backs and bindings: but the scholar will be pleased to find a nobleman consulting utility rather than ostentation.—Mr. Dent's library should be mentioned as rich in large-paper-copies of the Greek and Latin classics. He was the purchaser of Mr. R. Heathcote's collection. It betrays, however, a strange exclusion of Italian and other modern literature.—The Bishop of Ely's collection is very select, and famous for early printed classics.—Dr. C. Burney has perhaps one of the best private classical libraries in England.—As a public library, singularly excellent for a peculiar class of books, viz. on the subject of divinity, we must not omit to mention that of St. John's College, Cambridge.—Colonel Stanley has a most valuable store of topography:—Mr. Bindley abounds in black-letter tracts.—Mr. T. Grenville has great classical treasures; and among other modern rarities, a large-paper copy of Tyrwhitt's Aristotle's Poetics, of which only thirty copies were printed. One of them has lately been presented by the University of Oxford to their new Chancellor.—Lord Selsea is the proprietor of one of the best dilettanti libraries in the country.—Mr. Heber, we understand, possesses a very universal collection of valuable books; and we are confident, since we hear it in all quarters, that he deserves the praise bestowed on him by his poetical friend, of the most liberal communication of his possessions.

These are a few of the chief private libraries in the kingdom; and we should have been pleased to have transcribed the account from Mr. Beloe, rather than to have been compelled thus briefly to supply it ourselves.

Mr. B. commences his third volume with a biblical catalogue; which, although sufficiently prolix, we cannot consider as perfect. In the list of the Complutensian Polyglotts, he has omitted that which exists in Eton College library; and in his notice of the Alexandrian MS., he gives no account whatever of the book, says nothing of the supplement, and indeed in this as in too many other instances supplies the reader with no more information than a bookseller's catalogue would amply furnish. The copy of this MS., which he names as that of Mr. Cracherode, should be mentioned as now belonging to the British Museum. Of anecdotes or remarks, curious or useful, we have so *plentiful a scarcity* throughout these volumes, in all departments of bibliography, that in the biblical portion perhaps we had no reason to expect to be told (as we are not told by Mr. B.) that Mr. Edwards, in his extensive and valuable collection, among many other curiosities, is in possession of Luther's Bible, with Luther's autograph in it, that of Melancthon,

lancthon, and those of several other Reformers. We understand that it does not contain the disputed and now generally rejected verse, 1 John, v. 7.

Mr. B. says nothing of the great demand for curious editions of the Bible and the Testament, which is so remarkable at present among the collectors; and we ought to have heard more about the Vulgate, and the strange wood-cuts which distinguish some editions of that translation, of which the Complutensian editors speak so extravagantly, not to say ridiculously:— "*Mediam Latinam beati Hieronymi Translationem, velut inter Synagogam et orientalem Ecclesiam posuimus, tanquam duos hinc inde latrones, medium autem Iesum, h. e. Romanam sive Latinam Ecclesiam collocantes.*"—Of the famous Polish Bible, (which Mr. B. supposes to have been translated from the Vulgate, because the 7th verse of 1 John v. occurs in it, as he is informed,) we have an interesting account, from which we shall select a part:

'*Biblia Polonica a Pinczonianis edita et a Socinianis publicata, ex Hebraicis et Græcis Fontibus, cura et sumpt. Nicolai Radzivilii Palatini Vilnensis cum ejus epistola nuncupata Sigismundo Augusto Polonicæ Regi.*

'*Impressa Brestiæ Urbis in Lithuania, anno domini*, 1563.

'De Bure represents this as one of the scarcest books in the world, and adds, that the expence of printing it, which was defrayed by Prince Radzivil, Palatine of Volna, amounted to ten thousand golden crowns. It was entirely superintended by the leaders of the Socinians, among whom was the celebrated Michael Servetus. De Bure observes, that only two copies were known, one in the Imperial Library at Vienna, and the other in the Royal Library of Paris. Earl Spencer has however a beautiful copy, for which I have heard he gave one hundred pounds. The Bishop of Rochester's wants, I believe, a leaf. The title is in the Polish language, which De Bure was not able to translate, as the copy at Paris had no title, and several leaves at the beginning were torn out.

'Between the Old and New Testament, there are several preliminary dissertations in the Polish language.

'For further particulars concerning this great literary curiosity, see Clement Bibliotheque Curieuse de Livres rares. Vol. IV p. 190.'

Sixteen pages in the theological department, which follows the biblical, are wasted on W. Tindal; with, we regret to say, quotations, too obviously book-making, from his works. Indeed the whole of this division is too full for a catalogue, though too scanty for a satisfactory account of the authors mentioned. It is something in appearance between bibliography and literary biography, but in fact neither:—in a word, it is a sort of non-descript bibliographical melodram.

At page 78. Mr. B. gives an account of a version of the New Testament into Latin Hexameters by John Bridges, Bishop of Oxford. ‘ The labour,’ he says, ‘ of translating the whole of the Testament into Latin Hexameters may be easily conceived. The reader may judge of its execution by the following specimen:

“ *Capt.* 5.

“ *Turbam deinde videns (ascenso monte) sedebat*
Discipuli eius et ipsum (quando sederet) adibant
2. *Ore et aperto docebat eos, hæc verba loquutus.*
3. *Fælices qui spiritu ijdem paupere constant*
Quandoquidem regnum cælorum existit eorum.” *&c. &c.*’

With the continuation of this trash, Mr. Beloe fills another page; and ‘ the reader may judge’ of *his* knowlege of Latin verse, who could so highly appreciate the labour of composing fifty thousand such Hexameters; or rather sections of incorrect prose, really below the composition of a boy of twelve years of age. — How would Mr. B. be overwhelmed with Dobson's Milton in Latin, and Du Porte's book of Job in Greek! How would the Centos of the Fathers, and Nonnus's Paraphrase of St. John, confound him with astonishment and admiration!

In the catalogue of the Greek books printed before the 15th century, Mr. B. professes himself indebted to Dr. C. Burney's MS. observations on this subject. Doubtless, the greatest value to which Mr. B.'s catalogue can lay claim must be derived from such a source: but he has copied Panzer and other bibliographers, by a reference to whose indices, any reader might with a little trouble form a separate catalogue of this nature for himself; and, we think, with a more perfect arrangement. At page 158. Mr. B. mentions the *Editio Princeps* of Homer, printed at Florence, A. D. 1488; and at pages 301, 2, 3, 4, 5, he gives a most minute account of the book. In his list of the possessors of copies, (which, however, he does not profess to be complete,) he omits that which lately belonged to Dr. Heath, and was sold at Jeffery's auction for the enormous price of ninety-six pounds, to a bookseller; although it had been twice washed, and ruled to conceal the flaws. Mr. Edwards had procured a copy on vellum of this superb book, but it was seized by the French in Italy. — This *Editio Princeps* is described in enthusiastic terms by Gibbon.

Of the *Anthologia Planudis*, printed at Florence 1494, Mr. Beloe furnishes a very unsatisfactory account at page 161. — He refers indeed to Maittaire, from whose account of the Capital-letter Greek books, he adds, ‘ some observations are given in another part of the work.’ We dislike this division of information on the same subject. The subjoined references, also, to numerous other bibliographers on this *Editio Princeps*, might have been superseded by a concise account of the work, in this its proper place. The book is a very small quarto, printed in a neat though uncommon type. A fine copy of it was sold at Jeffery's auction; and some time ago a copy was in Mackinlay's shop, marked 12 guineas, but without the preface; which greatly enhances the price.

The Apollonius Rhodius (1496.) was another of the *Editiones Principes* which occurred in the above sale. This book, and the Anthologias mentioned before it, are becoming rare: but the reader is merely referred to an account of them by Mr. Beloe, who gives scarcely any description himself. He remarks indeed of the Lucian, (also printed at Florence in 1496) that, notwithstanding its beautiful Greek type, and the large font of letters which the printers of it must have had, those letters were never used in another book; and that this singularity belongs to some other large works of the 15th century. So improbable a fact should be substantiated by the soundest authorities. The great expence of such a font of letters being incurred for only one publication is a circumstance that ought to be established beyond a doubt, before a narration assumes the place of a conjecture on such a point. Mr. Beloe, subjoining the remark to his authorities on the general history of the book, seems to make it solely on his own authority: but this perhaps is no more than an inaccuracy of arrangement.

The *Editio Princeps* of Suidas, mentioned at page 171, is not said to be what it is, a most incorrect and mutilated performance; — and in page 175, after the usual string of references, but without any description of the edition of Galen printed at Venice in the year 1500, we are told 'that few books are of greater rarity, and that the Bishop of Rochester (now of Ely) has a copy!'

At page 223. we have a splendid account of the second Roman edition of Virgil, from the joint pens of Mr. Beloe and Dr. William Hunter; the latter of whom affixed a note, descriptive of the book, to his copy preserved in Hunter's Museum: — but we, anti-bibliographers as we are, cannot help smiling at the value attached to early editions, when the editors of a Latin poet prefix to their work such verses as the following:

"*Conradus suuweynheym: Arnoldus pannartzque magistri*
Rome impresserunt talia multa simul.
Petrus cum fratre Francisco Maximus ambo
Huic operi optatam contribuere domum." page 223.

May we not exclaim, with Virgil's own indignation,

——"*Non tu in triviis, indocte, solebas*
Stridenti miserum stipulâ dispendere carmen?"

Of another Virgil, we have at page 230. the following information, conveyed in language as elegant and terse as any which we have lately been accustomed to see: 'There is a copy of the Virgil I am next about to describe in the King's library at Blenheim, *as well as with Lord Spencer.*'

'*Virgilii Maronis opera quæ extant, necnon et alia opuscula cum Priapeiis*, 1472, Fol. This is No. 2664 of De Bure,' &c. — but we have no room for farther extracts from Mr. B.'s. 3d volume. He should here have informed us, as he does slightly in the 4th volume, in his account of early printed books, that most of the Greek prose authors were printed in Latin translations first, for the purpose of wider diffusion in the western empire: consequently, the *Editiones Principes* of these authors bear occasionally a price disproportionate to their worth; though, being in some instances translated from MSS. no longer extant, and different from those which the Greek copies followed, they become the surest guides to the restoration of the genuine text.

The frequent expressions of Mr. Beloe, 'I am informed,' 'I believe,' 'I have some suspicion,' &c. mark him as too conjectural and uncertain in his opinions, for a safe director. He takes, indeed, too much on trust; and at all events, if he employs friends at Bristol to examine books for him, he might do the same at the Universities: yet he seems to be very little acquainted with the Oxford and Cambridge catalogues.

We shall close our account of this 3d volume of 'Anecdotes,' &c. with an anecdote which we need not say is untold by Mr. B. of the *Editio Princeps* of Manilius; — to shew that, even in the present day, when the old collector pathetically laments that "book-stalls are not what they were in his youth!", and when all the bidders at auctions are almost equally *knowing*, (thanks to the priced catalogues,) that even now Good Fortune may attend the indefatigable purchaser. An eminent scholar, returning with a late eminent bookseller in a coach from a sale, dropped out of a lot of books which he had bought for a few shillings, the *Editio Princeps* of Manilius! — He presented it to the Bishop of Rochester (Ely), in whose collection Mr. B. mentions it as unique.

In Mr. Beloe's progress through his anecdotes of literature, he reminds us of Pope's famous simile of the traveller who

> "Sees Alps on Alps arise;" —

or rather of Goldsmith's description,

> "Where wilds, immeasurably spread,
> Seem lengthening as we go;" —

for scarcely have we entered on the introduction to the 4th volume, 'ere we are told of some 'new and important matter,' which has presented itself. This 'new and important matter,' as far as Mr. B. has at present chosen to give us any insight into it, consists of the following MSS. in Sir Gore Ouseley's collection:

'No. 1. A Korán in the Cúfi or Cufic character: said to be written by Ali, the son in law of Mohammed, the Arabian prophet.' —'If written by Ali, it must be nearly twelve hundred years old: but at all events must be considered as very antient, many hundred years having elapsed since the use of the Cufi character has given way to the Neskh, Suls, &c. &c. This MS. is still in excellent preservation.

'No. 2. Móaz al Ansáb, the most distinguished of genealogies. This rare and curious MS. was compiled and written in the year of the Hejiran 830. It is a genealogical tree of the Tartar Princes, their wives, and children; and it is illustrated by portraits of the characters there recorded.

'The first portrait in this manuscript is that of Alán Kúwa, the daughter of Jubineh, and wife of Dúyúnbáyán, from whom all the great Tartar Princes, Chengéz Khan, Tamerlane, &c. are descended. On one side of her portrait, the miraculous account of her giving birth to three children after her husband's death, is related, but in a more concise manner, than it is given by Khándemir, and other Persian historians, from the traditions of the Scythians. It appears, that ſhe was awakened one night by a bright flame or light, which suddenly entered her mouth and pervaded her entrails. Her surprize was further increased in finding herself pregnant, without the intervention of human aid. Possessed of a great character for chastity, and anxious to remove all doubts from the minds of her subjects, she convoked an assembly of her Chiefs, and related to them the particulars of her situation She moreover insisted on a few of the elders remaining in her bed-chamber at the usual hour of the light's making its appearance, and as they witnessed the phenomenon, and vouched for Alan Kúwa's veracity and chastity, her subjects departed quite satisfied of her pregnancy being a favour from Heaven. At the usual period of gestation she was delivered of three sons, 1st. Buki Kabghan, from whom the tribes of Kabghin and Kapchák are descended; 2d. Bùkaji Sálji, from whom the Seljukian Princes derive their origin; and 3d. Buzanjer, from whom Chengez Khan and Tamerlane boast their descent.

'No. 3. Tarikh i Cashmir. A history of the romantic and delightful kingdom of Cashmir, from the earliest times down to the year of the Hejirah, 997.'

'No. 4. Beharistan. The garden of spring; a book on Ethics and education,' &c. &c.

Its author was born in the year of the Hejira 817.

'No. 5. Diwán i Sháhi. A Diwán or collection of Odes by Sháhi, transcribed by the famous penman Mir Ali, in Bokhàrà. In the year of the Hejira, 940.'

These and a few other MSS. and drawings are enumerated by Mr. Beloe, out of the 1200 volumes in Sir Gore Ouseley's collection. We know not how extensive Mr. B.'s knowlege of oriental literature may be: but so few persons in this country (even yet) are qualified to decide on the subject, that, in his present as well as his future accounts of these MSS. "he must have it all his own way;" and we entreat him, *as he is great*, to *be merciful.*—After the preliminary sketch above cited, Mr. B.'s 4th volume contains an account (or rather a bare catalogue) of the editions of historians and geographers of the 15th century; of Latin translations of the Greek historians, geographers &c.; of the Fathers; of orators and epistolary writers; of writers on natural history and philosophy; of the commentators on Aristotle; of grammarians; and it concludes with some miscellaneous remarks relating to early topography.—Mr. Beloe tells us at the end of his 3d volume, that he reserves his additions and corrections 'to the end of the 5th volume; and they will be accompanied by a general index to the whole work.'—We cannot help thinking that, by forming such a general index to the different bibliographers from whom he has extracted his accounts, (at least to those parts of their works in which the books that he mentions are described,) and by subjoining some short notices and general remarks of his own, Mr. B. might have presented the book-collector with a much more valuable and much cheaper vade mecum, than he has offered to the public in five, and (since Sir Gore's discoveries) perchance, in six octavos. The total want of arrangement in the work at present must greatly diminish its utility, supposing the descriptions of books to be fuller and more correct than they are, for professed anecdotes of literature and scarce books: but in our proposed curtailment of Mr. B.'s performance, we must allow him an appendix of his remarks on Aristotle's commentators. These remarks, we are happy to be able to say, evince industry usefully employed. We extract the introductory paragraphs; and, recommending this part of Mr. B's. compilation to the particular notice of bibliographers, and a careful revision of the whole publication to the author himself, we shall bid him adieu.

'I am now about to undertake a new and arduous task, which I am the rather induced to do, because, as far as my knowlege extends, it exhibits a novel feature in English Literature.

'I shall give a concise account of the Commentators on Aristotle in Greek, Arabic, and Latin, in chronological order. It must be brief, for they are so numerous, that an extended life would hardly suffice for a careful examination of their contents. Their great number may easily be accounted for : Aristotle was the first who collected and animadverted upon the philosophic opinions of those who preceded him. He forms an æra in the history of human wisdom, and for many succeeding centuries the most accomplished of mankind exercised their talents in investigating the dogmas of the Peripatetic school. The Stagirite, their mighty master, was often abrupt, concise, and inconclusive in what he delivered. It was therefore the more essential to examine, explain, and illustrate the maxims of him, who after all was constantly referred to by the sages who succeeded him in Greece, and afterwards in Egypt.

'To enter at all into the question of their relative merits would be an endless, and perhaps uninteresting employment. Their objects were infinitely multiplied and various. Some confined themselves to animadversions on the simple text; others expatiated on Aristotelian doctrines; some again endeavoured to reconcile the seeming contradictions between the schools of the Stagirite and of Plato; others gave public lectures on his works at large. The Commentaries of Alexander Aphrodisius, of Porphyry, Ammonius Hermeas, Simplicius, and Syrianus, may be considered as prælections to an undertaking of the kind last mentioned.

'Yet there can be no doubt, but that he who has leisure and ability to examine the more popular of these Commentators, will find his attention sufficiently rewarded. He will perceive every species of argument employed, all the learning of the times, the greatest acuteness, and the most curious illustration of the most important subjects of Literature.'

We hear that Mr. Beloe's 5th volume is in considerable forwardness.

ART. II. *An Etymological Dictionary of the Scottish Language*: illustrating the Words in their different Significations, by Examples from ancient and modern Writers; shewing their Affinity to those of other Languages, and especially the Northern: explaining many Terms, which, though now obsolete in England, were formerly common to both Countries; and elucidating national Rights, Customs, and Institutions, in their Analogy to those of other Nations: to which is prefixed, a Dissertation on the Origin of the Scottish Language. By John Jamieson, D.D. F.R.S. Ed. & F. S. A. S. 4to. 2 Vols. 4l. 4s. Boards. Printed at Edinburgh, and sold in London by Nicol, Longman, Cadell, &c.

To compile a dictionary, even with many aids, requires so much patient industry, accuracy, and judgment, that the qualities which are adapted to the task are very seldom found united in one person: but for the construction of a dictionary of the Scottish language, the resources are uncommonly few.

Indeed no work of that description existed previously to the present, which, by serving as a basis, might have abridged and facilitated the labour which Dr. Jamieson has here exerted. The glossaries which are attached to some of the Scottish books, and which are in general very erroneous and imperfect, were the chief written materials of which any use could be made. The words, therefore, were to be collected by tedious and painful search from the books of the Scottish language; and, by careful attention and extensive communication, from the verbal discourse of that part of the people whose language remains the nearest to the antient standard. When we consider what under these difficulties is here performed, we are much more disposed to applaud than to censure; and to fix the attention on the service which the author of these volumes has actually rendered, rather than on the circumstances in regard to which his efforts may be found deficient.

Dr. Jamieson's work may be regarded in two lights; and in both it must appear an object of importance. It may be viewed either as a monument to fix the memory of a peculiar and interesting dialect of the language which we speak; or as a treasure of illustration and instruction for those etymological inquiries into the origin and nature of language, of which the present age has already seen so valuable a specimen. It will be proper, before we enter on the particular criticism of the volumes before us, to offer a few reflections on each of these general points.

Since the Scottish government has been merged in the English, the natural consequence has been a gradual assimilation of the two nations in manners and character; and language being one of the most changeable peculiarities of a people, the Scottish dialect has naturally felt the influence of the general causes of change, while it has also been affected by some very powerful causes peculiar to itself. It has in a great measure ceased to be a written language, from the natural disposition of every man who writes, to accommodate himself to the understanding and taste of the greatest possible number of readers; and being no longer a written language, it has been discarded as the medium of elevated discourse, and of communication for those ideas, naturally the most important of all, which are consigned to books. It is not, therefore, regarded as the standard of refinement or of taste; and those who study the praise of elevation, or of refinement and taste, in course adopt the language which is appropriated to the interchange of ideas which bear those characters. From such persons, the example descends; from such causes, the progress of change in the language of Scotland has for the last century been exceedingly rapid; and before many more years are elapsed, very faint traces of the antient language will probably be all that will remain.

As a monument of an antient and in many respects a very remarkable people, the preservation of the memory of their decaying language would rank high among the objects of a liberal solicitude: but not on this account alone does the Scottish dialect merit the notice of enlightened men: it has properties that are peculiarly its own, and that are not among the least interesting of those of which language partakes. It is a thesis, which we find Dr. Jamieson maintaining, (see his Introductory Dissertation) that this language is not derived from the English, but is of an origin altogether different; that it is not Anglo-Saxon, but Scandinavian; and that the tribes from the opposite coast, who, in the great movement of the northern nations, peopled the northern or Scottish part of the eastern coast of this island, were different from those which peopled the southern or English part. To prove these points is one principal object of Dr. J.'s dissertation, in which he displays both learning and ingenuity. The matter in dispute, however, is confined within narrow limits, since it relates to a little difference merely in point of time; because the languages are radically the same, and must at one period have been spoken by the same people. Whether the separation between the different divisions of that people, which produced the difference of language, took place before they came into this island, or after that event, is all that remains to be determined; and it is surely not very material whether it be ascertained or not. The farther we are able to trace the languages back, the more they resemble one another.

Of all the languages which have branched from the antient Gothic stock, the Scotch and the English have retained the nearest relationship to each other; so near as to form no more than two dialects of the same tongue. Yet two remarkable differences exist; one respecting the sound of the vowels; the other respecting the contrivances which have been adopted for softening or melodizing the language. It is well known that the English have fallen into a pronunciation of the vowels which is remarkably different from that of all the other nations who partake of the same origin; and consequently it is to be presumed that the deviation from the primitive sounds is on the part of the English. It would be a curious inquiry, if any traces remain which might conduct us to the point, to ascertain at what time, or by what degrees, and by what causes, the peculiarities in the English pronunciation were produced. Whatever those causes might be, the Scots, it appears, were exempt from their influence; and in their dialect, the sounds of the vowels remained nearly the same as in the languages of the other countries of Europe. Besides other differences in the pronunciation of their language, they have two sounds of which the English is deprived; namely, that which we may denominate the French *u*, and the guttural or German *ch*. These are sounds, the pronunciation of which it is found very difficult for Englishmen to learn; and the use of them renders complete in the Scotch dialect the combination of all the sounds which the several languages of Europe contain:—a circumstance which yields some facilities to Scotchmen acquiring the pronunciation of foreign languages.

Besides this difference in the sounds of the vowels, the mode in which the Scots have fashioned the words for pronunciation is often peculiar; and the character of the changes which they have thus introduced well deserves to be remarked. They are almost all intended for the purpose of softening the pronunciation, all introduced *euphoniæ gratiâ*: the Scottish dialect, therefore, is considered as having, in point of *smoothness*, great advantages over the English. The Scots, by the operation of some particular causes which it is not easy to trace, have antiently had a very musical turn; and the ear of melody, being thus exercised, naturally demanded a melodious utterance: constituting one principal cause of the superior sweetness which their dialect is regarded by natives as manifesting.

This opinion, however, respecting the harmony and smoothness of the Scottish dialect, will be considered by Englishmen as standing in need of proof. It is now a provincial dialect; and all provincialism is apt to sound like barbarity. In speaking of the harmony of a dialect, also, the *tone*, the *musical inflections*, with which it is spoken, and the softness of the dialect itself, though two very different things, are very liable to be confounded: but any language may be spoken with any tone. We may speak English with the tone of a Scotchman, or Scotch with the tone of an Englishman; while the softness or harshness of the articulation, or rather (if we might make a new word) the *articulability* of the language remains still the same. The softness of a language depends on the disposition of its vowels and consonants; and it is with respect to that disposition alone that we are now considering what may be called the northern dialect of the British language.

When the vowels and consonants of a language are so mixed, that too many vowels or too many consonants are never allowed to stand together, that language is easily pronounced,

nounced, and is denominated harmonious. When too many vowels concur, the voice experiences a difficulty in passing from the one to the other; and that disagreeable sound is produced which the Latin rhetoricans called *hiatus*. When too many consonants come together, it is extremely difficult to make the voice give intimation of them all; and the sound emitted is that which we denominate *harsh*. Some of the vowels and some of the consonants harmonize with one another better than others; and a concourse of some of them is less disagreeable than of others, or in some cases may be even harmonious: but the general and grand cause of harshness of articulation is the running together of too many letters of the same description.

It will be found that by far the greater number of the differences in the words of the Scottish language, as compared with the English, are changes intended to prevent the disagreeable concourse of vowels and consonants, where it has not been prevented in the English*; and, as all the languages principally founded on the Gothic abound in consonants, it is to avoid the harsh concurrence of those consonants, that such changes have generally been introduced. In verbal, or rather syllabic and literal remarks of this sort, examples only can serve as the medium of proof: but we shall not run into a very long enumeration; and the commonest phrases shall be chosen, because they are the most decisive. "*I can't do it,*" — says an Englishman. Here we see the concurrence of three consonants, *ntd*; two of which, *t* and *d*, can with great difficulty be pronounced in immediate succession, and are therefore always harsh when they meet together. We have next the concurrence of the two vowels *o* and *i*, which it is not possible without an *hiatus* to pronounce distinctly one after another; and accordingly, when they meet in the same word, they are generally melted into a diphthong. Next we have, though not without vowel interlocution, yet as proximate consonants, the recurrence of the same uncongenial letters, *d* and *t*.—Let us now hear what is the Scotch edition of the same phrase: "*I canna doo'd*" — the *oo* in the last word being sounded like the French *u*. Here is not a single hiatus of vowels nor collision of consonants. *Canna doo*, instead of *can't do*, forms three very smooth syllables out of two which are very harsh; and, by making an elision of the *i* in *it*, and changing *t* into *d*, to harmonize with the preceding consonant, a smooth syllable, *doo'd*, is made out of two, *do* and *it*, the junction of which is disagreeable.

---

* This observation does not refer to the words which are found in the Scottish language, and not in the English, but to those which are found in both, and are only spelt and sounded differently in the one and in the other. It is this which constitutes the main part of the difference between the dialects. The words in Scotch which have no place in English form a very insignificant portion of the language.

In the use which is made of the words of very frequent recurrence, of which the most remarkable are the auxiliary verbs and the prepositions, the most decisive effects on the harmony of a language are seen. In forming the vast class of negative propositions, with the auxiliary verbs, and the particle *not*, both the English and the Scots have, for the sake of dispatch, abbreviated the pronunciation: but the former have so abbreviated as to increase the harshness, and the latter so as entirely to take it away. *Could not* lays no claim to be ranked among the sweetest of syllabic sounds: but it is much better than *couldn't*. *Couldna'*, on the other hand, which is the Scotch abbreviation, avoids every element of harshness. The English have formed this abbreviation by throwing out the vowel in *not*, and bringing the harsh consonants all together: the Scots by throwing away the final consonant, have made two harmonious syllables, the one ending with a consonant, the other with a vowel;—the consonants with which the one syllable ends and the other begins, *d* and *n*, being two of which the pronunciation happily slides into one another. The same observations are exemplified in *can't*, *canna*; *mayn't*, *mayna*; *must'nt*, which is most offensively harsh, and *manna*; *shouldn't*, *shouldna*; *won't*, *winna*; *shan't*, *sanna*; *don't*, *dinna*. The influence which is produced on a language by phrases of so remarkable a frequency is immense.

Of the words of most constant recurrence, the next class is the prepositions; which the Scots have fashioned to smoothness with an unsparing hand. The terminations of them, whether vowels or consonants, they seem to have changed at will, according as the words with which they were to be joined required change, for the preservation of harmony, in either the one or the other. From such of them as ended with a consonant, *of*, *from*, *with*, *in*, &c. they struck off the consonant, whenever the words with which they were to be joined began with a consonant; and when these words began with a vowel, they either retained the consonant of the preposition, or made a farther elision of the vowel. When the preposition ended with a vowel, as in the case of *to*, *by*, &c. the vowel was retained before consonants, and elision made of it before vowels. Thus, when in English we say *with strength*, producing a strong and harsh combination of consonants, a Scotchman says *wi' strength*;—*from France*, *frae France*. With *to*, they have a particular contrivance: before a vowel, to avoid the hiatus, an *l* is inserted, and the *o* changes into *i*. Thus a Scotchman says, *come to me—gae till him.*

We proceed to the second consideration.—Besides the peculiar properties which, in the usage of Scotchmen, our common Gothic tongue has acquired, and which intitle it to consideration as a language by itself, it is worthy of peculiar regard as a help to those important discoveries respecting the nature and origin of language, for so many of which we are indebted to the penetration and learning of Mr. Horne Tooke. It is by tracing our words to their original meaning in the primitive dialect, that Mr. Tooke has shewn the nature and mode of signification of so many among the classes of our words, of which none but unintelligible and absurd accounts had before been rendered. In referring them back, however, to the primitive dialect, the means are far too scanty. The monuments of that dialect are very few; and it happens, with regard to many words, that their line of descent cannot be discovered. Of the stages of their progress, the memory is lost, and no vestiges of them remain. In this state of things, a sister-dialect is of peculiar importance. The thread of meaning, by which the existing use may be traced to the *primitive* use, is frequently preserved with regard to many words in the one language, respecting which it is lost in the other, and *vice versâ*. When one dialect has remained much nearer to the primitive stock than another, its advantages over that other are in this respect comparatively important. This is the case in regard to the Scottish dialect, as compared with the English, since it is much more purely Saxon or Gothic than the southern dialect. Accordingly, some of the principal helps which Mr. Horne Tooke has found, in discovering several of the obscurest among the paths of the words of which he has illustrated the descent, have been afforded by Douglas, the celebrated translator of Virgil into the antient dialect of Scotland. Had Mr. Horne Tooke been as familiar, or nearly as familiar, with the language of Scotland, as a native commonly is, his labour would in many cases have been much easier, and much more successful. When we say, however, *more successful*, we mean only in regard to the gratification and instruction which would have been afforded by the satisfactory etymology of a greater number of words: but in regard to the general principles respecting language, to which his etymological investigations conduct, the instances which he affords are sufficiently numerous to be perfectly conclusive. The proof, as far as he has yet chosen to state his principles, is complete. The Bishop of Norwich, and the late Mr. Windham, in company, contested and very feebly contested them: but their victorious evidence, when the mind was not previously occupied by guests unfavourable to the reception of truth, has no where probably failed to produce its effects.

When we view the Scottish language in this light, and are aware of the essential aid which it would afford in exploring the etymology of the English, we own that our hopes, on hearing of an Etymological Dictionary of the Scottish language, were raised very high. Were a Scottish dictionary, truly etymological, supplied, the task would be easy to produce that which it would be of so much i sess, and which we are yet so very far from pos l dictionary of the English language. In Dr. J: gical labours, however, we cannot compliment e of having contributed much to our informatio idently a well-informed and a sensible man, he high degree of philosophy which appears req nceive justly what are the true nature and ob ; and he seems to have read the work of Horn an adequate sense of its real scope and purpos . Tooke has embraced almost innumerable occasions of declaring that it is not etymology to give us another similar word in a different language, this is nearly all that, in his etymological elucidations, Dr. Jamieson has deemed it incumbent on him to confer on us. It is not in tracings sounds, but in tracing meanings, that the true business of etymology consists. When any word in any language has not an original but a derived meaning, the etymology of it is to be obtained by referring it to the word of original meaning; that is, the name of some object, whether it be in the same or in another language that such word is to be found. Dr. Jamieson has, indeed, taken laudable pains to gain some acquaintance with the connate languages of the north; and he has pointed out many coincidences between the words of these languages, and the words of the language which it was his business to elucidate. Now this, by good fortune, is frequently of use, and in many instances leads to the word originally significant, but without much solicitude on the part of Dr. Jamieson: his object was to find a word sufficiently similar in sound and signification to enable him to believe that the one was somehow derived from the other; and with that discovery he remains satisfied.

Among the specimens of Dr. Jamieson's success in the field of etymology, may be quoted the following:

‘ ALLTHOCHTE, *conj.* Although.

‘ The sonnys licht is nauer the wers, traist me,
Allthochte the bak his bricht beames doith fle.
‘ *Doug. Virgil*, 8. 49.

‘ Mr. Tooke derives E. *though* from A. S. *thaf-ian. thaf-igan*, to allow. But there is not the same evidence here, as with respect to some other conjunctions illustrated by this acute and ingenious writer. It certainly is no inconsiderable objection to this hypothesis, that it is not supported by analogy, in the other Northern languages. In A. S. *theah* signifies *though*, Alem. *thach*, Isl. O. Sw. *tho*, id. I shall not argue from MoesG. *thauh* in *thauhjaba*, which Jun. views as synon. with *though*; because this seems doubtful. In O. E. *thah* was written about 1264. V. Percy's Reliques, ii. 2. 10. In Sir Tristrem, *thei* occurs, which nearly approaches to A. S. *theah*. V. Thei.

Instead, of *thoch*, in our oldest MSS. we generally find *thocht*, *althocht*. This might seem allied to Isl. *thoatt* quamvis; which, according to G. Andr. is per syncop. for *tho at*, from *tho* licet, etsi; Lex. p. 266. But it is more probable that our term is merely A. S. *thohte*, MoesG. *thaht-a*, cogitabat; or the part. pa. of the v. from which E. *think* is derived; as, in latter times, *provided*, *except*, &c. have been formed. Resolve *althocht*, and it literally signifies, "all being thought of," or "taken into account;" which is the very idea meant to be expressed by the use of the conjunction. Indeed, it is often written *all thocht*.

'*All thocht* he, as ane gentile sum tyme vary,
Ful perfytelie he writis sere mysteris fell.—
All thocht our faith nede nane authorising
Of Gentilis bukis, nor by sic hethin sparkis,
Yit Virgill writis mony iust clausis conding.
Doug. Virgil, Prol. 159, 10, 15.

'The synon. in Germ. exhibits some analogy, *Dachte* being the imperf. and part. pa. of *denk-en*; *doch*, although, may have been formed from the same verb. V. Thocht.'

Dr. Jamieson is here, in all probability, right; and we are of opinion that the original verb, *to think*, rather than the Anglo-saxon word meaning *to allow*, is the root of this conjunction. Still, however, this is but an additional confirmation of Mr. Horne Tooke's brilliant theory; affording an evidence of the use which, in this important line of investigation, might be made of an acquaintance with the Scottish language. The knowlege of the fact that this conjunction was originally spelt with a *t*, and was the same in sound and orthography with the past participle of the verb *to think*, naturally and almost unavoidably (after the instruction received from Mr. Horne Tooke) led to the idea that the conjunction and the participle must be the same: but, without this knowlege, the connection would not easily, and possibly never would, have suggested itself.

As an instance in which this learned lexicographer is, in our opinion, far less successful, we may take the word *Quhill*:

'QUHILL, *conj.* Until S.

'——Man is in to dreding ay
Off thingis that he has herd say;
Namly off thingis to cum, *quhill* he
Knaw off the end the certanté.
Barbour, iv. 763. MS.

'A. S. *hwile*, donec, untill, Somner. Or more fully, *tha hwile the*, which seems to signify, *the time that*. For this *conj.* is evidently formed from the *s.*, as marking the time that elapses between one act or event and another. I prefer deriving it from the *s.*, as the *v.* does not occur in MoesG. or A. S.; although some might be inclined to view it as the imperat. of Su. G. Isl. *hwil-a* quiescere. Thus these words might be resolved, "Wait for me till gloaming;" i. e. "wait for me; *the Time*, that which intervenes between and twilight."

'Upon looking into the Diversions of Purley, i. 363, I find that
I have given materially tl n of this particle with that
of Mr. H. Tooke. Bu too much scope to fancy,
when he says of the syno word composed of *to* and
while, i. e. *Time*.

'It is scarcely suppos ould be such a change of
form, without some ves or O. E. If there ever
was such a change, it mu ous to the existence of the
language which we nov For in A. S. *til* signified
donec, or until, at the phrase *tha hwile*, (not *to*
while) was used in the Although they occur as
synon., there is not the le the one assumed the form
of the other.

'Besides, one great objection to the whole plan of this very ingenious work, forcibly strikes the mind here. Mr. Tooke scarcely pays any regard to the cognate languages. In Su. G. not only is *hwila* used, as denoting rest, cessation; being radically the same word with A. S. *hwile*, and expressing substantially the same idea: but *til* is a prep. respecting both time and place. In MoesG., as *hweila* signifies time, *til* denotes occasion, opportunity. Now, it would be far more natural to view our *till* as originally the MoesG. term, used in the same manner as A. S. *hwile*, to mark the time, season, or opportunity for doing any thing.

'But it appears to me still more simple and natural, to view *till* as merely the prep. primarily used in the sense of *ad, to*. The A. S. word *til*, or *tille*, is rendered both *ad* and *donec*. Su.G. *till* also admits of both senses. It is thus defined by Ihre; *Till*, praepositio, notans motum ad locum, et id diverso modo; dum enim genitivum regit, indicat *durationem*, secus si accusativo jungatur. Thus all the difference between *till*, ad, and *till*, donec, is that the former denotes progress with respect to *place*, the other, progress as to *time*. As *till* and *to* are used promiscuously in old writing, in the sense of *ad*; *till*, donec, may be often resolved into *to*. Thus, "I must work from twelve *till* six," i. e. from the hour of twelve *to* that of six; marking progressive labour. In one of the examples given by Dr. Johns. under *until*, which he properly designs a prep., the substitution of *to* would express the sense equally well: "His sons were priests of the tribe of Dan *until* the day of the captivity."

'It is no inconsiderable confirmation of this hypothesis, that although *til* does not occur in the Teut. dialects, *tot*, to, is used in this sense; the same prep. denoting progress both with respect to place and time. *Tot huys gaen*, to go home, to go *to* one's house; *Tot den* *nacht to, till* night I might add, as analogical confirmations, Fr. *jusque à*, Lat. *usque ad*, &c. used in the same sense.

' I did not observe, till I had written this article, that Lye throws out the same idea; Add. Jun. Etym.'

It is more particularly in his observations on the word TILL, that we have our doubts about the etymology presented by this author. In the first place, he has confounded two words, which, though similar in spelling, are very different both in origin and in meaning. We have stated above, that the preposition *to* is in Scotch resolved, *euphoniæ gratiâ*, into *till*, when the succeeding word begins with a vowel. Thus, "*gie't till him*" is the same with the English "*give it to him*:" but this is still the preposition *to*, only accommodated with a consonant to prevent the *hiatus* of concurring vowels: the proof of which is that, if we adopt in the same phrase a word with a consonant immediately following, we have *to* restored,—"*gie't to me.*" When, on the other hand, *till* has a reference to time, it remains *till*, whether the succeeding word begins with a vowel or a consonant; as in the phrases, "*keep it till she return*,"—"*work till the sun goes down*," &c. in which, and in all similar phrases, the idea of time must be expressed by *till*, or, if not, the phrase is without a meaning. Here, consequently, we have no doubt that Mr. Horne Tooke is right, and Dr. Jamieson wrong; as, indeed, whenever they happen to differ, is frequently the case.

In taking notice of the sound denoted by the letters *Quh*, Dr. Jamieson makes mention of the pronoun *who*, and of the coincidence which may be traced between it and the Latin *qui* or *quis*. Here was a most inviting opportunity presented to him for exploring the etymology of the word, and for anticipating a part of Mr. Horne Tooke's discoveries, the pronouns remaining as yet unexplained by him:—but no; this object stood without the sphere of the Doctor's ambition, though the Gothic verb *quithan*, to speak, of which the past tense *quoth* or *quod* is not altogether disused, obviously presented itself to his notice. The following, which is not without its use, and is of some though inferior importance, is presented to us in lieu of etymology:

'QUH, a combination of letters, expressing a strong guttural sound, S.

' "The use of *Quh*," Sibb. has observed, "instead of *Wh*, or *Hw*, is a curious circumstance in Scottish orthography, and seems to be borrowed immediately, or at first hand, from the Gothic, as written by Ulphilas in the fourth century. In his Gothic gospels, commonly called *The Silver Book*, we find about thirty words beginning with a character (O with a point in the centre) the power of which has never been exactly ascertained. Junius, in his Glossary to these Gospels, assigned to it the power and place of *Qv*; Stiernheilm and others have considered it as equivalent to the German, Scandinavian, and Anglo-Saxon *Hw;* and lastly, the learned Ihre, in his Suio-Gothic Glossary, conjectures that this character did not agree in sound with either of these, but "sonum inter *hu* et *qu* medium habuisse videtur." Unluckily he pursues the subject no farther, otherwise he could scarcely have failed to suggest the Scottish *Quh:* particularly as a great proportion of these thirty Gothic words can be translated into Scottish by no other words but such as begin with these three letters." Gl.

'This writer has discovered considerable ingenuity in his reflections on this singularity in ou he could not mean, that *Quh*, in our *orthograph* wed *immediately* from the Gothic, as *written* by ad been in use in S. for several centuries before was known to exist, or at least known in this c robably invented by some very early writer, in ord strong guttural sound of which it is the sign. T necessary; for as the E. pronounce their *wh* m e do *quh*, they probably gave a similar sound t after the intermixture of Norman.

'Sibb. has partly mistaken , after observing that the Goths by the letter referred to, expressed *Q*, in the place of which the A.S used *ow*, adds; "But whether the Goth. letter in every respect corresponds to *Q*, does not sufficiently appear to me, because there are not a few words in the *Codex Argenteus*, which do not seem so much to have the hard sound which belongs to *Q*, as that softer aspiration which is found in A. S. *hw*, or E. *wh*."

'Notwithstanding the idea at first thrown out by Sibb., that our *quh* has been "immediately borrowed from the Gothic," he afterwards, although not very consistently, "to avoid any charge of hypothetical partiality," assumes "a different element or combination of letters, — viz. *Gw*, — a sound — which," he says, "occurs not unfrequently in the antient language of Germany; ex. gr. *gwaire*, verus, *gwallichi*, potentia, gloria. — When this harsh sound," he adds, "gave way almost every where to the *hw*, — the character, which Ulphilas had invented to express it, fell of course to be laid aside. In Scotland alone the sound was preserved, and appears to this day under the form of *Quh*."

'This assumption, which he retains in his Gl., is totally groundless. In what way soever we received our *quh*, there seems no reason to doubt that it expresses the sound of the letter employed by Ulphilas. This appears incontestable from the very examples brought by Sibb.

'This letter could not be meant to express the sound of A.S. *cw*, because the words in which this occurs in A.S. are denoted by another Goth. character, resembling our vowel *u*; as *quairn* mola, A.S. *cwearn*; *queins* uxor, A.S. *cwen*, *quithan* dicere, A.S. *cwethan*, &c. To the latter the learned Verel. gives the sound of *qu*; but to the former, of *hw* or *qhw*; Runograph. Scandic. p. 69.

'It has been observed, that "this Goth. character appears to be the antient Aeolic *Digamma* asperated in pronunciation." This supposition is founded on the probability, that "the Gothic tongue was from the same stem as the antient Pelasgic, the root of the Greek." I am not, however, disposed to venture so far into the regions of conjecture; especially as some learned writers have contended that, as Ulphilas used several Roman characters, as *F*, *G*, *H*, *R*, he also borrowed the form of this from their *Q*. V. Michaelis' Introd. Lect. N. T. sect. 70.

'As little can be said with respect to its resemblance to the Hebrew *Ain*; it being generally admitted that the sound of this letter is lost. It is, however, a pretty common opinion among the learned, that it denoted a very strong guttural sound.

'I shall only add, that where there is no difference between the E. and S. words, except what arises from this peculiar orthography, it is unnecessary to give examples. There is no occasion for this in most cases, even where there is a change of the vowel.

'Mr. Macpherson has so distinctly marked the relation of the different dialects to each other, and also to the Lat., as to the pron. *who*, that I shall make no apology for inserting his short table.

S.	MoesG.	A.S.	O.Sw.	Lat.	
Quha,	*qubas*	*hwa*;	*huo*,	*quis*,	who:
Quhay,	*qubo*,		*hua*,	*qui*,	
			hue,	*quae*,	
Quhays,	*qubis*,	*hwaes*;	*huars*,	*cujus*;	whose:
Quham,	*qukamma*,	*hwam*;	*huem*,	*quem*;	whom.
				quam;	

'I have not observed, however, that *quhay* occurs in a different sense from *quha*. They are used in common for E. *who*.

'"*Quhay* sall haue the curage or spreit to punis thaym for feir of this insolent prince?" Bellend. Cron. Fol. 11. a,

Anone Eneas induce gan to the play
With arrowis for schute, *quhay* wald assay.
'*Doug. Virgil*, 144. 8.

'The use of *quhay* is now become provincial, being almost peculiar to Loth.'

We now present one among the very unfavorable specimens of Dr. Jamieson's etymological powers:

'BIRR, *s*. Force. V. Birr.

'To BIRR, *v. n*. To make a whirring noise, especially in motion; the same with *birle*, S.

'Ane grete staf sloung *birrand* with felloun wecht
Hynt Mezentius——
'*Doug. Virgil*, 298. 21. V. birr, *s*.

'Rejoice, ye *birring* paitricks a';
Ye cootie moorcocks, crousely craw;—
Your mortal fae is now awa',
Tam Samson's dead. *Burns*, iii. 119.'

Any person who had read the following passage in Horne Tooke's last volume, p. 181—185, might, we think, have gone a little farther:

"Our English verb *To Bar* is the Gothic and Anglosaxon verb 𐌱𐌰𐌹𐍂𐌲𐌰𐌽, Beoꞃᵹan, Biꞃᵹan, Býꞃᵹan; which means, to defend,

to

to keep safe, to protect, to arm, to guard, to secure, to fortify, to strengthen. and the past participle of this verb has furnished our language with the following supposed substantives.

"A BAR
A BARN
A BARON
A BARGE
A BARGAIN
A BARK, a vessel
The BARK of a tree
The BARK of a dog
A BARKEN
A HAUBERK
A BURGH
OR
BOROUGH
A BURROW
OR
WARREN
A BOROWE
BURIAL
HAUBERG
USBERGO

A BAR in all its uses is a *Defence:* that by which any thing is *fortified, strengthened* or *defended.*

A BARN (*Bar-en Bar'n*) is a covered inclosure, in which the grain, &c. is protected or defended from the weather, from

in armed, defenceful, or

trong boat.

a confirmed, strengthened
r two persons have agreed
is usual to conclude with
ARGAIN? Is it confirmed?

"A BARK is a stout vessel.

"The BARK of a tree is its defence: that by which the tree is defended from the weather, &c. "The cause is, for that trees last according to the strength and quantity of their sap and juice: being well *munited* by their BARK against the injuries of the air."

'*Bacon's Natural History*, Century 6.

"The BARK of a dog is that by which we are defended by that animal.

"A BARKEN, according to Skinner—"Vox in comitatu Wilts usitatissima, Atrium, a *Yard* of a house vel a verbo *To Bar;* vel a Germ. *Bergen,* abscondere; A. S. Beoɲȝan, munire, q. d. locus clausus, respectu sc. agrorum."

"A HAUBERK. Vossius, Watchter, and Caseneuve concur in its etymology.—"*Halsberga* vel *Halsperga,* vox est Saxonica, proprieque signat thoracem ferreum, sive armaturam colli et pectoris; ab *Hals,* collum, et *Bergen,* tegere, protegere, munire. Quomodo et in Legg. Ripuariis. cap. 36. § 11. *Bainberga,* pro ocrea, sive crurum armatura." Vossius. *De vitiis sermonis.* lib. 2. cap. 9.

"The French, in their accustomed manner changing the L in Þalſ to U, made the word HAUBERG: and the Italians, in their manner, made it USBERGÓ.

"A BURGH OR BOROUGH meant formerly a fortified *Town.*

"A BURROW for rabbets, &c. is a defended or protected place: to which a WARREN is synonymous, meaning the same thing: for WARREN is the past participle of *Ƿ*eɲian, defendere, protegere, tueri.

"" Foxis han BORWIS or dennes. and *Briddis* of the eir han nestis. but mannes sone hath not where he shal reste his hede." *Matthew.* chap. viii. (v. 20.)

"A BOROWE was formerly used for what we now call a *Security*, any person or thing by which repayment is *secured*; and by which the Lender is defended or guarded from the loss of his loan.

"Thou broughtest me *Borowes* my biddings to fulfyll."

Vis. of P. Ploughman, fol. 5. pag. 2.

"For I dare be his bold *Borowe* that do bet will be neuer."

Id. fol. 47. pag. 2.

"And I will be your *Borow* ye shall haue bred and cloth."

Id. fol. 115. pag. 1.

" "We fynde in the lyfe of saynt Nycholas, that a Iewe lente a crysten man a grete somme of golde unto a certayne daye, and toke no sykernesse of him, but his fayth and saynt Nycholas to BOROWE."

Diues and Pauper. 2d comm. cap. 9.

" "I pray God and saynt Nycholas that was thy BOROWE, that harde vengeaunce come to the."

Diues and Pauper. 2d comm. cap. 9.

" "Yf the *Borower* upon usure fayle of his daye of payment, he that is his BOROWE may paye that moneye with the usure to the *Lener*, and do his dettour for whome he is BOROWE paye to hym ayen that moneye with the usure. For it is to the BOROWE none usure."

Diues and Pauper. 7th comm. cap. 25.

'BURIAL, Býꞃᵹel, is the diminutive of Býꞃıᵹ or *Burgh*: a defended or fortified place. *To Bury*, Býꞃᵹan, sepelire, means *To Defend*: as Gray in his Elegy expresses it — "These bones from insult to protect." It cannot escape you, that the Latin *sepelire* has the same meaning: for *sepis* or *sepes* "notat id, quod objectum, prohibet introitum in agrum vel hortum." "

This instructive specimen of etymological investigation sufficiently indicates that *bir*, which in sound differs little from *bur* or *bar*, as pronounced either by Englishmen or Scotchmen, is merely the past participle of the same Gothic verb from which so many of our words are derived. This single passage of Mr. Horne Tooke also explains a variety of terms which have puzzled Dr. Jamieson; or of which, at least, whether he puzzled himself with them or not, he has rendered no satisfactory account. Among these is the term *Law-Borrows*; of which he says, 'it is from *Law* and *borgh* or *borrow*, a pledge,' &c. v. *Borch*. On turning to *Borch*, we have the following explanation:

'BORCH, BORGH, BOWRCH, BOROW, *s.* A surety. The term properly denotes a person who becomes bail for another, for whatever purpose.

'Thar leyff thai tuk, with conforde into playn,
Sanct Jhone to *borch* thai suld meyt haille agayn.

Wallace, iii. 337. MS.

'He him betuk on to the haly Gaist,
Saynct Jhone to *borch* thai suld meite haill and sound.

Ibid. v. 63. MS.

'i. e. He

'i. e. He committed himself to the Holy Spirit, calling on St John as their pledge. V. ibid. v. 452.

'The way we tuk the tyme I tald to forowe,
With mony fare wele, and Sanct Johne *to borowe*
Of falowe and frende, and thus with one assent,
We pullit up saile and furth our wayis went.
King's Quair, ii. 4.

'"Saint John be your protector, or cautioner. *Borowe* signifies a pledge. — It appears to have been an ordinary benediction."
Tytler, N.

'It is evident, indeed, es, as well as from Wallace,
ix. 45, that it was custo s, when friends were part-
ing, to invoke some sain hat they should afterwards
have a happy meeting. This language seems evi-
dently borrowed from o ding to which, "gif ony
man becummis ane furth or ane vther, to make him
furth-cummand as ane *b* cient, gif he produce him
personallie, *baill and so* dge, in lauchful time and
place." Skene, Verb.

'2. A pledge; any thi

'The King thoucht h[illegible] traist inewch,
Sen he in *bowrch* hys landis drewch:
And let hym with the lettir passe,
Till entyr it, as for spokin was. *Barbour*, i 628. MS.

'The term occurs in both senses in O. E. *Borow* is used by Langland in the first sense.

'—He that biddeth borroweth, & bringeth himself in det,
For beggers borowen euer, and their *borow* is God Almighty,
To yeld hem that geueth hem, & yet usurie more.
P. Ploughman, Fol. 37, b.

'i. e. to repay with interest those who give. *Yet* seems to signify *get*, obtain.

'But if he liue in the life, that longeth to do wel,
For I dare be his bold *borow*, that do bet wil he neuer,
Though dobest draw on him day after other. *Ibid.* Fol. 47, b.

'*Borgh* occurs in Sir Penny.

All ye need is soon sped,
Both withouten *borgh* or wed,
Where Penny goes between. *Spec. E. P.* i. 268.

'Mr. Ellis, however, mistakes the sense, rendering it, *borrowing*; whereas *borgh* means pledge or pawn, as explained by the synon. *wed*.

'Pl. *borrowis*. — "Quhair a *borgh* is foundin in a court vpon a weir of law, that the partie defendar, as to that *borgh*, sall haue fredome to be auisit, and ask leif thairto, and sall haue leif, and quhether he will be auisit within Court, findand *borrowis* of his entrie, and his answer within the houre of cause. Acts Ja. i. 1429, c. 130. Edit. 1566. c. 115. Murray. Hence the phrase *Lawborrows*, q. v.

'A. S. *borgh*, *bor*, fide-jussor; also, foenus; Germ. *burge*, a pledge. Su. G. *borgen*, suretyship; Isl. *aabyrgd*, a pledge, according to G. Andr. p. 4, from *aa* debet, and *borg-a* praestare, solvere. Hence, *at aabyrg-iast*, praestare, in periculo esse de re praestanda aut conservanda, veluti—fidejussores; and *aabyrgdar madr*, a surety. Ihre derives Su. G. and Isl. *borg-a*, to become surety, from *berg a*, a periculo tueri, to protect from danger. The idea is certainly most natural. For what is suretyship, but warranting the *safety* of any person or thing? A. S. *beorg-an*, defendere; part. p. *ȝe-borg-en*, tutus. The definition given of *aabyrgd*, by Olaus, exactly corresponds. Tutelae commendatio, ubi quid alteri commissum est, ut is solvat pretium si res perierit; Lex Run. This word, he says, often occurs in the Code of Laws; by which he seems to refer to those of Iceland. V. BORROW.'

This is the common and (little better than) trifling style of etymology, which consists in giving a word in one language equivalent to one in another. The parentage and family of the word are visible at once from the skilful disquisition of Horne Tooke.

The instances are tolerably numerous in which Mr. H. Tooke, especially in his second volume, (which we suspect that Dr. Jamieson, in the supposed consciousness of superior strength, had not taken the trouble of reading,) has afforded a satisfactory explanation of words which have remained mysterious to the lexicographer. The reader may take, as specimens, the words *Beild* and *Dwyn*, and may compare the account which is rendered of them in the Dictionary with that which may be extracted at pp. 128, and 206, vol. ii. from the Grammarian.

After errors, we should naturally proceed to mention omissions, and they are not few: but we are inclined to treat them with much more indulgence. In a first attempt of this sort, it was impossible to avoid numerous deficiencies. The wonder is that they are not more; and the patient attention and industry of Dr. Jamieson deserve a very high measure of praise. Future editions, we hope, will enable the author to supply many of these defects; which his own continued observations, or those of his friends, may enable him to discover. It would be desirable that he could prevail on many of them to peruse his Dictionary with attention, and then point out to him all the words which they perceive to be wanting. Every one, indeed, who is curious enough to explore the book, should take a note of any circumstance which strikes him as an omission, and send it to the author. The period of attaining at least a complete *collection* of Scottish words would thus be greatly accelerated; and the assistance which would be procured from Dr. Jamieson, in rendering an account of them, ought not to be regarded as of slender importance. Of the words which are common to both Scotch and English, the greater part are omitted; the principal motive for which, we doubt not, was the fear of rendering the book too large and expensive. We trust that the Doctor will receive encouragement enough to be exempted from such apprehension with regard to a future edition: for an entire dictionary of the Scottish language is the valuable present required, but it is evident that it must be a very imperfect dictionary of any language which contains not one half of the words that belong to it.

This sort of omission has involved in it another of a different character. A considerable number of words, the same in spelling, or sound, in bo [illegible] ave lost the identity of meaning: of which *Ba* [illegible] specimen. Dr. Jamieson has omitted it, probab [illegible] same in both languages: but in English it has [illegible] and in Scotch another. In English, it relates s [illegible] ation of heat, in an oven, to bread, or other art [illegible] hile in Scotch it applies to the whole process o [illegible] ead, and to the kneading more particularly than [illegible] rt. If a Scotch woman, when kneading or fash [illegible] h for her cakes, be asked what she is doing, she [illegible] swer, *baking;* if she be only putting them into the heat, after the other operation is over, she will not say that she is baking. *Bake*, in this sense, is a word peculiarly Scotch, and ought to have been explained. Compared with the original signification, which is to *heat*, in general, both nations have made alteration in the use of the word: but the English have made less than the Scotch.

In one important particular, the merit of the author ought not to be mentioned without applause. To perceive the use and application of not a few among the words or phrases of the Scottish dialect, an explanation of antient customs and manners was demanded. This part of his task Dr. Jamieson has often very happily performed; and he has added many important elucidations to the information which we already possessed, respecting the manners of our early ancestors, and those nations who are derived from the same stock. We quote the subsequent article, as exhibiting some remarkable coincidences between very distant nations, and containing curious though not altogether satisfactory information:

' BAYLE-FYRE, *s.* A bonfire.

' Than thai gart tak that woman brycht and scheyne,
Accusyt hir sar of resett in that cass:
Feyll syiss scho suour, that scho knew nocht Wallas.
Than Butler said, We wait weyle it was he,
And bot thou tell, in *bayle fayre* sall thou de.

Wallace, iv. 718. MS.

' This is the very phrase in Su. G., used to denote capital punishment by burning. *I baale brenna*, supplicii genus est in nostris legibus occurrens; quo noxii ultricibus flammis comburendi dedebantur; Ihre.

'Hence, by a change of the letters of the same organs, our *bane-fire* and E. *bonfire*, which Skinner wildly derives from Lat. *bonus*, or Fr. *bon*, q.d. bonus, vel bene ominatus, ignis; Fr. *bon feu*. A. S. *bael-fyre* originally denoted the fire with which the dead were burnt; hence it gradually came to signify any great fire or blaze. As Moes G. *balw-jan* signifies to torment, Luke xvi. 23.; the Scriptures still exhibiting the sufferings of the eternal state under the idea of fire; Junius conjectures, with great probability, that there had been some word in Moes G. corresponding to A. S. *bael*, rogus, incendium. *Bael fyre* is the very word used by Caedmon, in expressing the command of God to Abraham to present his son as a burnt offering. The same writer says, that Nebuchadnezzar cast the three children in *bael-b'yse*.

'It is evident that the custom of burning the dead anciently prevailed among the Northern nations, as well as the Greeks and Romans. The author of Ynglinga Saga, published by Snorro Sturleson in his history of the kings of Norway, ascribes the introduction of this practice to Odin, after his settlement in the North. But he views it as borrowed from the Asiatics. "Odin," he says, "enforced these laws in his own dominions, which were formerly observed among the inhabitants of Asia. He enjoined that all the dead should be burnt, and that their goods should be brought to the funeral pile with them; promising that all the goods, thus burnt with them, should accompany them to Walhalla, and that there they should enjoy what belonged to them on earth. He ordered that the ashes should be thrown into the sea, or be buried in the earth; but that men, remarkable for their dignity and virtue, should have monuments erected in memory of them; and that those, who were distinguished by any great action, should have gravestones, called *Bautasteina*." Yngl. Sag. c. 8.

'Sturleson speaks of two distinct ages. "The first," he says, "was called *Bruna-aulla* (the age of funeral piles), in which it was customary to burn all the dead, and to erect monuments over them, called *Bautasteina*. But after Freyus was buried at Upsal, many of the great men had graves as well as monuments. From the time, however, that Danus Mikillati, the great king of the Danes, caused a tomb to be made for him, and gave orders that he should be buried with all the ensigns of royalty, with all his arms, and with a great part of his riches, many of his posterity followed his example. Hence, the age of Graves (*Haugs-olld*) had its origin in Denmark. But the age of funeral piles continued long among the Swedes and Normans." Pref. to Hist. p. 2.

'According to the chronology prefixed to Sturleson's history, Freyus was born A. 65 before Christ. He is said to have been one of those appointed by Odin to preside over the sacrifices, and in latter times accounted a God. Ynglinga Sag. c. 4. Danus Mikillati was born A. D. 170.

'The same distinction seems to have been common among the Norwegians in ancient times. Hence we find one Atbiorn, in an address to Hacon the Good, on occasion of a general convention of the people, dividing the time past into the age of Funeral Piles, and that of Graves. Saga Hakonar, c. 17.

‘ Of Nanna, the wife of Balder, it is said, *Var hon borin a balit ok slegit i elldi*; Edda Saemund. “ She was borne to the funeral pile, and cast into the fire.” It is a fact not generally known, that the inhuman custom, which prevails in Hindostan, of burning wives with their husbands, was common among the Northern nations. Not only did it exist among the Thracians, the Heruli, among the inhabitants of Poland and of Prussia, during their heathen state, but also among the Scandinavians. Sigrida was unwilling to live with Eric, King of Sweden, because the law of that country required, that if a wife survived her husband, she should be entombed with him. Now she knew that he could not [illegible] ger; because, in his combat with Styrbiorn he had [illegible] ld not ask to live more than ten years from that tim[illegible] victory; Oddo. Vit. Olai Trygguason. It appear[illegible] widows were not burnt alive: but that, according to t[illegible] country, they previously put themselves to death. T[illegible] on is assigned for the introduction of this horrid la[illegible] ed, that their nuptial felicity would thus be continu[illegible] Walhalla, which was their heaven. V. Bartholin. [illegible] pt. Mortis. 506—510.’

For elucidations c[illegible] escription, the articles, *Halloween*, *Hogmanay*, *Pays eggs*, *Beltane*, *Abbot of Unressoun*, *Eyteyn*, *Botwand*, &c. may be consulted.

The succeeding quotation will no doubt interest some of our readers, from the coincidence which it exhibits between the name of one of the most antient streets of London, and a term of peculiar application:

‘ WATLING STRETE, VATLANT STREIT, a term used to denote the milky way.

‘ Of euery sterne the twynkling notis he,
That in the stil heuin moue cours we se,
Arthurvs hufe, and Hyades bataiknyng rane,
Syne *Watling strete*, the Horne, and the Charle wane.
Doug. Virgil, 85. 43.

‘ Henrysone uses it in the same sense, in his account of the journeys of Orpheus, first to heaven, and then to hell, in quest of his wife Euridice.

‘ Quhen endit was the sangis lamentable,
He tuke his harp, and on his brest can hyng,
Syne passit to the hevin, as sais the fable,
To seke his wife: but that auailit no thing.
By *Wadlyng strete* he went but tarrying;
Syne come down throw the spere of Saturn ald,
Quhilk fader is of all thir sternis cald.
Traitie of Orpheus, *Edin.* 1508.

‘ “ It aperis oft in the quhyt circle callit Circulus Lacteus, the quhilk the marynalis callis *Vatlant Streit.*” Compl. S. p. 90.

‘ It has received this designation, in the same manner as it was called by the Romans *Via Lactea*, from its fancied resemblance to a broad street or causeway, being as it were paved with stars. The street itself, it is said, was thus denominated "from one *Vitellianus*, supposed to have superintended the direction of it: the Britons calling *Vitellianus*, in their language, *Guetalin*." Statist. Acc. xvi. 325. N.'

A Dictionary being a work of that particular description of which no analysis can be rendered, it is only by means of specimens that an idea of it can be conveyed; and we have now presented examples of the most remarkable among the particular qualities, by which we regard the present work as distinguished. We might add a specimen of its general train, which might be taken with almost equal propriety from any part of the work: but we cannot farther extend the bounds of this long article, and must come to a conclusion.

It is chiefly in one particular, but that one is of the first and highest importance, that the endowments of Dr. Jamieson have fallen short of his attempt. He is a good antiquary and a good linguist; and he has manifested patience, industry, and good sense: but he is only a second or third-rate philosopher. Had his fortunate qualities been added to the head of a Tooke, what an admirable production should we have received! Let not the public, however, despise a truly valuable gift because it is not beyond all price, and because something better can be conceived. Dr. Jamieson's merits are still of a high order; and he has contributed aid of the greatest importance to the accomplishment of an object which would be of so much value,—an etymological dictionary of our language;—etymological in the true sense of the term, a dictionary in which the primary use of all important words should be satisfactorily displayed.

Art. III. *Transactions of the Entomological Society of London*, Vol. I. Part I. 8vo. pp. 112. 5s. White, &c.

THE maxim, "divide and conquer," is equally applicable to politics and to literature; since, in those sciences which embrace a great variety of objects, a division of labour becomes necessary to enable their votaries to make any considerable progress. This is particularly true of natural history, and especially of that most interesting department of it, *Zoology*, in which, though each part be intimately connected with every other, it is scarcely possible for ordinary minds to take more than a general view of the whole. Consequently, as Zoology has been subdivided into ornithology, conchology, entomology, &c. so its cultivators generally arrange themselves under the heads of Ornithologists, Conchologists, Entomologists, &c.

according as they apply themselves more particularly to the study of birds, shells, or insects. Such a sub-division has the effect of calling forth the activity of a much greater number of naturalists, by adapting the studies of each class to the taste and genius of the individuals who compose it; while, as it is impossible to become master of any one subject without frequent reference to those with which it is more immediately connected, this partition of industry contributes to the general interest of the science.

In large towns, wh [illegible] of individuals of similar tastes and similar purs [illegible] natural that they should occasionally meet tog [illegible] municate to each other the discoveries which [illegible] in their, favourite study, and the projects which [illegible] ned for its advancement. From such meetings, [illegible] societies and academies to which science is [illegible] nuch of the progressive improvement which [illegible]. Several respectable societies of naturalists [illegible] ared; and among others we have now to notice [illegible] *l Society*.

This Entomological Society of London, the first part of whose Transactions is now before us, was formed about four years ago, and we believe that its members are not numerous. Its President is Mr. A. H. Haworth, the author of a respectable work on British insects, the *Lepidoptera Britannica* *. This institution is not altogether new in this country; since, about 60 years ago, London possessed a similar association, denominated the *Aurelian Society*. If we may judge from the name of this latter, however, its objects were much less extensive than those of the present Entomological society: the views of which are very commendable, since few parts of natural history better deserve the attention of mankind than entomology. The number of insects is prodigious; and so many of them have an influence on the comforts, the luxuries, or the inconveniences of man, that it becomes desirable for him to extend his knowlege of such interesting neighbours. Much has indeed been done since the time of Linné, to advance the study of entomology: but, while the number of known species has been prodigiously increased, the study of their economy and uses has been lamentably neglected. It is the cultivation of this alone which can remove from entomologists the ridicule which is too often thrown on them as *triflers* and *insect-hunters*. The first part of their transactions, which the Entomological Society has published, will probably not be considered as very important; and indeed we think that the

---

* See Rev. Vol. xlix. N. S. p. 83.

Society has been rather hasty in offering to the public so small a specimen of their labours. It contains only five articles, of which the first and most important occupies nearly two-thirds of the whole.

This paper is a *Review of the rise and progress of the science of Entomology in Great Britain, chronologically digested*, by the President. It affords some judicious remarks on those British writers who have treated on the natural history of insects, from the work of Mouffet, in 1634, to the entomological part of Dr. Shaw's *General Zoology*, in 1806. It is rather singular that, among the *British* authors, should appear the names of Linné and Fabricius: we suppose that they were introduced through inadvertency: but they will not be the less acceptable to those who make the history of entomology an object of investigation. We believe that the catalogue of British writers on entomology furnished by Mr. Haworth is very complete: but we cannot commend the style in which the paper is composed. It abounds with *pretty* allusions and poetical quotations; which, however they might enliven an essay read before a private society, are not well adapted to a didactic paper, which is intended to meet the eye of the public.

The second memoir, by the Rev. Thomas Skrimshire, contains some observations *on rearing Insects*, and may be interesting to those who have few opportunities of witnessing the changes that take place in insects in their natural habitations.

No III. gives a systematic description of a rare and curious insect, sometimes found in chalky soils among grass, *the Lygæus Micropterus*, by the Rev. John Burrell. No account is given of the manners or economy of this insect, nor is its place in the systematic arrangement pointed out. The description is illustrated by two well-executed coloured figures.

The fourth essay is of more importance, and contains an account of several rare insects, which were not before known as inhabitants of Great Britain. Among these, we particularly notice the *Lamia Dentator*, the *Trichius variabilis*, the *Necrophorus bimaculatus*, and the *Sphinx Galii*; of all of which, coloured engravings are added.

The last paper in the collection is written also by Mr. Burrell, and presents the beginning of *a Catalogue of Insects found in Norfolk*. We were particularly pleased with the appearance of this paper, because we think that provincial *faunæ* afford one of the best means of perfecting the Zoology of a country, while they enable the student to derive abundant illustration from the district in which he resides. This catalogue of Norfolk insects promises to be very extensive, since Mr. Burrell has not gone through more than three genera, and has enumerated 57 species.

Though we cannot speak in very high terms of the importance of the Entomological Society's Transactions, as far as they have yet fallen under our observation, we must applaud the institution itself, and wish it every success. We would, however, recommend it to the committee who prepare the Transactions for the press, to be more attentive to the typography than they seem hitherto to have been; since we have noticed seve
errors in the present *Fasciculus.*

Art. IV. *All the*
nslated from the original
Greek. By the R
ne, A. M. Master of the
Classical School of
t. Small 4to. pp. 360.
Printed at Norwich.

> "Four swans
> er bright,
> With heads
> s stretch'd for flight:
> Here, like sc
> , Pindar rode,
> And seem'd to labour with th' inspiring God.
> Across the harp a careless hand he flings,
> And boldly sinks into the sounding strings.
> The figur'd games of Greece the column grace,
> Neptune and Jove survey the rapid race:
> The youth hang o'er their chariots as they run,
> The fiery steeds seem starting from the stone;
> The champions in distorted postures threat;
> And all appear'd irregularly great!"
>
> Pope.—*Temple of Fame.*

> "Pindar, like some fierce torrent swoln with show'rs,
> Or sudden cataracts of melting snow,
> (Which from the Alps its headlong deluge pours,
> And foams and thunders o'er the vales below),
> With desultory fury borne along,
> Rolls his impetuous, vast, unfathomable song."
>
> See West's Pindar;—*Translation of Horace*, book 4, ode 2.

Here are two great modern testimonies, and one antient, in favour of Pindar; and of both kinds we could in course enumerate a legion. Whence comes it, then, that even among scholars he is one of the most unpopular of antient poets? In Congreve's excellent remarks, prefixed to his two Odes in imitation of Pindar, the wild deviation of Cowley from his model was admirably exposed. To fancy that rambling and incoherent thoughts, conveyed in loose and irregular numbers, were a just imitation of the great Theban's energetic and compressed style, was as preposterous a mistake as the audacity of genius ever committed, or the servility of dullness ever copied. The followers of Cowley carried their Pindarics to the extremity of burlesque; and not contented, in aping their real original, the leader of the metaphysical school of versifiers, to father conceits and witticisms and antitheses on one of the gravest and chastest writers of antiquity, they with equal injustice represented him as one of the wildest violators of every rule of metre, and as a mere rhythmical rhapsodist. Congreve, as we observed, sufficiently pointed out this ignorance in the modern composers of Pindarics: who, forgetful that the dithyrambics of Pindar (his "lawless numbers," as Horace styles them,) are lost, imagined that their own extravagant and barbarous stanzas were correct copies of the comparatively regular strophe, antistrophe, and epode, in which his only remaining writings convey his eulogies on the conquerors in the four sacred games of Greece. His hymns in honour of the gods being also lost, we are unable to account for the more than mortal honours which were conferred by antiquity on this extraordinary poet. Enough, however, remains to justify, in the opinion of some of the best modern critics, the less romantic homage which was paid to him by the antients.—How then, we again ask, is it that he is still so unpopular?

The difficulty of answering this question would seem to be much increased from the good fortune which Pindar experienced in this country, by finding a translator equal in his kind to the translator whom Homer obtained in Pope, or Lucan in Rowe. We mean Gilbert West; whose genius, if the genius of any man could have done it, would have rendered Pindar a favourite among us. He selected, and with excellent judgment, some of the most striking of the Olympic, Pythian, Nemean, and Isthmian odes: he accompanied his vigorous, correct, animated, highly poetical translations, with a full and learned dissertation on the first of those great national solemnities, the games of Greece: he interspersed it with notes explanatory of the mythological, historical, and geographical allusions of the original; and, in a word, he presented the classical reader with a publication almost without a rival since his time, for genius adorned by taste, and for learning unalloyed by ostentation. Yet Pindar remains unpopular; and Gilbert West is little read.

Bold, then, indeed, is Mr. Girdlestone, when such a *selection* has failed, to endeavour to interest us in *all* the odes of Pindar.—

> " He who aspires to reach the tow'ring height
> Of matchless Pindar's heav'n-ascending strain,
> Shall sink, unequal to the arduous flight,
> Like him, who falling nam'd th' Icarian Main."

So said Gilbert West, in the translation above cited. Yet this sentiment did not restrain him from the fearful attempt which it condemns; nor has it restrained Mr. Girdlestone.—The fairest method of accounting for this apparent rashness, which we can take, is to let the present author speak for himself:

‘While we have long had translations of almost all the other poets, Latin and Greek, there has not yet appeared, in our language, an entire translation of the great Theban Bard by the same hand; though many persons have made choice of particular odes, as if to try how far it was possible to exhibit his manner in their own language. Hence I have been emboldened ion of all his odes. Curiosity may perhaps procure wish to form some notion of this prince of Lyric trouble of studying the original; for whoever has ice with the great Grecian, must know that he wo d him in his own language to little purpose, unless and with minute attention.

‘There is such a pec perpetual allusion to events little at this day known k as lightning from general to particular reflections, from living to dead heroes, from the immediate sub ne feat in the games, to the remoter exploits of wa of the hero to those of his relations, his ancestors, his country, or the gods; to understand all which a considerable knowledge of ancient history, places, and customs is necessary; that it can hardly be expected, even a translation will be intelligible to one, who is not prepared to bring with him to the perusal, either a previous knowledge or a very close attention. It has been however my endeavour to smooth the way as much as possible, and if in this very uneven country some difficult passes still remain, it is my hope the candid reader will make proper allowance.

‘So much light has been already thrown upon the subject of these odes, the sacred games of Greece, by the learned West, that it would be presumption to attempt to add any further observations on this head. No other notes are therefore to be expected than such as may tend to explain particular passages, or point out the secret connection, or some latent beauties.’

This is all very just: but in a great degree it serves to answer the question which we have proposed. Mr. G. again remarks, in a subsequent passage, ‘that it is the nature of the Lyric Ode to glance too quickly over a variety of objects; that unless the objects themselves be previously known, the reader must borrow assistance: but if he will have patience, and make use of proper aid, there will then remain no confusion.’ If the author *be* intelligible, certainly none:—but this is making a toil of a pleasure; and nothing can please in poetry which is not quickly understood by competent judges. This want of perspicuity may not be felt by those who, by long attention, have mastered the previous difficulties of style: but long attention is bestowed only on the *business*, not on the *amusements* of life, excepting by the very idle, who are of all readers the most unlikely to study

Pindar. Yet studied he must be, and *right steadily* too, in order that he may be even moderately understood. One degree beyond his present obscurity would have wrapped him in utter darkness, as far as the general reader is concerned; and he would have taken a station, even on the shelf of the scholar, closer to Lycophron than that which he now occupies.

What, then, have the critics admired with justice in Pindar? His occasional bursts of transcendant poetry,—his brilliant passages,—their elevation of sentiment and language,—their glowing and dignified panegyrics, or sage and moral precepts,—their vivid images, or their energetic expressions.—Even with the charm, the peculiar charm of lyric verse which belongs to Horace, and to Horace only, we are satiated with heathen gods and goddesses, heroes and heroines; and the stanzas which they so frequently engross are omitted in any voluntary perusal of his odes, while we dwell with incessant pleasure on the general reflections of moral wisdom which interest every mind, or the pathetic touches of nature which penetrate every heart. How, then, should Pindar, whose allusions to the gods and demigods of Greece are so infinitely more copious,—whose odes are a living picture of the games and ceremonies, the mythology and the history, of the heroic ages,—impart an interest to matters which make even Horace tedious? No power of song can render such subjects generally interesting. Besides, as Mr. Girdlestone confesses, 'every one who begins to read Pindar is apt to find himself bewildered with numberless images; with examples taken from history or fable, which seem introduced at random: hence he is led to blame the poet for want of connection and design;'—and is he, in reasonably expecting amusement at no very costly price from the perusal of poetry, unjust in this censure? Mr. G. implies an answer in the affirmative:

> 'Let it then be observed, that Pindar loves to introduce the praise of a dead hero; apparently because he was of the same country with the hero of his ode; or because he signalized himself perhaps in some particular place mentioned; but his real design is to entertain by some description of his exploits or virtues; and to leave it to others to transfer the praises of the dead hero to the living *. The kind of connection too, which prevails in his poetry, is such as may escape the notice of a reader not very attentive. The parts would often have no connection at all with each other, but that the poet has contrived to add so fine a link between each, that they hang together as by magic; after reflecting some time we discover the secret art, and with admiration acknowledge, that each part most wonderfully contributes to produce the grand effect of the whole design.'

---

* As some of the antient satirists, under pretence of lashing the iniquitous dead, really scourged the living villain. *Rev.*

Surely, this is too minute and tedious a process for the attainment of the end in view. If all this previous study be necessary to perceive even the connection between the parts of the same poem in Pindar, we ought to learn him in our youth, digest him in our middle age, and admire him after we have passed our grand climacteric. Reading one of his Odes, in which all this magic is displayed, for the first time, must be like looking at the wrong side of a piece of finely wrought tapestry;—all must be roughness and confusion in the figures; —till we are led round oint of view, we must be utterly unable to judge of the composition;—and the most vexatious s that we cannot reach this point of view, altl o near it, excepting by the most circuitous rou

In attempting to vin cter of Pindar from the prejudice conceived aga : who have from childhood been accustomed the delightful beverage of Horace,' Mr. G. not veral observations which in our opinion sufficiently account for that prejudice, if it be one, but in which that *judgment*, as we should rather express ourselves, is amply justified by the very remarks that are intended to impugn it:

> 'Horace chose his own subjects; of course he followed his fancy, who (which) led him through the most delightful gardens of Italy, a country nearer to us than Greece, and with the minute events of whose history we are better acquainted. Pindar's subjects were assigned him by others; and were in their own nature most barren. Whatever therefore we admire in him, must be considered entirely his own creation. When a man by necessity, not choice, is fixed on a barren flat, if he has the miraculous art of converting it to a paradise' (if indeed he has that art!!) 'who can withhold admiration? Yet while Horace is universally admired, the sublime Pindar remains almost entirely neglected. This cannot justly be ascribed to their difference of merit, for, if Horace be equal to Pindar in elegance and sweetness, Pindar is far superior to Horace in sublimity; if the Roman be admired for his moral sentences, in the Grecian you constantly meet with sentences that breathe at least as high a strain of morality and more holy thoughts of religion. The Italian poet was a polite courtier, and could compliment with great ingenuity; the Theban bard addressed heroes and kings at the very moment when they were flushed with victory and glory, but so far was he from deifying, that he disdained even to flatter; in his highest strains of compliment he loses not sight of truth, nay, he frequently has the courage, in plain terms, though in a manner not offensive, to give advice. As to artful transition, if the Roman muse equals the Grecian, in gliding with exquisite delicacy from thought to thought, the Grecian, far surpasses the Roman in glancing with rapidity and boldness. In elegant allusion both poets excel. In

their epithets they are perhaps, beyond all others, admirable, except Homer, who had the art to paint a landskip in a single word. Pindar, however, in the sublimity of these, surpasses Horace, and even Homer in a peculiarity of boldness. But Pindar was much studied by Horace, who, in many admired passages, derives his excellence from the antient poet of Thebes. The great uncertainty of Pindar's meaning in numerous places, the inferiority of our skill in the Greek language, in comparison with our knowledge of the Latin, his frequent obscurity of style and quick transitions, his apparent want of connection, the barrenness of the subjects on which he wrote, and his metre not being so musical without its accompaniment, at least to us; these seem to be the chief reasons why he is comparatively neglected. The last reason alone is very powerful. Horace's odes were intended to be musical, without the help of the lyre, and we soon feel their harmony. Pindar wrote his to be accompanied by the lyre, on which the Grecians were taught to play, as a common and necessary accomplishment. The constant changes contrived by the poet leading the lyre through a variety of melody, made probably a sort of air, and this seems to have been one great beauty in Pindar's compositions; but to us this beauty is lost. We cannot, in Pindar's verses, distinguish an equal harmony as in the measures of Homer, from the very flow of whose verse we are early taught to feel the mute sorrow of the father as he walks along the beach, and to hear the rolling thunder of the dashing waves: but whatever may be the reasons why Pindar is not more read, I shall not think my time and labour ill employed if this translation prove the means of bringing into more general notice the great Original.'

We wish that we could accompany the concluding sentence with any words of good omen: but we really cannot. The original which the translator has chosen would overwhelm any merit in his translation, by its own want of attraction. Yet he has undertaken the task with the proper spirit and feeling. As he was desirous of recommending Pindar to the greater notice of the generality of English readers, he properly winds up his labours with the following declaration:

'As neither my translation, nor notes, were designed for professed scholars, if such should deign to read thus far and should disapprove the reasons frequently assigned for Pindar's various digressions, let it be recollected they are chiefly offered as conjectures. To read Pindar is to travel through a hilly country; every one observes the boldness of the scenes, every painter who attempts to copy must exhibit something of their characteristic grandeur; but if he would give a fair representation, he must endeavour to show the beauties of the vallies likewise. The translator, alas! beholds at a distance and often through a mist, insomuch that he must frequently supply by conjecture the objects which he but dimly sees. In this endeavour to introduce to more general notice a poet less known than most others of the ancients, if some liberties have been taken; this, it is hoped, those who will be the first to discover will be the first to pardon.'

We have been the more ample in our extracts from Mr. Girdlestone's own account of his motives for the present bold undertaking, and of the plan of the work, because we not only deemed his explanation clear and satisfactory as far as the statement of his opinion goes, but because in that statement he appears to us to furnish sufficient reasons for the neglect of which he complains; the neglect, we mean, of his antiently much-admired original. — We have already done justice to Pindar's occasional e:
as a poet interesting to modern readers : but
nd that much the larger part of his remaining
ubject, from style, and from every peculiarit
possess, are justly considered as dull, and u
trouble which they must cost to understand the

We come now to a
of the translator's qualifications as a poet ;
h some remarks on an original Ode in imitat
which he has prefixed to his work. We were su
note in which the author deems it necessary to warn us that he sometimes makes 'one long syllable stand for a whole foot, according to the established custom of our best poets !

> 'Thus Milton—" It was the winter wild
> While the heav'n-born child ;'

and still more were we alarmed, when we found him introducing the line of fourteen syllables, instead of the usual Alexandrine, and apologizing for occasionally mixing in his verses 'what have been called Trochaic feet !'

> 'Thus Milton. " Stand in his presence humble,"
> 'Pope. " Pensive she stood,"
> 'Beattie. " When with the charm compar'd,"
> 'Smith. " Children of sentiment," &c. &c.

Smith holds a high rank in this catalogue, and precedes Gray, Collins, and Goldsmith :—but what can Mr. Girdlestone mean? Why apologize for that which is so perfectly common and admissible ? — But let us view him as a poet, and not as a critic.

The introductory Ode is in honour of Nelson ; and its motto is well selected from the eighth Isthmian Ode :

> Εσλον γε φῶτα καὶ φθίμενον ὑ—
> μνοις θεᾶν διδόμεν·

or, as Horace paraphrases the sentiment,

> " *Dignum laude Virum Musa vetat mori.*"

The following stanza, alluding to Nelson's early ambition, appears to us well conceived, and vigorously expressed :

'Oft, when night's ebon gloom was spread.
O'er earth, he call'd the spirits of the dead;
Before his torch to his admiring eyes
Ideal camps, waves, warriors rise!
Intent his rival soul surveys
The glorious virtue each displays;
Triumphant Henry waves his sceptred hand
And points to heav'n; Sidney a willing band
Of heroes draws with love's magnetic force *;
Wolfe takes a sun-like course,
That sets full soon in blood:
While Benbow on the trembling flood
Strikes Death and Valour dumb with strange delight;
But Nelson's soul still pants to soar a nobler height.'

Here is some bold and (we think) happy language, worthy an imitator of Pindar; particularly the line printed in Italics: but expressions of a very different stamp also occur in the Ode. 'Great Alfred's far-foreseeing soul' is a very unpleasant phrase; and 'beam'd a tremendous calm' is nonsense, notwithstanding the note about the 'dreadful calm before a battle.' We could specify several other objections to phrases, which plainly shew the author to be smitten with the Dithyrambic audacity of expression: but we shall be contented with observing that 'nature' cannot '*fade* into eternal day;' that the 'flick'ring flood' is worse than Mason's "bick'ring blade;" and that the concluding sentence of the Ode is so inverted and latinized in construction, that all the surviving effect of a very stale thought evaporates in its expression:

——— ——— 'grey Ocean down
Drops at Britannia's feet, who weeps his long contested crown;'

—an aukward Alexandrine, in the manner of Chapman.— We shall next give a passage from the first Olympic Ode. The opening of a work may always be fairly presumed to have been as much laboured as any part of it; and we have another reason for the selection: it is also the opening of West's translation. Now, although "comparisons are odious," they must be made, if we would form a right estimate of the strength of two persons who are employed on the same task. We give the older writer first:

---

* The idea of Sydney attracting his heroic followers by love seems, when combined with the circumstance of Wolfe's character immediately succeeding, to have been suggested by Cowper's lines on the latter, perhaps unconsciously. Wolfe, he says, "put so much of his heart into the act,

"That all were prompt to follow whom all lov'd."

" Strophe I.
" Chief of Nature's works divine
Water claims the highest praise;
Richest offspring of the mine,
Gold, like fire, whose flashing rays
From afar conspicuous gleam,
Through the night's involving cloud,
First in lustre and esteem,
Decks the treasures of the proud:
So among the lists of fame
Pisa's honou
Then to Pisa's
Tune, Oh ! ng shell.

" Who along th
Seeks the fa
When the sun'
Round illum ain?
Who a nobler
Than Olymp ?
What more apt t
When her various songs she frames?
Songs in strains of wisdom drest
Great Saturnius to record,
And by each rejoicing guest
Sung at Hiero's feastful board."

The lines in Italics are flat and unpoetical in the above extract: but the whole passage is spirited, and gives the general sense of the original; which indeed is all that West attempts, and all that is compatible with the flow of English verse, in a translation of Pindar. Mr. Girdlestone's arrangement of the matter is closer to the original; and our readers shall judge of his manner:

' Strophe I.
' Best of all Nature water flows;
Nought amid treasures richer glows
Than gold, which gleams like fire; whose light
Shoots through the bosom of the night;
Proud gold, that swells man's heart. My soul!
Seek not another star to roll
Along the desert air with livelier fires,
When the sun warms the bright'ning day;
Or, shoulds't thou try the tuneful lay
Heroes' illustrious feats to praise,
Can wreath-bound Victory nobler raise
To fame the loud, triumphal strain
Than from Olympia's sacred plain?
Rise then, ye bards, whose souls the muse inspires,
Through all his courts the happy Hiero sing
Victorious! strike your harps to Jove, Olympia's king!'

> 'It has been said,' observes Mr. G. in his note, 'that Pindar can never be translated. The first word, in his first ode, shows one reason upon which this opinion is founded. The words literally translated must, to a modern reader, appear very prosaic. Those however, for whom it was originally composed, did not want to be reminded that this was an observation of philosophy. What then is a translator to do? If he render the exact words of his author, one class of readers' (and surely the most judicious) 'will throw down the book in disgust; if he alter the expression too freely, he may incur the disapprobation of the learned. In such difficulties, which very frequently occur in this writer, I generally choose rather to encounter the displeasure of those from whom I may naturally expect the greatest candour. At once then, reader, understand what is my chief aim throughout this translation. I have not the presumption to offer instruction to the learned, but I wish to excite those, who admire inferior classical authors, to bestow more of their attention upon this great original. My endeavour has been to exhibit something of Pindar's manner. More labour has been employed in elucidating his sentiments, his train of thought and various comparisons, than to preserve the exact enumeration of victories or every nicety in history, geography, or chronology. It has been also conceived, that in many passages some liberty of retrenchment or addition, or of a slight change in the figure or mode of expression, might tend to give the modern reader a clearer idea of Pindar's general spirit, than an over-scrupulous, and at last vain endeavour, to exhibit each of his particular expressions more minutely.'

The object, then, of Mr. Girdlestone appears from this and the previously quoted passages of his notes and preface to be the same as that of West, namely, to give a popular and pleasing translation of Pindar. If they both fail to render generally interesting this sublime writer,—and sublimity is a quality ever uncertain in its effect on the beholder or the reader,—the cause of the failure must be sought, as we have intimated, in the original; since both the translators, though we greatly prefer the former, are undoubtedly men of learning and abilities. Mr. Girdlestone's book we particularly recommend to students in the higher classes of schools, and to youth at our Universities;—to all, in a word, who are beginning to study Pindar. The translation is in most instances sufficiently close to exhibit his general meaning, and sufficiently free to afford some idea of his manner. At the same time, it will by no means supersede the use of the Lexicon in the hands of the Tiro; nor will it remove West from the table of the scholar who delights in poetical translations of the classics.

From Mr. G.'s own account of his plan, there seems to be no necessity for our minutely comparing him with his original throughout. We shall satisfy ourselves, therefore, with adding some more particular remarks on his style, and with extracting another passage or two as specimens of his genius: dismissing his volume with that portion of praise which we have already bestowed on it; and with those anticipations as to its contracted sphere of reputation, which we have felt it impossible not to entertain.

In the description of the punishment of Tantalus, Olympic 1. (differing, like all these mythological stories, from the accounts of various authors,) we have the following harsh line:

> 'He, shrinking still, still shudders from the whelming shock.'

In the note to the d [illegible] 'happy isles,' Olympic 2. 'where Archilles a. [illegible] ell,' we have a very pleasing version of a fr [illegible] r on the same subject. It forcibly reminds th [illegible] h the author has not remarked) of the bea [illegible] f the Elysian fields in Tibullus. Mr. Girdle [illegible] it with a passage in the Fairy Queen. Thu [illegible]

> 'There rou [illegible] werful light
> The sun for ev [illegible] their night;
> Sweet meadows [illegible] lovely mansions round;
> One blush of roses covers all the ground *.
> Arching the fragrant trees their shadowy boughs
> Wave high; the golden fruit in glitt'ring clusters glows.
> Games, or the lyre, delight their souls, or steeds
> Bear them in social troops along the meads.
> Joys in full flow'r around them blow;
> Breathing altars o'er them throw
> Their † lovely perfumes through the air; the skies
> Smile o'er the far-seen flame, whence the rich clouds arise.'

Perhaps the passage in the text is still better:

> 'There lie the Happy Isles,
> Enrobed with everlasting smiles;
> And there the great Saturnian towers invite.
> Sea-breezes ever blow,
> Sweet flow'rs for ever throw
> Soft gleams of gold upon th' enchanted sight.
> Some from the fragant ground,
> Some from the beauteous trees around,
> Some from the billowy waters gently breathe
> Their sweets, and tempt the hand to form the blushing wreath.'

This is really very good poetry. Pindar does not often give his translator such an opportunity of displaying himself: but we see that the latter can take the best advantage of these occasional openings.

---

[*] "*Floret odoratis terra benigna rosis.*" TIBULLUS. (*Rev.*)

[†] 'Sweet meadows' and 'lovely perfumes' in the same passage, rather surfeit us with sweetness and loveliness.

West renders the passage thus; and beautiful as his version is, we are inclined in this instance to prefer Mr. Girdlestone:

" Where fragrant breezes, vernal airs,
Sweet children of the main,
Purge the blest island from corroding cares,
And fan the bosom of each verdant plain;
Whose fertile soil immortal fruitage bears;
Trees, from whose flaming branches flow
Array'd in golden bloom refulgent beams;
And flow'rs of golden hue, that blow
On the fresh borders of their parent streams.
These by the blest in solemn triumph worn,
Their unpolluted hands and clust'ring locks adorn."

On a passage in the 6th Olympic Ode,—which certainly trembles on that verge where sublimity ends and burlesque begins,—and the poet, like the personified Danger of Collins, hangs on the edge of a precipice,—Mr. G. thus comments:

' Those whose heads turn giddy when they are whirled along by the rapidity of Pindar's car, should not reflect upon his muse, who is there seated in majesty and grace. Ingenious and bold indeed she is. Her flights disdain criticism, at least such criticism as presumes to judge without some considerable portion of her divine fire. Similar to this probably were the flights which made Pindar compare himself to an Eagle, and those who blamed him to ————; but we will forbear, for the sake of the truly learned and sagacious Heyne.'

Heyne, it seems, has called this flight of Pindar, has 'dared to call it,' " *lusus ingeniosus, lusus tamen.*" — As to Pindar disdaining criticism, if that criticism be clearly and reasonably urged, we cannot help recollecting a saying of Hobbes, that " if a man be against reason, reason will be against him."

In an animated eulogy on the Rhodians, Olympic 7. Mr. G. has disfigured a very good version of the passage by such a prosaic line as

' Immense the fame they gain'd.'

Ἠν δὲ κλέος βαθὺ, indeed, is Pindar; and, saving the plea of Grecian simplicity, the poet himself approaches to the Bathos.

' Man, boast of nought! whate'er thou hast is given—
Wisdom and Virtue are from Heaven.' Olympic 9.

" Every good gift and every perfect gift is from above." —Mr. G. does not fail to remind us of similar coincidences between heathen and inspired wisdom; coincidences, we may add, which are observable between many passages of the Greek tragedians (as well as of Pindar) and expressions in the Bible. Sophocles has some particularly striking instances. The superiority of the religious sentiment of Pindar to the

" *Æquum mî animum ipse parabo,*"

of Horace, is well pointed out by Mr. G. His notes, indeed, on every occasion of the kind, are equally creditable to his head and his heart.

The concluding stanza of the first Pythian Ode is excellently rendered; and the whole ode in the original is very properly recommended to the reader's attention:

'The lips of eloquence, the Muse,
On glory show'r their sweetest dews;
Soft o'er th[illegible]es flow
And follow [illegible]ow;
Distinguish' [illegible]e dead,
List'ning Vi[illegible],' &c. &c.

The last line of [illegible]le 9. is mentioned as containing one of Pinda[illegible]nirable figures: but surely this is too extravagan[illegible]l is,

Πολλὰ δὲ πρό[illegible] νικᾶν.

on which Heyne so[illegible] imagines that wings were given to Victory, "[illegible]ctoris spiritus," forgetful of Virgil,

"*Victorque virûm volitare per ora.*"

Mr. Girdlestone's translation,

'Oft has the hero soar'd on Victory's bright wing,'

did not call for his defence of sublimity. 'Who,' he says, 'would attempt to analyze Virgil's thunderbolt?' We cannot say that we admire the said thunderbolt. As to the Scriptural phrase "cloathes the horse's neck in thunder," we dare not dissent from its sublimity: — but we must decline to harangue περὶ Ὕψους.

We admire, equally with Mr. Girdlestone, the sentiments of Pindar in the 8th Nemean Ode. Alluding to the baseness of flattery, the poet says:

'Ne'er, Father Jove, be such vile manners mine!
Truth, o'er my simple paths of life still shine!
So shall my memory ever-vernal bloom,
And o'er my sons breathe from the tomb
The fragrance of untainted fame.
Wealth, land, I ask not; but a name
Blest with my country's smile,
And a free voice to praise the good and boldly lash the vile.'

The inordinately long verse at the conclusion, rendered more offensive by the short line which precedes it, must provoke our censure; notwithstanding the author's plea that Dryden, in his Virgil, (that splendid but careless monument of suffering genius,) occasionally admitted this exploded liberty, or rather licence, of Chapman. The verse also which we have marked is one out of too many instances of inharmonious rhythm, with which we have to reproach the present author; and he deserves the reproach, because he *can* write very harmoniously. His note on the above passage demands transcription:

'These noble sentiments in Pindar I admire more than his sublimest figures and images. When I turn my eyes from him upon his imitator Horace, how I pity him, cringing among the lacqueys of Augustus! How much more Virgil, a bard worthy of Rome in her highest grandeur,' (and was not Horace?) 'that he should deign to leave his laurel bower on the heights of Parnassus, where he sate in converse with Homer and the Muses, with Pythagoras and Apollo! that he should descend to stand before a mortal throne; that he should stoop before the footstool of an emperor!'

It would be easy for the cautious and temporizing critic to represent these expressions as romantic and absurd: but we admire the generous glow of the feeling, and care not how it is expressed. The beginning of this Ode, as an address to 'Happy Love,' may be well contrasted, as Mr. G. has contrasted it, with the passage which he quotes from Euripides: but we would add a reference to the beautiful chorus in the Antigone of Sophocles on the same subject, in which Love is described as the delight "of men below and gods above," the *hominum divumque voluptas;* as both antient and modern poets, the plagiarists of nature, not of their predecessors, have expressed themselves.

The praises of Ajax, as recorded by Homer, shall conclude our extracts. The passage is one of Pindar's noblest allusions to the Father of Song, and forms a part of the 4th Isthmian Ode.

'Him Homer's nectar-droppingt ongue
To the listn'ing nations sung;
And, as he breath'd his lays divine,
Bade golden glory round him shine!
That bards unborn might catch the fire,
And with sweet phrenzy warm the echoing lyre.
Expanding pour the loud immortal strains!
O'er the blue deep, o'r corn-clad plains,
All-glorious Virtue darts her golden ray,
Unquench'd in endless day.'

Here we take leave of our translator, having conscientiously endeavoured to do justice both to him and to our readers, in our account of this new version of Pindar. The book concludes with a concise but useful mythological, historical, and geographical index; and we again recommend it to the classical student.

Art. V. *De Motu per Britanniam Civico, Annis* 1745 *et* 1746. *Liber Unicus. Auctore* T. D. Whitakero, *LL. D. S. S. A.* 18mo. 6s. Boards. Longman and Co. 1809.

For what good reason a history of the Scotch rebellion in 1745 should be written in Latin prose, any more than in Latin verse, we are at a loss to conceive. Dr. Whitaker, indeed, drops a quotation from Horace in a note, in which we are reminded of "treading over fires hidden under treacherous ashes:" but how this is applicable to an event which has now passed for above sixty years, nmediately discern, since no clue is given by the D dering, then, the attempt before us merely as an ne in Latin, imposed on the writer for a school or ise, and not as an endeavour to supply any supp icies in the records and memoirs of the event he ed, we are happy to be able to praise the clearness ty of the style in general: although in some pas e rather reminded of Eutropius than Livy, and in thought that Turcelin instead of Tacitus had odel of the author. Throughout, we discovered no rgy of expression, and still less any thing like ornament or elegance. It displays, however, a fluency of language, and, with the exception of some licentious and barbarous phrases, a considerable command of pure and intelligible Latin.—Is '*explorata Pudicitia*' (page 114.) a happy expression? Does it not suggest a jury of matrons? but perhaps this phrase has good authority.

How any master of composition in this classical language could chuse to write in it respecting modern events and characters, is to us indeed a matter of surprize. When it was the only general language of civilized Europe, the case was different: but the necessity for its use has long ceased; and to adopt it voluntarily, in the 19th century, instead of the writer's own tongue, or the French, is a species of pedantry which ought to be laughed out of countenance everywhere, except in schools and colleges. In those seminaries of learning, as a preparatory exercise, we repeat, or even in other scenes, as a private amusement, it may bring us more nearly acquainted with the perfect models of literary excellence which, in the compositions of antient Rome, contend for the prize of superiority even with their own Grecian originals: — but to write English history in Latin may now be considered as a fit employment for one of the inhabitants of Laputa. What will a classical taste prompt the reader to feel, when he is perusing such a list of names as *Thomas Coppock, pseudo-episcopus Carleolensis; Donaldus Macdonald de Kinloch Moydart; Donaldus Macdonald, filius*

filius Rhonaldi Macdonald de Clanronald; (with half a score other Macdonalds;) *Evan Macpherson de Clunie*; *Lauchlan Maclauchlan de Castle Lauchlan!* &c. Not to mention '*Alexander Macgillivrae de Drumnaglash*,' who was '*occisus apud Culloden*.' Page 138.

We owe it to Dr. Whitaker, after this exposure of his rude catalogue of chieftains, (a catalogue of which the very necessity should have prevented him from recording the rebellion in Latin,) to select as favourable a specimen of his style as we can find. We think that the following short passage is as good as any in the book. It contains a description of Prince Charles in his squalid attire, after his flight from the field of Culloden, recognized by his devoted countrymen:

> '*Hæc inter, Carolum, quanquam inhonesto sordidoque cultu deformem, singuli agnoscunt, genibusque flexis omni officio atque obsequio colunt. Nempè regio juveni (ita in amplissimâ dignitate ludere gestit ſortuna) toga rustica ſuit, tunica lacera ac detrita, cervical pannosum, ſemoralia tunicæ similia, caligæ corrigiis adstrictæ, pedibus ita per lacunas extantibus ut soleatus nudipésne incederet meritò dubitaretur: interula denique, quæ et unica misero ſuit, illuvie ac squallore obsita Enimverò negabant generosi latrones has sordes sese diù laturos: neque hominum fluxa fides*,' *&c. &c.*

This account is simple and striking. Perhaps *subucula* might be well substituted for '*interula*:'—but the whole is a good example of the narrative and descriptive style.

We cannot dismiss this little work without a remark on the passage and note which occur at page 5. In running over the names of the unfortunate house of Stuart, when the historian comes to Charles the Second, he says:

> 'Mitto Carolum à Carolo, de quo *nihil æqui* mediive profari licet, quum et meliori sæculo patriis commendaretur virtutibus, et nostro *fortasse* propriâ ipsius nequitiâ.'

To the concluding member of this sentence, a reference is attached to the following note:—'Vide sis nuperam Gentis Stuartæ Historiam à Carolo Jacobo Foxio conscriptam.'—We have printed the words '*nihil æqui*' in a different character, because, although Dr. W. little intended it, he has confessed in them that he cannot write with justice of Charles the Second. We really believe him:—for he certainly cannot write with justice even of Mr. Fox. To insinuate that the '*propria nequitia*,' the native wickedness of Charles the Second, as it is here opposed to his father's virtues, (which in better times, the author says, were the son's recommendation,) *may have been* his recommendation in our times, is to falsify historical quotation, and to calumniate exalted character. We attribute not

guishes between the various g
that are perceptible only by a philosophic
imperfect fellow-creatures.

---

r. VI. *A Supplementary Volume to the Works*
ope, Esq. Containing Pieces of Poetry not inse
rton's and Warton's Editions; and a Collection of
st published. 8vo. pp. 642. 10s. 6d. Boards.

ATHER up the fragments that remain, that noth
is an order for which the editors of the works
ors have the profoundest respect: but it may be b
authors themselves could transmit to us fro
an opinion on the subject, they would, in mos
emn this editorial zeal as unkind officiousness.
us of "discreetly blotting;" and this principl
tended to the concealment from the public ey
s which departed genius never intended to t
ity. A poet who is jealous of his fame woul
ve every *bye-blow* of his muse *sworn* to hi
ler of letters is often brought into an aukwar
when his cabinet is ransacked for the sake
press every scrap of paper which has been sc
n or those of his correspondents. How mar
of the bag by this means! How many secr
thor never intended to divulge, are thus bet
highly gratifying to the curiosity of some

and Dennis, though published by himself, under the irritation of the moment,—are unworthy of preservation; and how far it is allowable, for the sake of swelling out a volume to a portly size, to insert as new matter the Postscript to the Odyssey, which is printed at the end of Pope's and Brome's translation, — to subjoin *additions* formerly printed, — and to copy from Dallaway's edition of Lady M. W. Montagu's letters, — we need not pronounce. It is sufficient to observe that, by such contrivances, a large book in the shape of supplementary matter may be produced; when, in fact, the greatest part is old. Let us, however, allow the editor, in his own words, to inform the reader of his end and aim in the publication before us.

'The Volume now offered to the Public, in order to complete the Editions of Warburton, Ruffhead, and Warton, contains a considerable number of Pieces in prose and verse which have been recently discovered *, and what it is presumed will appear of yet higher value, a collection of Letters between Pope and his Friends, which are now published for the first time. It is unnecessary to point out how much these additional Pieces serve to illustrate the character of our celebrated Poet.

'The Letters have been arranged, as far as was possible, in a chronological order, or with a reference to their connection in one or other series. It may be proper to add that the Notes which are not subscribed by any Name, are from the pen of the Rev. W. L. Bowles, Editor of the New Edition of Pope's Works in 10 vols. 8vo. just published, and those with the initial C. were added by Mr. Alexander Chalmers, to whose care the arrangement of the original Letters was committed.'

A number of pieces, in verse and prose, under the general head of *Miscellanies*, occupy the first part of the volume. Among the poetic scraps of the Twickenham bard which are here rescued from oblivion, we meet with very little that really deserved preservation, and perhaps nothing which Pope himself would wish to see bound up with his printed works. The following *jeu d'esprit*, though unfinished, is not inferior to any piece in this collection:

'A Farewell to London, in the year 1715.

'Dear, damn'd, distracting Town, farewell!
Thy fools no more I'll teize;
This year in peace, ye critics, dwell,
Ye harlots, sleep at ease!

* * * * * * * * *

'To drink and droll be Rowe allow'd
Till the third watchman's toll;

---

* *By whom* and *where* discovered, we are not told. This is a very unsatisfactory mode of communicating documents. *Rev.*

Let Jervase gratis paint, and Frowde
Save threepence and his soul.

'Farewell Arbuthnot's raillery
On every learned sot;
And Garth, the best good Christian he,
Altho' he knows it not.

'Lintot, farewell! thy bard must go;
Farewell, unhappy Tonson!
Heaven give thee for thy loss of Rowe,
Lean Philips [*], and fat Johnson [†].

'Why should I stay? Both parties [‡] rage;
My vixen mistress [§] squalls;
The wits in envious feuds engage:
And Homer (damn him!) calls.

'The love of arts lies cold and dead
In Halifax's urn;
And not one Muse of all he fed,
Has yet the grace to mourn.

'My friends, by turns, my friends confound,
Betray, and are betray'd:
Poor Y--rs sold for fifty pounds,
And B--ll is a jade.

'Why make I friendships with the great,
When I no favour seek?

* * * * * * * *

'Still idle, with a busy air,
Deep whimsies to contrive;
The gayest valetudinaire,
Most thinking rake alive.

'Solicitous for other ends,
Tho' fond of dear repose;
Careless or drowsy [‖] with my friends,
And frolick with my foes.

'Luxurious lobster-nights, farewell [¶],
For sober, studious days!

And

'[*] Elsewhere called "Macer."

'[†] Probably the friend of Wilkes; he wrote sixteen dramatic pieces of indifferent merit. See Cibber's Life.

'[‡] Whigs, and Tories; or rather the Jacobites: for this was written in the year of the rebellion.

'[§] I think he means Teresa Blount, his *first flame*, who never would submit to his jealousies and humours.

'[‖] He is said once to have fallen asleep at his own table, when the Prince of Wales was in company.

'[¶] It is curious that Nicholas Breton, an obscure writer of verses in 1577, makes nearly the same complaint in his Poem called "Farewell to Town." See Ellis's Specimens, vol. ii. page 270.

And Burlington's delicious meal,
For sallads, tarts, and pease!

' Adieu to all but Gay alone *,
Whose soul, sincere and free,
Loves all mankind, but flatters none,
And so may starve with me.'

The '*Verses left by Pope on his lying in the same bed which* Wilmot, *the celebrated Earl of* Rochester, *slept in, at Adderbury, then belonging to the great Duke of* Argyle, July 9th 1739,' are well known. The compliment to Argyle has been admired, but the last stanza is obscure:

' With no poetic ardour fir'd
I press the bed where Wilmot lay;
That here he lov'd, or here expir'd,
Begets no numbers grave, or gay.

' Beneath thy roof, Argyle, are bred
Such thoughts as prompt the brave to lie
Stretch'd out in honour's nobler bed,
Beneath a nobler roof—the sky.

' Such flames as high in patriots burn
Yet stoop to bless a child or wife;
And such as wicked kings may mourn,
When freedom is more dear than life.'

A MS. copy of these verses, which was given to us many years ago, was without the last stanza.

We meet with a paper in the prose pieces, intitled *Thoughts on various subjects*, many of which, according to the editor's report, are to be found *totidem verbis* in the letters: but

---

' " And now farewell each *dainty dish*,
With sundry sorts of sugar'd wine!
Farewell, I say, fine *flesh* and fish,
To please this dainty mouth of mine!
I now, alas! must leave all these,
And make good cheer with *bread* and *cheese!*"

' * Gay was the favourite of Pope, and was received into his utmost confidence; a friendship was formed between them, which lasted to their separation by death. JOHNSON.

' He mentions Gay again in his Prologue to the Satires, verse 256, with all the pathetic sensibility of the tenderest friendship, in strains of supreme excellence:

' " —— —They left me GAY;
Left me to see neglected Genius bloom,
Neglected die, and tell it on his tomb;
Of all thy blameless life the sole return
My verse, and QUEENSB'RY weeping o'er thy urn!" '

WAKEFIELD.

whether Pope extracted them from the letters, or whether, having previously written down the reflections as circumstances occasioned them, he availed himself of opportunities for introducing them in his correspondence, is a matter of uncertainty; though the editor thinks that the latter is most probable, from Pope's known habits, and the great attention with which his letters are composed. Some of these *Thoughts*, notwithstanding this intimation, we shall transcribe, since they would make no bad fig [illegible] of maxims and reflections. The world in all ages [illegible] mple scope to the satirical moralist.

'Party is the madness of [illegible] e gain of a few.

'To endeavour to w [illegible] lgar with fine sense is like attempting to hew block [illegible]

'Fine sense and exal [illegible] t half so useful as common sense. There are forty [illegible] ne man of sense; and he that will carry nothing about h [illegible] vill be every day at a loss for want of readier change.

'Every man has just as much vanity as he wants understanding.

'A man should never be ashamed to own he has been in the wrong; which is but saying, in other words, that he is wiser to-day than he was yesterday.

'To be angry, is to revenge the fault of others upon ourselves.

'To relieve the oppressed is the most glorious act a man is capable of; it is in some measure doing the business of God and Providence.

'What Tully says of war may be applied to disputing, it should be always so managed, as to remember that the only end of it is peace; but generally true disputants are like true sportsmen, their whole delight is in the pursuit; and a disputant no more cares for the truth than the sportsman for the hare.

'When men grow virtuous in their old age, they only make a sacrifice to God of the Devil's leavings.

'Some old men, by continually praising the time of their youth, would almost persuade us that there were no fools in those days; but unluckily they are left themselves for examples.

'When we are young, we are slavishly employed in procuring something whereby we may live comfortably when we grow old; and when we are old, we perceive it is too late to live as we proposed.

'The world is a thing we must of necessity either laugh at, or be angry at; if we laugh at it, they say we are proud; if we are angry at it, they say we are ill-natured.

'The greatest advantage I know of being thought a wit by the world is, that it gives one the greater freedom of playing the fool.

'Flowers of rhetoric in sermons and serious discourses are like the blue and red flowers in corn, pleasing to those who come only for amusement, but prejudicial to him who would reap the profit from it.

'The difference between what is commonly called ordinary company and good company, is only hearing the same things said in a little room, or in a large saloon, at small tables or at great tables, before two candles or twenty sconces.

'Many men have been capable of doing a wise thing, more a cunning thing, but very few a generous thing.

'To buy books as some do who make no use of them, only because they were published by an eminent printer, is much as if a man should buy cloaths that did not fit him, only because they were made by some famous tailor.

'Wit in conversation is only a readiness of thought and a facility of expression, or (in the midwives' phrase) a quick conception, and an easy delivery.

'There is nothing wanting to make all rational and disinterested people in the world of one religion, but that they should talk together every day.

'That character in conversation which commonly passes for agreeable, is made up of civility and falsehood.

'Whoever has flattered his friend successfully, must at once think himself a knave, and his friend a fool.

'The character of covetousness is what a man generally acquires more through some niggardliness, or ill grace, in little and inconsiderable things, than in expences of any consequence: a very few pounds a year would ease that man of the scandal of avarice.'

We proceed to the Letters, which occupy the greatest portion of the volume, and are arranged in a double series. The first twenty of the first series, we conclude, form a part of the treasure of unpublished letters mentioned by the editor in the Advertisment, since at the end of the 20th letter the following note is subjoined:

'*Most of the following Letters and Notes, as far as the Letters to* AARON HILL, *in this Volume, were published in two small volumes, intitled* "Additions to Pope's Works," *published by the late* George Steevens, *Esq. As the greater part of the original Letters are to be seen in the British Museum, there can be no doubt of their authenticity. They are sufficiently trifling, yet as they serve to illustrate circumstances relating to Literature, they are here retained.*'

The 17th letter is that which has been said to be written from Mr. Gay to Mr. F—, (his friend Fortescue,) dated Stanton Harcourt, Aug. 9, 1718, giving an account of the tragical fate of the two lovers, John Hewet and Sarah Drew, who were struck dead by lightning under a corn-cock, to which they fled for shelter; and which is made the subject of a pathetic episode in *Thomson's Seasons.* We find now, however, that the public have hitherto been deceived, and the editor's note reveals the secret.

'It frequently appears,' says he, 'by a comparison of Mr. Pope's *printed* with his *original* Letters (many of which are now before me), that in preparing them for the press, he employed a degree of *management*, by corrections and alterations, which, whether arising from prudence or cunning, is sometimes altogether unaccountable. The affecting Letter which the Reader has just perused, is a more singular instance of capricious preparation, than perhaps any we can produce. In every edition of Pope's Works, this Letter has been given to Mr. Gay, and is said to have been addressed to Mr. Fortescue. But the fact is, this celebrated Letter was written by Mr.Pope to Miss Blount; and the following exact copy of the original will decidedly prove this, as well as afford a curious instance of the manner in which he altered and corrected his Letters, when he chose to give them to the Public.'

'" Madam, '" August 6, 1718.

'" The only news you can expect to have from us here, must be news from Heaven; for we are separated from the earth, and there's scarce any thing can reach us except the noise of thunder: which you have heard too, for nobody in Christendome has a quicker ear for thunder than yourself. We have read in old books, how thunder levels high towers, which the humble valley escapes; and how proud oaks are blasted, while the lowly shrub remains unsinged. They say, the only thing that escapes it is the laurel, which yet we take not to be a sufficient security to the brains of modern Poets. But to let you see that the contrary to this often happens, I must acquaint you, that here in our neighbourhood, Blenheim, the most proud and extravagant heap of towers in the nation stands untouched; while a cock of corn in the next field is miserably reduced to ashes.

'" Would to God, that cock of corn had been all that suffered! for, unhappily, beneath that little shelter sate two lovers, no way yielding to those you so often find in a romance, under a beechen shade The name of the one was John Hewet and of the other Sarah Drew. John was black, of about five-and-twenty; Sarah was of a comely brown, near the same age John had for several months borne the sweat of the day, and divided the labour of the harvest with Sarah: he took a particular delight to do her all the little offices that might please her; it was but last fair he brought her a present of green silk to line her straw hat, and that too he had bought for her but the market day before. Whenever she milked, it was his care to bring the cows to her pail, and after to attend her with them to the field, upon pretence of helping to drive them. In short, their love was the talk, but not the scandal, of the whole neighbourhood; for all he aimed at was the blameless possession of her in marriage. It was but this very morning he obtained the consent of her parents, and it was but till the next week that they were to wait to be happy. Perhaps this very day, in the intervals of their work, they were talking of their wedding-cloaths, and John was suiting several sorts of poppies and field flowers to Sarah's complexion, to make her a present of knots for the day. While they were thus employed (it was on the last of July, between the hours of two and three in the afternoon), the clouds grew black, a terrible storm of thunder and lightning ensued; the labourers who were in the field, made the best of their way to what shelter the hedges or trees afforded. Sarah frighted, and out of breath, sunk down on a heap of wheat-sheaves; and John, who never separated from her, raked two or three heaps together, to protect her; and sat down by her. Immediately there was heard so loud a crack, that Heaven seemed burst asunder: every one was solicitous for the safety of his next neighbour, and called to one another. Those who were nearest our lovers, hearing no answer, stept to the sheaves. They first spied a little smoke, and then saw this faithful pair, John with one arm about her neck, and the other extended over her face, as to shield her from the lightning, both stiff and cold in this tender posture: no mark or blemish on the bodies, except the left eye-brow of Sarah a little singed, and a small spot between her breasts

' "The evening I arrived here I met the funeral of this unfortunate couple. They were both laid in one grave, in the parish of Stanton-Harcourt. I have prevailed on my Lord Harcourt to erect a little monument over them, of plain stone, and have writ the following epitaph, which is to be engraved on it.

' "When eastern." &c. [*The same as in the printed Letter.*]

' "After all that we call unfortunate in this accident, I cannot but own, I think next to living so happy as these people might have done, was dying as they did. And did any one love me so well as Sarah did John, I would much rather die thus with her than live after her. I could not but tell you this true and tender story, and should be pleased to have you as much moved by it as I am I wish you had some pity for my sake; and I assure you I shall have for the future more fear, for yours; since I see by this melancholy example, that innocence and virtue are no security for what you are so afraid of. May the hand of God, dear Madam, be seen upon you, in nothing but in your beauties, and his blessings! I am firmly and affectionately for ever Yours.

' "*August 9th.* This Letter has been ready three days; but, disappointed by the post-boy's not calling (for we lie in a cross road), your sister gave me hopes of a line from you; but I have received none. I am more vexed at Mrs. Cary's, than I believe you can be. I'd give the world if you had the courage, both of you, to pass the fortnight in and about my wood. I'd secure you of a good house within an hour of it, and a daily entertainment in it. I go thither very speedily. I am sure of your sister at least, that she would do this, or any thing else if she had a mind to it. Let her take trial of some of Angel's horses, and a coach, for me. Upon the least hint, I'll send to Prince to conduct them. My mother, Gay, and I, will meet you, and shew you Blenheim by the way. I dare believe Mrs. Blount would not stick out at my request. And so damn Grinsted and all its works. Our roads are very good all September; come, stay, and welcome." '

To this letter Mr. Chalmers subjoins a comment, in which Pope's management is farther laid open; and to which Mr. Bowles adds a note, that Pope's sly tricks may be thoroughly exposed. How would the Bard thank him, if he could send a letter from the Elysian fields!

‘ The first of Pope's Letters to Lady M. W. Montagu in this Volume, contains the same story, and almost in the same words; but, the reader will observe, rather in the words of the original, than of the copy hitherto printed. It may be worthy of remark too, that in his Letter to Lady M. W. Montagu, he states the accident as having happened "just under his eyes;" and that the lovers were buried next day; but in the original to Miss Blount, he says that "he met the funeral of the unfortunate couple the evening he arrived." These are inconsistencies which cannot easily be reconciled *; and it is yet more wonderful, that the rel [illegible] nt should have been so long attributed to Gay, and [illegible] icion that Pope was the real author, although in the [illegible] the octavo edition he sends it to Lady M. W. Mon [illegible]

Dr. Ruffhead was fu [illegible] umerous letters and other papers of Pope, towar [illegible] ion of his life, by Bishop Warburton: but this [illegible] ented us with only eight, addressed by the poe [illegible] ll; which, together with those that are to be f [illegible] l's volume of letters from Pope and others to [illegible] a part of the present supplement, being 25 in number. Letter 24. of this collection of letters between Pope and Aaron Hill is No. 1. in Ruffhead's Appendix I.; and No. 25. is Hill's answer to that letter, in which the editor justly remarks that Hill has evidently the superiority. Ruffhead endeavoured to apologize for his hero, who asserted that Mr. H. "*had published pieces in his youth bordering upon the bombast*," by telling us that "Mr. P. used to laugh at what he had done himself of that sort, and would quote verses for the diversion of his friends, from an epic poem he wrote when a boy:" but this is no excuse for his attempt to degrade Hill; and his affected humility on the score of his poetry meets with a very just rebuke from the man whom he meanly attempted to degrade. Yet though A. Hill rises in our esteem on the evidence of this correspondence, a subsequent publication of letters lets him down to a level with his contemporaries. These letter-writing gentlemen little suspected that posterity would be in possession of "the truth and the whole truth;" and that, by a comparison of one set of letters with another, their occasional insincerity would be revealed. Mr. Chalmers closes the series of letters which passed between Pope and Hill, with these strictures:

‘ Notwithstanding the propriety, and even excellence, of many of A. Hill's remarks in these Letters, what we find in the late

---

‘ * They can be accounted for by Pope's incessant *labour* for *fame*. He was always fearful of losing what he had gained, and sent nothing into the world without care and circumspection. What he was not pleased with he *altered*, or *suppressed*, or sometimes *fathered* upon Gay.’

publication of "Richardson's Letters," decidedly proves that he was as insincere and gross in his flatteries, as any of the sentimental, canting letter-writers of his own, or any age. In a letter to Mr. Richardson, immediately after Pope's death, he asserts, that Pope's popularity "arose, originally, from meditated, little, personal assiduities, and a certain bladdery swell of management. He did not blush to have the cunning to blow himself up, by help of dull, unconscious instruments, whenever he would seem to sail, as if his own wind moved him."—"But rest his memory in peace! It will very rarely be disturbed by that time he himself is in ashes." More of the same kind may be seen in that farrago of affectation, that monument erected to the dotage of Samuel Richardson; who appears to have agreed with Hill in his opinion of Pope, and with equal judgement consigned to oblivion the works of Fielding.' C.

After the set of letters to Lady M. W. Montagu, 14 in number, which were given by Mr. Dallaway in his edition of the works of that lady, follow 37 addressed to the sisters Martha and Theresa Blount, which now probably for the first time appear in print. With each of these ladies Pope was in love: but it is a singular mode of promoting that passion to give a circumstantial account of his taking physic, which he does, not very delicately, in the 2d letter to Martha B. In a subsequent epistle, he is quite indecent, especially in what he says respecting St. Thomas, p. 379.; and surely it would not now be tolerated to write to a lady about 'stuffing the guts,' &c. p. 381. Pope was really, in many instances, an indecorous writer; and we know, from private authority, that when Dr. Ruffhead was compiling his biography, he suppressed many of Pope's compositions, on the score of delicacy, which were among his Warburtonian materials. On all accounts, we think, his love-letters must be said to be not very creditable to him; and he appears to have prosecuted his passion under some repulses, at least from one of the ladies. If in the commencement of the correspondence he is all gaiety, towards the conclusion he betrays a wounded spirit; and the editor justly remarks that something mysterious attaches to these letters. It is supposed that he made love to both ladies, though he had a particular affection for Teresa; that he found her intractable; and that, after having dallied with both, he fixed his passion unalterably on Martha, who was most forgiving and complying. Ruffhead thinks that Pope's partiality for these ladies was "innocent and pure:" but his language cannot always be reconciled with strict Platonism. Mr. Duncombe, writing to Archbishop Herring, says; "Mr. Pope has left the bulk of his fortune to Mrs. Blount, a lady to whom it is thought, he either was, or at least ought to have been married."

Before we quit these letters of dalliance with the Blounts, we must advert to one circumstance which is somewhat curious. In letter 23. Pope announces a present of fruit, and requests the ladies "to return sealed up, by the bearer, every single bit of paper that wraps them up; for they are the only copies of this part of Homer." To this passage Mr. Chalmers has annexed the following note: ‘This letter is not otherwise worthy of publication, than as a curious example of that affected carelessness which Pope displayed on some occasions. It is well known, that his Homer was written on scraps of paper, backs of letters, etc. and here he sends the *only copies* he had, as wrappers to fruit, and to be carefully returned; although he must have known that nothing was more likely than their being destroyed in the carriage.'—We question the fact that these pieces of paper, which he wrapped round the fruit, contained the *only copies* of this part of his version of Homer. Probably he meant to impress on the minds of his favourites, an opinion of the confidence which he reposed in them; and to receive from them in return an evidence of their zeal in preserving his works: but, had the fruit been lost, or the wrappers neglected by the ladies, we suspect that he could have supplied the loss. He was not so careless of his property, and of his fame, as he appears to be on the face of this record.

The next *fasciculus* consists of letters (19 in number) from Mr. Pope to Mrs. Newsham, Mr. and Mrs. Knight, and Mrs. Nugent. (The reader will discover, remarks Mr. C., that these female names may be comprised in one.) As, however, they contain nothing worthy of particular notice, we shall pass on to the second series; the first seventeen of which are from various eminent persons. Here several interesting and amusing letters are to be found. Among the former, may be reckoned the last letter which Mr. Pope ever wrote to Dean Swift, dated May 17, 1739, and which we should copy did not its length present an obstacle;—among the latter, we may specify Swift's letter to Martha Blount, and the following from Pope to the Duchess of Hamilton:

‘Madam, ‘*London, October — Between day and night.*

‘Mrs. Whitworth (who as her Epitaph on Twitnam Highway assures us, had attained to as much perfection and purity as any since the Apostles) is now deposited according to her own order between a fig-tree and a vine, there to be found at the last resurrection.

‘I am just come from seeing your Grace in much the like situation, between a honey-suckle and a rose bush; where you are to continue as long as canvas can last: I suppose the painter by those emblems intended to intimate, on the one hand, your Grace's sweet disposition to your friends; and on the other, to shew you are near enough related to the thistle of Scotland to deserve the same motto with regard to your enemies. *Nemo me impunè lacessit.*

Lord William will conster this Latine if you send it to Thistleworth.

'The two foregoing periods, methinks, are so mystical, learned, and perplext, that if you have any statesmen or divines about you, they can't chuse but be pleased with them. One divine you cannot be without as a good christian; and a statesman you have lately had, for I hear my Lord Selkirk has been with you. But (that I may not be unintelligible quite to the bottom of this page) I must tell your Grace in English, that I have made a painter bestow the aforesaid ornaments round about you (for upon you there needs none), and I am, upon the whole, pleased with my picture beyond expression. I may now say of your picture, it is the thing in the world likest you, except yourself; as a cautious person once said of an elephant, it was the biggest in the world, except itself.

'You see, Madam, it is not impossible for you to be compared to an elephant: and you must give me leave to shew you one may carry on the simile.

'An elephant never bends his knees; and I am told your Grace says no prayers. An elephant has a most remarkable command of his snout, and so has your Grace when you imitate my Lady O——y. An elephant is a great lover of men, and so is your Grace for all I know, tho' from your partiality to myself, I should rather think you lov'd little children.

'I beg you not to be discouraged in this point. Remember the text which I'll preach upon, the first day I am a parson. *Suffer little children to come to me* — And — *Despise not one of these little ones.*

'No, Madam—despise great bears, such as Gay; who now goes by the dreadful name of *The Beast of Blois*, where Mr. Pulteney and he are settled, and where he shows tricks gratis, to all the beasts of his own country (for strangers do not yet understand the voice of the beast). I have heard from him but once, Lord Warwick twice, Mrs. Lepell thrice: if there be any that has heard from him four times, I suppose it is you.

'I beg Mr. Blondel may know, Dr. Logg has received Ordination, and enters upon his function this winter at Mrs. Blount's. They have chosen this innocent man for their confessor; and I believe most Roman Catholick ladies, that have any sins, will follow their example. This good priest will be of the order of Melchisedeck, a priest for ever, and serve a family from generation to generation. He'll stand in a corner as quietly as a clock, and being wound up once a week, strike up a loud alarum to sin on a Sunday morning. Nay, if the Christian Religion should be abolish'd (as indeed there is great reason to expect it from the wisdom of the Legislature), he might at worst make an excellent bonefire, which is all that (upon a change of religion) can be desired from a heretique. I do not hope your Grace should be converted, but however I wish you would call at Mrs. B.'s out of curiosity. To meet people one likes, is thought by some the best reason for going to church, and I dare promise you'll like one another. They are extreamly your servants, or else I should not think them my friends.

'I ought to keep up the custom, and ask you to send me something. Therefore pray, Madam, send me yourself, that is, a letter; and pray make haste to bring up yourself, that is all I value, to towne. I am, with the truest respect, the least ceremony, and the most zeal, Madam,

Your Grace's most obedient, faithfull,
'Mr. Hamilton, I am your's. and most humble servant,
There's a short letter for you. A. POPE.'

We transcribe also letter 14, which is introduced with this notice:

'[The following Letter to Pope's early Correspondent, Henry Cromwell, has been omitted in the editions of Pope's Works. It is here retained, as [illegible] nd illustrative of Cromwell's particularities, as well [illegible] f the contrast it forms to the more laboured epistle [illegible] to have been written in the thoughtless gaiety of [illegible] ent, and is therefore a more natural transcript of Pope's [illegible] Certainly it is such as no one need be ashamed of; and it is in son [illegible] e interesting, from the reasons which have been menti [illegible] same time, a very few indelicate passages, which yo [illegible] ht excuse, have been expunged.]

' Sir, *April* 25, 1708.

' This Letter greets you from the shades;
(Not those which thin unbody'd shadows fill,
That glide along th' Elysian glades,
Or skim the flow'ry meads of Asphodill:)
But those in which a learned author said,
Strong drink was drunk, and gambles play'd,
And two substantial meals a-day were made.
The business of it is t' express,
From me and from my holiness,
To you and your gentleness,
How much I wish you health and happiness;
And much good news, and little spleen as may be;
A hearty stomach, and sound lady;
And ev'ry day a double dose of coffee,
To make you look as sage as any Sophy.

' For the rest, I must be content in plain prose to assure you, that I am very much obliged to you for the favour of your letter, and in particular for the translation of that one Latin verse, which cost you three in English,

' " One short, one long,
One smooth, one strong,
One right, one wrong."

' But if I may be allowed to object against any thing you write (which I must do, if it were only to be even with you for your severity to me) it should be that passage in your's, where you are pleased to call the whores of Drury Lane, the nymphs of Drury. I must own it was some time before I could frame to myself any plausible excuse for this expression; but affection (which you know, Sir, excuses all things) at last furnished me with one in your justification; which I here sent you, in verse, that you may have at least some rhyme to defend you, though you should have no reason.

* * * * * * * * * * * * * * *

' I make no question but the news of Sappho's staying behind me in the town, would surprise you. But she is since come into the country, and to surprise you more, I will inform you, that the first person she named, when I waited on her, was one Mr. Cromwell. What an ascendant have you over all the sex, who could gain the fair one's heart by appearing before her in a long, black, unpowdered perriwig; nay, without so much as the very extremities of clean linen in neckcloth and cuffs! I guess that your friend Vertumnus, among all the forms he assum'd to win the good graces of Pomona, never took upon him that of a slovenly beau. Well, Sir, I leave you to your meditations on this occasion, and to languish unactive (as you call it).

'But I find I have exceeded my bounds, and begin to travel on the confines of impertinence. However, to make you amends, I shall desire Mr. Wycherly to deliver you this letter, who will be sure, in less than a quarter of an hour's conversation with you, to give you wit enough to atone for twice as much dulness as I have troubled you with. Therefore I shall only give my respects to some of our acquaintance, and conclude,

'To Barker first my service, pray;
To Tydcombe eke,
And Mr. Cheek;
Last to yourself my best respects I pay,
And so remain, for ever and for ay.
'Sir, your affectionate humble servant.'

Letters to a Lady, published by Dodsley in 1769, and Letters to *Judge Fortescue*, copied from Mr. Polwhele's History of Devonshire, next succeed; and the whole of Pope's correspondence is closed by the republication from the original MS. of a letter to *Mrs. Teresa Blount, at Mapledurham, near Reading*, in order to afford a specimen of his first thoughts and last corrections. They who wish to see all that Pope ever wrote may feel themselves obliged to the editor for this last communication: but it is a sad specimen of Pope's want of delicacy in making love; and, if ghosts could blush, its publication is enough to suffuse poor Teresa Blount's cheeks with crimson even in the shades. We see no use in the emblazonment of such ribaldry.

Pope having had a share in the unsuccessful farce intitled *Three Hours after Marriage*, which was originally published by Mr. Gay, it is inserted at the end of this volume:—with respect to which, in closing our account, we must add that, though the editors have swelled it to an unnecessary size, they have illustrated it with many useful and judicious annotations.

ART. VII. Mr. Christie's *Disquisition on Etruscan Vases.*

[*Article concluded from our last Number, p.* 424.]

So early as in Mr. Christie's introduction to his remarks on the Wonders of Eleusis, we were sorry to meet with an additional proof of a spirit of censure on the memory of Warburton, which we think cannot be wholly justified. He was a writer who was prevented from displaying the utmost strength of argumentative reasoning, only perhaps by possessing the most seductive ingenuity of conjecture. Too capable, in a word, of generalizing his vast store of facts into system and theory, always to withstand that temptation, it is true that he sometimes deserted the cautious and patient method of induction, for the more dang e of original genius, — for the proud invention and to me brilliant hypothesis: — but should an author, wh indebted as Mr. Christie is to boldness of conjectur e mazes of the same labyrinth, reprove his illustr r, and say, 'in Warburton all is darkness, ἐμιχλη κα ?' Surely he should not. The "audacious decisions o rned Bishop of Gloucester were long ago denounced Voltaire: but M. Voltaire disdained not to abridge the whole of those "audacious decisions," in his Philosophy of History, chapter 37. where he mentions the mysteries of the Eleusinian Ceres; nor to print that abridgement as the result of his own researches into antiquity. Far above such an artifice, as far as he is above any occasion for it, is the present author: yet we cannot think that he allows enough to the great English mystagogue, to the scholar who first concentrated all the scattered rays of classical information on this curious subject, collected by Meursius, and in a great measure by himself (Warburton), when he (Mr. Christie) speaks as he does above. — Warburton appears to us, on the contrary, to have been the first who drew the veil aside from the secret depository of the only spark of truth and light existing in Greece; and if a cloud still obscures it, that cloud is rather darkened than illuminated by the explanation of the mystical symbols exhibited at the shows of Eleusis: we mean the real cloud of ignorance under which the heathens lay: for, doubtless, as to the meaning of the signs or representations of that ignorance, we have gathered much from later expositors; particularly from D'Hancarville and Mr. Christie. They have made the "darkness more visible:" but Warburton gave the clue, and led the way.

It would carry us too far to establish this assertion beyond all controversy by extracts from the Divine Legation, Vol. I. Book 2: but, not contented with this general reference, we shall observe that, at page 194, vol. 1. Warburton mentions (from Cicero and Porphyry) the inculcation of the doctrine of the Metempsychosis in the Mysteries, as an auxiliary to the belief of a future state of rewards and punishments; and that he points out the connection between the transmigration of souls and the transformation of bodies, as taught by the heathens, in his second volume, where he most ably examines the opinions of the schools of antient philosophy on this particular subject. In this combined doctrine of the Metempsychosis and Metamorphosis, we find the cause of the allusions to the decay and reproduction of nature which are so frequent in the Eleusinian Mysteries; allusions which we are indeed pleased to see first pointed out, in a clear and comprehensive manner, by another countryman of our own. The highest prerogative of reason is the power of drawing legitimate inferences from acknowleged facts; and if Warburton manifested this power, and claimed this prerogative, in his general survey of the design of the Mysteries, Mr. Christie also manifests and claims them both, in his learned and acute interpretation of the particular symbols used at the celebration of those Mysteries.

The doctrines of the unity of the godhead, and of the immortality or rather permanency of the human soul, (for as to its individual immortality, that doctrine never formed a part of the esoteric philosophy of the antients; it was indeed destroyed by their notion of final absorption in the το Ἑν, the one great and universal spirit;) were taught, however obscurely, in the Mysteries. Such at least is the fair inference from the sketch which the antients have ventured to give us of the interior of Eleusis.—So far (and much farther, as we shall presently shew,) we are introduced into the temple by Warburton: but it was left for the present author to throw additional and original light on the whole subject,

> Μυϛηριων τε τῶν ἀποῤῥητων φανας
> Ἔδειξεν. Eurip. Rhes.

by his happy explanation of the figures and symbols on Etruscan Vases.

In his former work, to which we have more than once had occasion to refer, Mr. C. explained a variety of emblems used on vases, and significant that the scene in which they are introduced is placed in the Shades. To this passage, at page 148 of the *Inquiry*, &c. we can only call the attention of our readers: but we shall transcribe from the present volume some remarks of similar import.

'As many detached symbols appear on vases,' (says the author, page 65.) 'which form but supplementary parts in the illumined paintings, we may here take a hasty glance at them.' We confess that this hasty glance appears to us to give the clearest insight into the subject; for it is easy enough to discover the leading characters of any allegory to which we have a previous clue: but their dress, or instruments of office, or numberless other peculiarities, may require the fullest explanation, before we can arrive at any thing like a correct understanding of the whole meaning of the allegory.

Clemens Alexandrinus is the great authority for the symbols in use at the Eleusinian Mysteries; though Clemens is so carried away by his holy indignation (sufficiently well-founded as it was, in many instances,) that he often gives the colour of anger rather than the character of truth to his imaginary exposition of these anti-christiar [illegible] but we enter not into the field of obsolete and [illegible]ersy; "*nunc non erit his locus:*" — we rather [illegible] our present author as a commentator on the [illegible].

The first emblem [illegible]ntions is the τολυπη, or crossed ball of wool, [illegible] the hand of females, and probably implying th[illegible] which is not yet spun.

'The presentation of [illegible] Mr. C. 'may denote the principle of fecundity com[illegible]essel; and this may account to us why sesame is rec[illegible]rious seed from the oil which it produces; oil being accepted as a principle of fertility.'—'The pyramidal cake, from its shape, was a similar emblem with flame and the Phallus. The knob or boss, which partakes somewhat of a pyramidal form, has the same import. It appears particularly in the centre of antient pateræ, of which many in bronze are preserved in the cabinets of the curious; it there rises out of the Lotus, expressive of the action of flame upon water: these pateræ are therefore surrounded by a rim, in order to contain water, that the boss in the center might appear surrounded by this element. Salt was presented in the Mysteries as symbolical of generation. The serpent is a well known emblem.'

'Ivy always denotes the Shades; and is proper to Bacchus *in inferis*; it had therefore a place in the Agrionia and Nyctelia; which were night festivals, as we are informed by Plutarch.'

We may add, as the latter name would have intimated of itself.—Pleased as we have been with much recondite knowlege in Mr. Christie, we have sometimes been a little surprized at the apparent simplicity of his remarks. Perhaps the following instance may strike our readers in the same light in which we have viewed it.

Note on the word 'Etruscan,' page 3.

'This word is differently by Horace, accordingly as it suited the rhythm of his verse.

"*Minacis aut Etrusca Porsenæ Manus;*" Verse. 4. Epode 16.
"*Hetrusca præter et volate littora.*" Verse 40. Ibid.

'It is indifferent which orthography we choose.'

We hardly think that it is, since custom assuredly sanctions *Etruscan* in the present day: but to Horace it clearly was indifferent

different, since the rhythm of the verse has no connection with the spelling of this word. The variations were occasioned solely by the good pleasure of the scribe or the printer.

To return to the symbols, — of which we have omitted to notice many, in our abridgement of Mr. C.'s account above, and can only specify one or two more :

> 'The poppy was also used in the Mysteries, as symbolical of life and generation. The somniferous qualities of this plant enforced the idea of quiescence; but the seeds of existence which it was emblematically supposed to contain, seemed to shew that Nature, though her powers were suspended, yet possessed the capability of being called into existence.' — 'The dissimilar casts of the Astragali might, perhaps, express the alternate operations of the Dioscuri.'—'The mirror might present the simulachrum animæ, for which Servius may be consulted upon those words in the Æneid iv 654. *Subterras ibit imago.*'

All this is at least very ingenious, whatever doubt the hypothetical expression may throw on it.

Of the construction of the Vase itself, Mr. C. observes that it appears to him to have been suggested to the Greeks by the Egyptians. The latter people, he remarks, must have had the knowlege and use of the potter's wheel, for the manufacture of their antient emblems of the deity Canopus. He might have added other proofs ;—the people of Egypt,

> ——"*Pellæi gens fortunata Canopi,*
> *Quæ circum pictis vehitur sua rura phaselis,*"

accustomed

> "*brevibus pictæ remis incumbere testæ,*"

doubtless had the art of moulding any clay vessels; and we do not see why they should not have embellished their sacred utensils with allegorical representations, as well as the Athenians. By the farther mystical application of the Vase among that ingenious people, the invention became, as it were, their own.

From various authorities, for which we must refer to page 44 and 45, Mr. Christie conceives that the Canopus, used by the Egyptian priests in their antient contest (as the story runs) with the Chaldæan priests, as the symbol of water and of their deity, in opposition to the Chaldæan divinity, whose attributes were represented by fire, may be termed a symbol of creation from water; and that the Greek Vase had the same purport :

> 'For this reason the Lotus also was referred to as a model for its elegant form; and it was used with great propriety as the Larva of Bacchus, who was the god of humid nature. The religious contest before-mentioned seems to have partaken of that well-known jealousy

which has from early time existed in India, where the favourite deity of each sect is distinguished by his proper symbol; the preserver Vishnu by water; the destroyer Siva by fire. From this fragment of their religious history, it would appear that the Egyptians had attached themselves to the milder system; and if, as we are assured, the Eleusinian Mysteries came either mediately or immediately from Egypt into Greece, the doctrine of preservation, of which water was the symbol, must have been the basis on which they were founded; and they would naturally have held out "*a better hope*" to the gloomy Pelasg if we except the single instance of the fate of have otherwise thankfully admited the salutary

'These remarks a the vase, I trust, explain why this class of an hosen to commemorate the Mysteries in preferenc nsil.'

After some quota aron de Ste. Croix, (with which we shall close is article, adding a reference from Warburt e general picture of the Mysteries,) the auth s respecting the real nature of the Shews at Eleusis, that they probably consisted of transparencies, of which the subjects are faithfully preserved on Etruscan Vases to the present day:

'The scenes of the Theatre at Eleusis,' (he adds,) 'it might be readily supposed, consisted either of a dark superficies, in which transparent figures were placed—(hence the Etruscan vases with red figures upon a black ground)—or of opaque figures moved behind a transparent canvas—and hence those earlier vases with black figures upon a red ground.

'There is a country, widely distant from Greece, the natives of which, however, retain some correspondent marks of antiquity, where the vase in a transparent state is occasionally exhibited with great solemnity.—Such is the exhibition of lanterns among the Chinese, in their festival so named. The purpose of that ceremony, and of the Shews at Eleusis, is the same. At the time of the Chinese festival, the manes are supposed to revisit the earth; the lanterns then displayed are not only ornamented with paintings, but are also made further interesting by certain small figures cut out, and ingeniously moved upon the side.

'The object of the Eleusinian Mysteries was to inculcate a belief in a future state; and the Chinese feast of lanterns no doubt was equally designed to enforce the immortality of the soul, by the ingenious and pleasing medium of moving transparencies.'

On this point, we shall add a note of the author in another part of his work:

'According to the most reasonable accounts, the Chinese derive their Feast of Lanterns from a mandarin (peirun) whose daughter perished in a river, and from his seeking her by torch-light. Mr. Boulanger, Vol. 3. p. 51. and 167. compares this mandarin and his daughter to Ceres and Proserpine; and it is for those who have acquaintance with the Chinese language[*] to seek in the etymology of their names, whether his conjecture be well-founded. This festival is held in February, soon after the opening of the new year. The sign Aquarius is accordingly termed in the Chinese language, "the resurrection of the spring."

Mr. Christie also refers us to Captain Wilford's explanation of the mystic words Κογξ, ὀμπαξ, which closed the celebration of the Eleusinian Mysteries; and which words that learned antiquary has satisfactorily proved to be of eastern etymology. See the 5th Vol. of *Asiatic Researches*, at the close of the chapter to which we referred before, in our account of the Cabiri.

We must now briefly recur to some detached passages of the work under review, and conclude with our promised extracts.

In mentioning the ceremonies of the 5th day of the celebration of the Mysteries, or the procession of the Mystæ by torches at night, Mr. C. observes:

'From the following line of Æschylus,

"Λαμπραισιν ἀστραπαισι λάμπαδων σθενει,"

it is probable that transparent scenes *strongly* illumined with lamps from behind were then exhibited.'

Now the line in question, quoted as a line of Æschylus without any farther reference, in favour of Mr. C.'s hypothesis of the illumined paintings exhibited at Eleusis, is only to be found (as far as we can discover) in the Scholiast on Sophocles, line 1048. (Brunck's edition) of the *Œdipus Coloneus.* The passage in Sophocles may be rendered as follows. "On the Shore of Lamps, where the awful priestesses preserve the sacred mysteries for mortals, on whose tongue also hangs the golden key of the initiated." (or, "of the ministers descended from Eumolpus.") — *The Shore of Lamps*, the Scholiast explains to be "Eleusis, illuminated and glittering with the holy lamps and torches of the Mysteries; concerning which Æschylus says" (according to the Scholiast) Λαμπραισιν — κ. τ. λ. "with sparkling light, shed from the strong blaze of lamps." This line, however, is not in any extant play of Æschylus, nor in the collection of edited fragments, *as far as we can discover*; and if it were, unless the context gave to it the sense which Mr Christie suggests, it conveys no such meaning in its detached state. — In this case, we fear, the author has raised an *Ombre Chinoise*, or rather played off some *Greek fire*, of his own invention, and has delighted his readers with an imaginary transparency: " *animum picturâ pascit inani.*"

---

[*] A very satisfactory reference of M. Boulanger, we must confess!

We come now to his quotation from Plutarch, subjoined to that which is taken from Onomacritus, *Λαμπρον ἀγων Φαος ἁγιον,* as an additional motto:

Ὁιον ἐστι και το τȣ λαμπτῆρος (ἀινιγμα); ἐοικε γαρ ὁ λαμπτὴρ τῳ περιεχοντι την ψυχην σωματι· φῶς γαρ ἐστιν ἡ ἐντος ψυχη.

As to the reference of these words to the descent of Bacchus *ad inferos* ir lamp, may we not ask Mr. C., also in th arch, on another Roman question,

'Η *τȣτο μεν ἀλλως,* *ἐστιν;*

Or, in English, is o the purpose? Let us take the whole pass It is an important truism (for we must not l f our truisms,) that, if we detach a sentence fr we may easily make a part of a writer's meanii whole. We by no means assert this to be th :—but let Plutarch state his own question as to the enigma of the lamp.

" Why did the Romans ordain that the lanterns of their Augurs (whom they before called *Auspices*) should always be open to the air and free from any covering? Did they intend such trifles to be symbolical of things of greater moment, after the manner of the Pythagoreans? For with the same spirit that they forbad you to sit upon a corn-measure*, or to stir the fire with a sword, did the antients also make use of many obscure intimations, or enigmas; particularly in their sacred rites: such was this enigma of the lamp. For the lamp answers to the body containing the soul: the soul within is the light; and that light, or the perceptive and reasoning faculties of man, ought always to be unclouded and vigorous; neither shut from the air, nor extinguished by it. — Now when the wind is high, the birds sail about unequally and irregularly, and do not afford a certain augury. So they teach you by this custom, of carrying the lamps without covering, to take omens in tranquil weather!"

What a mass of superstitious nonsense, and a glimmering of good sense, have we here! but as to the descent of any spirit to the Shades, personated by the enigma of the lamp, still less as to the descent of Bacchus, may we not again ask, —though with all due deference to a writer who has *clearly* considered these matters more than any of his predecessors or contemporaries,—

'Η *τȣτο μεν ἀλλως,* 'Ου *προς Διονυσον, ἐστιν;*

We have thus gone through the principal subjects of Mr. Christie's volume, and have touched on several points of minor consideration. Of these last, some remain to be mentioned; and our readers must be satisfied with their titles. We have here sundry observations — *On the astronomical games of Greece and China* — *On the use of the Intaglio* — *On the offices of the Eleusinian Priests.*—*On the foundation of the Theology of the Ancients on Natural Philosophy* — *On the inculcation of those Theological Doctrines by Ænigma and Allegory* — *On the Mysteries of the Idæi Dactyli, as illustrated by a Sicilian Vase* —*On the harmonious arrangement of the Universe by the Deity* — *On the attributes of the Deity variously personated on Vases* — *On Shields and their Devices* — *On the temporary Repose of Nature* — *On the Egyptian Horus in the torpid state* — *On Mutes upon the reverse of Vases.*—(This we consider as a very curious and significant device; and we are much struck with the ingenuity of Mr. Christie's explanation.) — *On draped and naked Figures* — *On Fish and the allegory of Angling* — *On old Age, Wine, Music, and Rhetoric* — *On the dotted Chaplet, Girdle, and Scarf* — *On the fate of Cassandra and flight of Æneas, mystically treated* — *On Solstitial Fountains* — *On the Window and Ladder* — *On some singular Customs of the Oriental Buddhists* — *On the extinction of Heathen Rites in Greece and Italy* — *On the Inadequacy of the Eleusinian Mysteries to the end proposed in them.*

---

* The chœnix, or semodius;—about half a bushel.

This last chapter contains many very sagacious remarks, and much good learning: but we would rather call the attention of our readers to passages which interest us in the Eleusinian Mysteries, than to those which check that interest. Doubtless, the Heathens saw "through a glass darkly," indeed, but they saw some rays of the light; — and if those rays are to be discovered anywhere in the classical records, we are convinced that they will be found to have flowed from Eleusis; from those rites which, however corrupted, as all human and it would seem all divine institutions must be in process of time, contained at first and communicated to the initiated (that is, to every good Greek) the imperfect elements of truth and of knowlege, of virtue and of religion. We agree indeed most fully in the fears of Mr. Christie that, if we enter the penetralia of Eleusis, we shall find the shrine contaminated by the impurity of the priests: who, though they may not have deserved *all* the accusations of the Christian fathers, too plainly appear in a lamentable degree to have debased and polluted all that was sublime or pure in their doctrines, by a mixture of barbarous and obscene solemnities.

After having remarked on D'Hancarville's attempt to establish the antiquity of certain painted vases at an earlier date than even the foundation of Rome, and to attribute the invention of the potter's wheel to the Athenians, (an invention which is here more justly ascribed to an older nation,) Mr. Christie observes that

' The manufacture of these urns might have been originally* carried on in that street in Athens called Κεραμεικος, or the potter's way;' (see Suidas; and Scholiast in Aristoph. Ranæ,) ' and from this circumstance so named. It was there perhaps that the Wedgewood of antiquity resided; and it certainly was from the temple of Ceres at Eleusis, that he drew the various designs which still embellish his works. Upon the mysteries of this temple, the Baron de Ste. Croix
has thrown some ligh sius, he has pointed out the
time of their celebr numerated the priests, and
assigned to each their ttire. He has prepared the
great temple or theat cial thunder, lightning, and
necessary decorations. ntroduced in the dark, have
taken their seats; and g expectation for the opening
of the Mysteries. Of a glimpse by noticing though
briefly the spectacle

" At this moment, itiation heard different voices,
according to Dio and darkness alternately
affected his senses; a gaze on the multiplicity of
objects. The principal were phantoms, of a dog-like figure, and various forms of monsters, which the noise of thunder and the lightning rendered more terrific. Thence arose those tremblings, those terrors, those sudden shocks and perspirations, which made Plutarch compare the state of the initiated to that of the dying." — (Page 214.)

' And farther:

" They then exhibited the statue of the goddess, annointed with care, adorned with taste, and drest in her most beautiful apparel. She appeared resplendent with a divine brilliancy, by the reflections of light, which they knew how to manage like artists." — (P. 215.)

" The sanctuary of Eleusis was the place which the whole Divinity filled at this moment: — the darkness immediately disappeared; — the soul came out of the abyss; — and the initiated passed from the deepest obscurity into a mild light, under a tranquil sky, and were received in meadows, in which they heard songs and sacred discourses and were surprised with the sight of *holy phantoms*. They were declared to be *Epoptæ* after this spectacle." *(Ibid.)*

Mr. Christie makes an excellent use of these quotations in support of his argument as to the illuminated paintings: — but to him we must now bid adieu. He has omitted nothing which could strengthen his own opinions in the course of his reading; and he adduces all the corroborating facts with clearness and precision. We must remind him, however, of misquoting Gray, when he says,

---

* He adds — ' I say *originally*; because from the number of vessels found in Sicily and at Nola, it is probable that hereafter, we shall hear of Agrigentine mysteries and Nolan mysteries, equal in point of splendour to those at Eleusis.'

† We shall give the quotations from the Baron in English.

> " No more the call of incense-breathing morn,"

instead of " the breezy call:" since a mistake in such simple things will lead the reader, who may be unacquainted with the author's general merits, to suspect equal mistakes in less common quotations: but from this charge we vindicate Mr. C.; —and we would remind the critic that even the acutest literary Argus sometimes seems to have partaken of the cup in which poppy was the chief ingredient; the κυκεὼν, in a word, of the Eleusinian Mysteries. We conclude by recommending the possession of the author's present and former volume to all antiquaries who are fortunate enough to procure them: but, alluding to the *Vasa Necrocorinthia*, mentioned above, we fear that we must add,

> " *Non cuivis homini contingit adire Corinthum.*"

Yet that we may not throw a damp on the ardour which we are desirous of exciting in our readers to approach at least to the distant neighbourhood of Eleusis, however we may deprecate a closer view of the Adyta, we subjoin the promised extract from Warburton. It is the translation of a passage of an antient writer, preserved by Stobæus. (See D. L. Book. 2.)

> " The mind is affected and agitated in death just as it is in initiation into the grand mysteries; and word answers to word as well as thing to thing: for τελευτᾷν is to die; and τελεῖσθαι to be initiated. The first stage is nothing but errors and uncertainties; laborious wanderings; a rude and fearful march through night and darkness. And now arrived on the verge of death and initiation, every thing wears a dreadful aspect: it is all horror, trembling, sweating, and affrightment. But this scene once over, a miraculous and divine light displays itself; and shining plains and flowery meadows open on all hands before them. Here they are entertained with hymns, and dances; with the sublime doctrines of sacred knowledge, and with reverend and holy visions. And now become perfect and initiated, they are free, and no longer under restraints; but crowned and triumphant, they walk up and down the regions of the blessed; converse with pure and holy men; and celebrate the sacred Mysteries at pleasure!"

Art. VIII. *A Selection from the Poetical Works of Thomas Carew.* Crown 8vo. pp. 95. Boards. Longman and Co. 1810.

What would become of the borrowed plumes of those imitative Jays, our modern amatory poets, were the antient Peacocks each to claim his own? Carew and Suckling (especially the former) have furnished these birds of prey, or plagiarism, with many of their most shewy feathers; and as to Mr. Thomas Little, although he has new-set the plumes which he has stolen, sometim[illegible]er shape than they originally bore, yet of all t[illegible] which shine through his poems, how few are o[illegible]on!

The editor of the s[illegible]us declares his principal object to have been [illegible]lucing his readers to pay more attention than is [illegible] to the contemporaries of Carew. That author [illegible] denominated "the link which joins Spenser [illegible] Waller and Denham;"—and, as the present edi[illegible] Waller ought not to be exclusively considered as the [illegible] of English poetry.' He observes that, in our admiration of Spenser, Shakspeare, and Milton, we seem to have forgotten the existence of Drayton, Daniel, Browne, the two Fletchers, Drummond, and Wither; Habington, Lovelace, and Herrick.' Doubtless we have; and Pope's complaint is no longer just:

> "But for the wits of either Charles's days,
> The mob of gentlemen who wrote with ease;
> Sprat, Carew, Sedley, and a hundred more,
> (Like twinkling stars the miscellanies o'er,)
> One simile, that solitary shines
> In the dry desart of a thousand lines,
> Or lengthen'd thought that gleams through many a page,
> Has sanctify'd whole poems for an age."

This censure, however, as applied to several of these authors, is too severe. Carew, in particular, abounds with similes, metaphors, allusions, and figures of every kind. Indeed, his fault seems to be a redundancy rather than a want of imagination. Witness the following long-admired poem, which has many parallels even in the present short selection:

'LIPS AND EYES.

'In Celia's face a question did arise,
Which were more beautifull, her Lips or Eyes:
We (said the Eyes) send forth those poynted darts
Which pierce the hardest adamantine hearts.
From us (replyde the Lips) proceed those blisses,
Which lovers reape by kind words and sweet kisses.

Then wept the Eyes, and from their springs did powre
Of liquid orientall pearle a shower.
Whereat the Lips, mov'd with delight and pleasure,
Through a sweet smile unlockt their pearlie treasure;
And bade Love judge, whether did adde more grace,
Weeping, or smiling pearles in Celia's face.'

Carew, however, we think, must be considered as the flower of the parterre; and he too is choked with so many weeds, that Pope, if not strictly just in the extent of his condemnation, may yet be excused for feeling indignant that so much consequence should be attached to the comparative antiquity of writings, and that, as Horace says, a poem should be condemned,

— — — " *non quia crassè*
Compositum illepidèque putetur; sed quia nuper."

It is a much more reasonable subject of complaint that we neglect our early dramatic writers, than that we shew the same inattention to

" These twinkling stars the miscellanies o'er."

Much of Old Ben, of Beaumont and Fletcher, of Massinger, Shirley, Ford, Webster, &c. &c. might yet be revived, and adapted to the modern stage. The task of expurgation would indeed be difficult: but it would be honourable, and, if judiciously executed, would amply reward the labour bestowed on it. A vigour and an originality, and, above all, a correct draught of character, are observable in these antient efforts of the English drama, for which we find but an ill substitute in the coarse caricature, or the puling sentiment, the " dammes, poohs, and zounds," or the patriotic clap-traps, of our present Anglo-German compositions.—Shakspeare, however, thanks to the remains of natural feeling and common sense, still maintains his ground; and being in himself an host, we cannot wonder, although we may regret, that he has obscured the confessedly inferior lustre of his distinguished contemporaries. — 'Αστρα μεν ἠμαυρωσε —κ. τ. λ.

Instead of pilfering good thoughts, and clothing them in bad language, would that our modern song-writers were modest enough to imitate the simple and elegant flow of the following lines of Carew, with which we shall close our remarks on his poems:

' The snake each year new skin resumes,
And eagles change their aged plumes;
The faded rose each spring receives
A fresh red tincture on her leaves:
But if your beauties once decay,
You never know a second May."

We have a word to address to the editor of this selection.—In the first place, we would suggest to him that the use of the same epithet by two authors is no certain mark of imitation; and that, were it so, the multiplication of parallel passages might be carried on *ad infinitum*: nay, there would indeed, in that case, be nothing new after Homer; and we must literally interpret and believe the words of Ovid's father:

> — "*studium quid inutile tentas?*
> *Mæonides nullas ipse reliquit opes.*"

Because Carew calls [illegible] ispering,' we need not be told that Milton in [illegible] does the same; nor need we be referred to *M* [illegible] tes on that author, as our editor quaintly refers [illegible] pled stream' is an expression, like the forego [illegible] nd throughout the whole range of English poet [illegible] (should he be the first who used it) and Brown [illegible] als, down to Mr. Thomas Little.—The image [illegible] would obviously strike any beholder.

At page 47, the date [illegible] poems should be 1648, not 1647; and page 87, that of Sandys's Travels, 1615, instead of 1610.

We are, on the whole, much obliged to the editor of the present selection; and we wish that it may be followed by more extracts of the same description, from the works of the contemporaries of Carew above-mentioned. Biographical notices should, as in the publication before us, accompany any subsequent volume: which might contain, we think, selections from more than one author, (steering clear, however, as much as possible, of Headley's publication;) and from which we hope will be excluded all intimations of parallel passages that do not contain manifest indications of plagiarism. The present editor would do well to read Bishop Hurd's Treatise on this subject, before he publishes again.

Art. IX. *An Inaugural Lecture on the Utility of Anglo-Saxon Literature;* to which is added the Geography of Europe by King Alfred, including his Account of the Discovery of the North Cape in the ninth Century. By the Rev. James Ingram, M. A. Fellow and Tutor of Trinity College, Oxford, and Anglo-Saxon Professor. 4to. 8s. 6d. sewed. White, &c.

This inaugural lecture, which is inscribed to Lord Sidmouth, shews a zeal for the advancement of Anglo-Saxon literature which has not always fallen to the lot of the Oxonian professors. In the prefatory advertisement, the writer offers to edit Alfred's Orosius; and everywhere he displays a meritorious disposition to illustrate by research and encomium the labours of his predecessors.

A greater service, however, would accrue to public instruction, from editing the hitherto unpublished Anglo-Saxon manuscripts, than from giving a more accurately corrected edition of what is already known. Without looking beyond the precincts of the British Museum into the University-libraries, many inedited volumes may be perceived, which would throw light on our historic and poetic antiquities. In the Cotton library (Caligula, A. 9.), occurs an Anglo-Saxon history of King Arthur's wars against the Danes; and also (Vitellius, A. 15.) an Anglo-Saxon saga concerning the piratical warfare of Beowulf against the Swedes and Norsemen. From other manuscripts, (Tiberius, B. 4. Caligula, A. 10. and Domitianus, A. 8.) the learned, industrious, and careful Thorkelin might extract important supplements to the Saxon chronicle, and illustrate with patriotic minuteness the Danish dynasty of English kings.

The present lecture is subdivided into three sections, of which the first contains an historic account of the attention that has been paid to Anglo-Saxon literature by various distinguished Englishmen; — the second analyzes the inducements to this study, and points out its importance to the lawyer, the historian, and the philosophic antiquary; —and the third shews the grammatical utility of Anglo-Saxon, without some knowlege of which our own language cannot easily be written with purity, nor understood throughout, and the theory of language in general would be a more difficult attainment. In our judgment, the order of these topics ought exactly to have been inverted: the grammatical value of the Anglo-Saxon language constitutes the more cogent and popular claim to attention; the antiquarian value forms the more permanent and more noble claim; and the respectability of the study should first have been established; before its cultivators were selected for separate celebration.

As yet, much that is disputable remains in the received opinions concerning what respects Anglo-Saxon literature; and we lament that Mr. Ingram should not have dwelt more searchingly on the controverted points. For instance, it is maintained by him (p. 3.) that the mass of the people of this country are of Saxon origin, and (p. 13.) that our language is completely Saxon: whereas it is surely more probable that the Angles were the chief settlers on the eastern coast, and formed the great basis of our Gothic population. Pinkerton has proved, in his History of Scotland, that the Picts were of Gothic race, and the progenitors of the Caledonians; and Turner has proved, in his History of the Anglo-Saxons, that Pict, Pik, or Vik, is an appellative signifying *pirate*. Hence it may be correct to say that the first settlers on the eastern coast of England were Piks, or pirates, but that these Piks were mostly Angles.

The Teutonic or Dutch language is notoriously divided into two main dialects, High-Dutch and Low-Dutch. Both have their radical terms and their inflections so much alike, as to be reciprocally intelligible: yet, where the one dialect uses hard, the other uses soft consonants: where the one puts double ss, the other puts double TT; and where the one employs cases, the other uses none. To take instances from the German and Hollandish forms of [illegible] e dialects: where the German says *offen*, the [illegible] s *open*; where the German says *kessel*, the Hol [illegible] *le*; and where the German nouns and pronouns [illegible] inflection, those of the Hollanders remain undec [illegible]

Now it is observa [illegible] gles (see Möser's Osnaburg, 1780.) dwelt at the [illegible] Elbe and Weser, and spoke a Low-Dutch dialec [illegible] Saxons dwelt more southward, and spoke a H [illegible] ect. The Anglo-Saxon, as preserved in books, is a High-Dutch dialect, much akin to the Frankish: it must have been the language of the Saxons, not that of the Angles.

Our vernacular English, however, is a Low-Dutch dialect, like the Danish and Hollandish; and it forms all its words, and constructs all its sentences, in the unartificial manner and with the rare use of hard consonants which are peculiar to the northern Germans. Hence it is likely that the language of the Angles forms the basis of our English; and, since it has spread farther, that it is an older language in this country than the Anglo-Saxon;—not formed from it, as Mr. Ingram imagines and contends, but already prevalent, from the estuary of the Thames to that of the Forth, in the times of Julius Cæsar and Agricola. English was no doubt always the language of the Angles, and was settled here with the first Gothic population: because it preceded, it out-grew, and because it out-grew, it has survived every other dialect.

Egbert, in concert with Pepin of France, provided twelve missionaries, (Bede's *Hist. Eccles.* liv. v. c. 2.) who, under the guidance of Willbrord, were to attempt the conversion of the Frieslanders. The language of England, on the consolidation of the Saxon heptarchy, was consequently a Low-Dutch dialect, such as the Frieslanders could understand. The two Ewalds, who were sent into the same neighbourhood, and into Holstein, on the same errand, were Angles.—No extant documents satisfactorily prove that the Anglo-Saxon language was ever vernacular in any part of Great Britain. None of our provincial jargons preserve traces of the plural nominatives in *a*, nor of the datives in *um*. In a few monasteries, some foreign monks, and some natives educated abroad, may have talked and have written in Anglo-Saxon, and thus have founded the idiom here: but, in general, those who have employed the dialect in this country had studied in another. This at least was the case with Aldhelm, Alcuin, Alfred, Bede, Cædmon, and others.

In the life of Pope Leo III., by Anastasius, is noticed the foundation at Rome of a *Schola Saxonum*, a seminary of Catholic missionaries, in which young noblemen from the Gothic provinces were also admissible, and which eventually became through Alfred's care an English college. The Anglo-Saxon language seems here first to have been reduced to writing; for its alphabet must have been conferred on the language in Italy, the letter *c* being pronounced in Anglo-Saxon after the Italian manner, and standing for *ch* before *e* and *i*: — a peculiarity which is confined to the Italian and the Anglo-Saxon. Thus, *cheek* is written *ceac*, and *witch* is written *vice*. Now, as Pepin of France had contributed to the endowment of this school, and to the selection of free sholars for missionaries, it is natural to presume that the Frankish dialect would originally be chosen for the medium of communication with the Gothic north, that being the language which was prevalent about Ingelheim, the favourite residence of Pepin and Charlemagne. Accordingly, the Anglo-Saxon is plainly a Frankish dialect, and resembles as closely the vernacular idiom now used on the Upper Rhine, as it differs widely from the vernacular idiom used in the villages of England.

The German is become the literary language of the Gothic north; and the people of Bremen, Hamburg, Lubeck, and Frankfort, read and write in this High-Dutch dialect, while they are talking in a Low-Dutch dialect. In Alfred's time, the English seem exactly thus to have employed the Anglo-Saxon; as a literary language, which they were to read and write,—in which their homilies and hymns, their laws and charters, their chronicles and their sagas, were to be expressed, —but which was spoken only among travelled gentlemen, and nearly confined to the noble and the priest.

This hypothesis, however contrary to that which is maintained by Mr. Ingram, (p. 16.) and indeed to that which pervades Dr. Johnson's History of the English Language, will be found to account for many phænomena that are not explicable on the received system: for the total disappearance of Anglo-Saxon as a popular idiom here, while it continues to exist on the Continent; for the sudden taciturnity of Anglo-Saxon, as a literary language, when the Norman writers came over; for the antient prevalence of several inflections in our language which did not exist in Anglo Saxon, (as of plural substantives in *en*,) and which the Normans did not introduce; and for the dissimilarity of declension, construction, and orthography, between the Saxon of the monks and the English of the people. The word *Anglo-Saxon* aptly enough defines what it represents; a Saxon, Frankish, or High-Dutch dialect, mingled with provincialisms of the Angles.

Dissenting so much from the historic theory which is espoused in this lecture, we n[illegible] Mr. Ingram to reconsider the circumstances w[illegible]. How much worthier both of his judgment a[illegible]tism it would be to assert, from his professional cl[illegible] of the English language, that claim to superi[illegible]ich foreign grafts have usurped! It is the na[illegible]h luxuriates now, not the imported twigs. Sax[illegible]n, like Latin and Greek phraseology, may hav[illegible]ut have not formed, the English tongue. Th[illegible] into the ever-widening flood their tributary s[illegible]sted it to float the intercourse of the world: but they are not the well-heads of the original water, which faithfully retains the name of its earliest bed.

A translation into Anglo-Saxon of the exordium to Milton's Paradise Lost has been attempted by Mr. Ingram: but this version is merely English, deprived of those words which are not autochthonous. In the first line is a false concord: the prepostion *of* governs the dative, and *thæs wæstmes* is put in the genitive. In the second line, *of* is made a substitute for the possessive case, which is an Anglicism; and the word *tæst* is not Anglo-Saxon for *gustus*, but *smæc*. The participial augments are everywhere forgotten; and, in short, we cannot discover one correct line in the whole set: but the notes are good:

'In order to prove how much even Milton himself is indebted for the majestic simplicity of his verse to the Saxon materials therein, I have ventured to give a translation of the first sixteen lines of the Paradise Lost into that language; a kind of exercise, which, together with that of modernizing ancient documents, might be recommended to all Saxon students as both amusing and instructive.

'The few words which it was necessary to substitute in the room of those of Latin etymology are marked with inverted commas.

'*Milton's Paradise Lost, Book I.*

'Of mannes ſyrst "unhyrsumnesse*," and þæs
"Wæstmes"

'* The word unhẏꞃꞅumneꞅꞅe affords a convenient specimen of the general etymology of the Saxon language. From the verb hẏꞃan, *to bear*, is derived the adjective hẏꞃꞅum, *inclined to bear*, i. e. *obedient*;

"Wæstmes*" of þat forbiddene treowe, hwa's tæst†
Broht deaþ in to þe world, and eall ure wa,
Wiþ lose of Eden, til an greater man
An-steor us, and an-g'ahne þe blissful sæt,
Sing, heofenlic Muse, þe on þam "diglod" top
Of Oreb, oþþe of Sinai, "onbeblew'st"
Done sceaphyrd, hwa fyrst tæ'hte the ceosen sæd,
On þe beginning hu þe heofen and eorþ
Ras ut of Chaos; oþþe, gif Sion hill
De "lystath" mare, and Siloa's broc þat flow'd
Faste bi þe "stefne‡" of God; þanon ic nu
Call on þine aide to min "gedyrstig§" song,
Dat wiþ na middel fliht "upgangan" wolde

---

obedient; dicto audiens, obaudiens, or *obediens*, Lat. neꞅꞅe is a common addition to express a quality, or the indication of some quality, as hẏꞃꞅumneꞅꞅe, *obedience*; to which the guttural particle ᵹe may be added *ad libitum*, which will form ᵹe-hẏꞃꞅumneꞅꞅe: if we then prefix the negative particle un, derived from the participle ᵹe-þon, *wanted*, we shall see the whole structure of the Saxon word, unᵹehẏꞃꞅumneꞅꞅe. And it is remarkable, that the same process has been observed in the formation of the word dis-ob-ED-ience: the radical of which is *aud-io*, from the Greek, οὖς, ὠτος, the *ear*. In some of the best MSS. and printed editions of Sallust we have the word *obaudientia*, not *obedientia*. Bell. Catilinar. sub init.

'* *Fruit* being derived from *fruit*, Fr. *fructus*, Lat. it is necessary here to use the Saxon word *wæstmes*, which signifies the same. And, for the same reason, *un-bear-som-ness* for *disobedience*.

'† The word *mortal* is omitted in this line; indeed, "*mortal* taste —Brought *death* into the world," &c. is a tautology unworthy of Milton, though it seems to have been overlooked by all his commentators and editors. *Tæst* is a noun formed from the past participle of the verb *tæsan*, *vellicare*, *to pluck*, whence, in another sense, the modern verb *to teaze*. This, it is hoped, is sufficient authority. I believe the word *taste*, in our present acceptation of it, which Dr. Johnson and others derive from *tester*, to try (Qu *testari?*) does not exist in any document written in the Saxon language that is now extant, being the same with *test*, an *experiment*, &c.

'‡ *Steven*, for *voice*, or *oracle*, was retained from the Saxon word as lately as the time of Chaucer, and afterwards. It is found in Hampole's "Stimulus Conscientiæ," an English Poem written in the fifteenth century; two MSS. of which are in the archives of Trinity College, Oxford. See Chaucer, *passim*, Johan. Capellan. and others.

'§ The final ᵹ here, as the *c* above in *heofenlic*, was latterly almost *quiescent*, and the whole word was pronounced by the Normans, ydurstie; *I durst* is a phrase well understood in the present day. The initial ᵹ, before e, &c. was also frequently pronounced as *y* in *yet*, *ye*, &c.

Begeond þe' Aonisc munt, hwile hit "ehte" *thing* *
Unwriten get on "forth rihte †" oþþ on rime!"

Mr. Ingram may be correct in the remark that *rime* should never be spelled *rhyme*, as if derived from the Greek; nor *iland* as if derived from the French *isle*; both these words having Gothic roots:—but when he propoes to write *Rine* and *Rone*, we are at a loss for his principle of decision. The Rhine and the Rhône being French rivers, the French orthography has most clai , if we swerve from that of the natives on thei t happens that the French at Paris, and the Ge ourg, both spell with *Rh*; *der Rhein*, *le Rhin*; too, the French and the Latins both spell the hône.

'* *Thing* was sometim Saxon ancestors, both in the singular and plural num gar now say, *two mile*, *two pound*, &c. instead of *tw ls*, &c.

'† *Forth-riht* is used compiler of the Latino-Saxon Grammar in the to signify *prose*, as opposed to *verse* or *metre*. The word is very expressive, particularly with reference to the other term *rime*; and I hope here to be indulged in a little verbal criticism, because I find the latter word has been much misunderstood. *Forth-riht* denotes a composition which flows *right onward*, or *forthward*, without breaks or interruptions, from one line to another; and therefore properly signifies *prose*. *Rime*, which has been erroneously supposed by some to be derived from the Greek ῥυθμος, and therefore corrupted by degrees, first into *rhime*, and then into *rhyme*, has been as erroneously restricted by others to signify those ὁμοιοτελευτα, or *homoioteleutic* lines in modern poetry, to the jingle of which the ancient poets were strangers. The word *Rim*, in most of the Northern languages, implies, in its first sense, any limit, end, or extremity whatever, as, the *rim* of a glass, the *rime*, or light hoar frost, which so beautifully *tips* the *extremities* of the trees, bushes, and hedges, in the winter. It sometimes signifies the *completion* of *numbers*, and *rimcraft* is *arithmetic*, or the science of numbers. Applied to written compositions, it is a certain number or measure of metrical feet, limited by the rules of *poetry*, and therefore properly opposed to *forth-riht*, or *prose*. Now it is obvious, that this definition of the word is not only consistent with its etymology, but also applicable universally to all poetry, both ancient and modern; which Milton of course intended it should be when he declared his lofty purpose of pursuing

"Things unattempted yet in prose or rime."

If the reader will turn to the *variorum* notes on this passage in Todd's edition of Milton, I trust he will not deem this long note unnecessary. That Mr. Todd should have invariably printed *rhyme* instead of *rime*, contrary to the text of all the best editions, is altogether inexcusable. *Rim*, Teut. Germ. Belg. Sax. Dan. Swed. Island. &c. *rima*, Ital. *rime*, Fr. &c. &c.'

Some remarks on the alphabet occur at p. 53, which deserve enlargement. To familiarize again the Saxon thetas might be a public service. If these letters were restored, and the guttural aspirate, or Greek *chi*, were represented by the letter *q*, the antient, the oriental, and the savage languages could more easily be described with our alphabet. The difficulty of learning to read a strange dialect, antient or modern, is more than doubled by the employment of a strange character. Homer in a modern alphabet would be as easy as Virgil: but the learned are too fond of perpetuating difficulties, which they themselves have conquered. The first step towards an universal language is an universal alphabet.

Concerning the geography of Gothic Europe in the year 1000, it would be worth while to draw up a memoir accompanied with maps; and the extracts here given from Alfred's Orosius form valuable contributions. An imperfect translation of Oether's voyage was published in Daines Barrington's Miscellanies: but one that is far superior, and admirably commented, occurs in Forster's Voyages and Discoveries in the North. Of this version, and of the notes attached to it, Mr. Ingram makes a praiseworthy use; and he has added many important corrections and elucidations. This is the soundest and most interesting portion of the book: which throughout displays perhaps more talent than acquirement, more ambition than patience, and more sagacity than erudition, but which is adapted to awaken expectations of the higher kind. Its deficiencies might all be remedied by labour: but its excellencies could have been conferred only by intellect.

Art. X. *The Means of finding the Longitude at Sea,* gradually developed, discovered, and demonstrated in four Astronomical, Geographical, Nautical, Historical, Mathematical, and Mechanical Dissertations. By Major General Grant, Viscount de Vaux, Author of the History of Mauritius, &c. 4to. pp. 67. 1l. 5s. Boards. Wyatt, Picket Street.

We apprehend, from the titles which the Viscount de Vaux bears, that the late revolution in France has thrown him out of his original profession and employment; and we must regret this circumstance, inasmuch as it may probably have spoiled a good Maréchal des Camps, and certainly has not created an able author. Though the Viscount deals in large pretensions, we are sorry to be obliged to state that he has brought to the discussion of subjects of moment and difficulty very inadequate qualities. We say not this from unnecessary rudeness, nor in a momentary fit of pique at the loss of the time which the perusal of the work has cost us, but because our compact with the public does not permit us to conceal the truth. Yet, as in these cases something like a justification of censures which may appear harsh is usually expected, we quote for that purpose the following passages:

> ' PRECESSION OF THE EQUINOXES.
>
> ' By comparison of the ancient observations with the modern, it
> has been seen that their longitudes vary; that is to say, they have an
> apparent motion from ntrary to that of the planets.
> This apparent motion about one degree towards the
> west in seventy-two y onds of a degree in one year;
> which would make th eridians in a direction parallel
> to the ecliptic, and t world in the space of 25,920
> years, commonly call ; and their annual variation,
> the precession of the
>
> ' Several systems by philosophers, in order to
> explain this phenomen strate its cause; but none of
> them have yet treated t satisfactory manner.'

What the words *their longitudes* mean in the first sentence, we cannot tell; and certainly, when we recollect the labours of Newton, D'Alembert, and Laplace, we cannot subscribe to the truth of the last sentence.

At page 7. the Viscount says, ' particularly at the solstices, that is, at the *extremities of the apsides*:' but here we suppose he meant simply to confound the solstices with the apsides. The *extremities* of the apsides we leave to be comprehended by those who can conceive the end of an end.

P. 10. The author prescribes to us certain meditations as a kind of preparatory regimen, before we enter on a course of astronomy:

> ' But before I enter on these details, I will engage all those who wish to make a study or an amusement of Astronomy, and of Navigation, to form themselves some just ideas of MOTION in general, and of proportion, from the infinite greatness to the infinite smallness, of infinite distance and space, &c. Without fixing our ideas on these points, we never can well understand Astronomy. We must also extend our intelligence on the solidity or fluidity of the elements and bodies, and on the means of measuring weights and distances. All this belongs to the science called Philosophy.'

Pages 14, 15, 16, afford a ludicrous description [ludicrous not according to the intention of the author] of the solar system, to be represented in the Isle of Wight on a large grass-plat, with a pavilion for the sun, gravel walks for the orbits of Jupiter and Saturn, &c. &c.

At p. 20. we have a very important communication of the author's own opinion relative to the electric fluid; which, he thinks, is 'nothing more than fire generally spred in the atmosphere and in *the space*.'

In speaking of the Cleopatras, he says:

> 'The four Cleopatras, who finished that race, tarnished the glory of their ancestors by their multiplied crimes; and all the accomplishments, the amability, and the charms of the last, could not atone for her vices.— After having successively seduced even the great Julius Cæsar by her enchanting allurements, effeminated Mark Anthony, and failed in the same attempt on Octavus Cæsar; without any other sentiments than her passions and her ambitious desire of reigning, she put an end to her own life, as do all those who think that they cannot do any more harm or good in this world.'

Our readers will see from this passage that it was not without good reason that the author has made an apology for his English; and though we blame him not for being less perfect in that language than a native, we must say that his work should have obtained the necessary correction before it was given to the public. The most curious passage of all is in the introduction to the method of finding the longitude.

> 'Time and civilization have exalted human knowledge to the highest degree: all the objects of utility and pleasure seem discovered, and brought to perfection. Four great points, however, are still considered as beyond the reach of the human intellect; namely, the quadrature of the circle, the philosopher's stone, perpetual motion, and THE MEANS OF ASCERTAINING THE LONGITUDE AT SEA.
>
> 'But these four points are very far from being of equal importance.
>
> 'The first, the quadrature of the circle, would be the perfection of geometry; but there is no reason to suppose that the discovery of it would be attended with great advantages.
>
> 'The second, the philosopher's stone, is a chimera, the discovery of which might enrich the discoverer, but would probably impoverish all others, its value being imaginary.
>
> 'The third, perpetual motion, would be of much greater utility. The discovery of it would tend to improve all the arts, and would no doubt afford the means of ascertaining the longitude at sea; but perpetual motion can be found only in nature. God alone can comprehend the perpetuity of motion and the infinity of space: God alone can move all eternally, without universal destruction. Nature is so perfect, and the great whole of an immensity so inconceivable to human reason, that to the Deity himself it must be left.
>
> 'The fourth point, *the means of finding the longitude at sea*, is an object more likely to be within the reach of man, and is the most important of those which he is anxious to discover. It would complete our knowledge of the globe, and secure to us the means of enjoying all the advantages spread by Nature over the surface of it, with less danger to those who undertake to collect them for others and for themselves.'

Previously to the description of his own manner of finding the longitude, the Viscount describes about twenty other methods which have been proved to be ineffectual; this part is the least unamusing of the whole treatise; and M. de Vaux is nowhere so successful as when he points out the defects of the plans which he describes. We suspect that his own method, however, will not obtain reception, even in an age of diminished prejudice. It is by no means, nor in any respect, to be compared with finding the longitude by observation: but perh r to compare it with the astronomical mode, si led to be used always, and when the former ca d on account of obscurations. The Viscount's on a machine which may be called an improved l ich he has given the less vulgar name of an *Hyd* s essential parts, it consists of a globe, which ersed at the stern of the ship; this globe, thro l tube, is connected by means of a cord with as would be formed by circumvolving an elastic wire round a cylinder: the spring is furnished with an index; and when the motion of the ship increases, the globe's resistance is also increased, the spring is drawn out, and the quantity of the elongation is shewn by the index; and similarly, in a relaxation of the ship's velocity. On this method, the Viscount relies for a good *dead reckoning*; and he certainly has obtained and stated the testimony of Dr. Mackay in favour of the superiority of his hydroscope over the common log. The Board of Longitude, we apprehend, rejected his plan: yet he still seems to entertain hopes of converting the members to its adoption, by re-stating a list of queries; the purpose of which, however, may be only to convince the public of the want of discernment and impartiality in the Board. Some of the queries would not give much trouble in decision to commissioners who are philosophical: for instance, 'can any astronomical observations be made during foggy weather, or when the heavenly bodies are obscured by clouds or otherwise?'—Again, 'would not the invention of a *better* instrument than the log, for the purpose of ascertaining a ship's way, be of great benefit to the public?'

At the end of his tract, the author informs us that his plan has been four years before the Admiralty, and two years before the Board of Longitude and the India House. If his hydroscope should be found likely to produce practical benefit, we are persuaded that he will have no reason to complain of the justice and liberality of those societies. M. de Vaux is certainly possessed of ingenuity, though we have not been able to praise his composition; and the application of his

time

sm to the pursuits of science is so deserving of general approbation, that we should have been very happy to have spoken more favourably of the present volume.

Art. XI. *A Letter to John Haygarth, M.D. F.R.S.* &c. from Colin Chisholm, M.D. F R.S. &c. Author of an Essay on the Pestilential Fever; exhibiting farther Evidence of the infectious Nature of this fatal Distemper in Grenada, during 1793, 4, 5, and 6, and in the United States of America from 1793 to 1805; in order to correct the pernicious Doctrine promulgated by Dr. Edward Miller, and other American Physicians, relative to this destructive Pestilence. 8vo. 6s. Boards. Mawman. 1809.

A considerable time has now elapsed, since Dr. Chisholm published an account of the fatal fever which prevailed in the year 1793 in the island of Grenada*. He supposed that it was brought there by a vessel called the Hankey, which had been employed in an unsuccessful attempt to establish a colony at Bulama on the west coast of Africa. The crew of that ship had suffered severely from fever in their passage across the Atlantic, and arrived in the West Indies loaded with contagion: the disease was first communicated to Grenada, and thence to the other islands; and Dr. Chisholm thinks that it was afterward conveyed to the United States of America, and that it gave rise to the destructive epidemic which has generally been denominated *Yellow Fever.* This opinion concerning the origin and contagious nature of the fever, which has at different times proved so fatal to the North American cities, is contrary to that which is entertained by a majority of their medical writers; and it was accordingly attacked with that warmth, and we must add rudeness, which are but too characteristic of transatlantic literary productions. In the publication now before us, Dr. Chisholm vindicates his former opinion, and endeavours to bring forwards new arguments in its support; while, at the same time, he spares no pains to point out the insufficiency and unfairness of the attack which has been made on him. His principal antagonist is Dr. Miller, the editor of the New York Medical Repository; and it was in a report drawn up by him respecting the fever which prevailed at New York in the autumn of 1805, that Dr. C.'s doctrines were the most severely criticised, and to which the present volume may be considered as an immediate reply.

Dr. Chisholm undertakes his defence by stating the following propositions, which refer to allegations brought against him by Dr. Miller:

---

* See Rev. Vol. xix. N.S. p. 62.

'1st. That my opinions concerning the malignant pestilential fever, as it appeared at Grenada, and the other West India islands in 1793, 4, 5, and 6. are not singular. 2d. That this fever and the yellow remittent are not "precisely the same disease." 3d. That my deduction of the disease from the pestilential state of the ship Hankey is just, correct, and supported by evidence corroborative of that which I received from Mr. Paiba. 4th. That in my letter, published in a mutilated state in the Medical Repository of New York, and quoted by Dr. Miller, I have not relinquished the doctrine and opinions I upheld in my [illegible]

As far as Dr. C. is [illegible] erned, we think that he is very successful in his d[illegible] clearly proves the existence of inaccuracy, if not a [illegible] or, in the representations which have been made [illegible] former publication; that conclusions were form[illegible] writings which could not fairly be inferred from [illegible] hat subsequent investigation has still farther c[illegible] iginal statement of facts. We do not feel ours[illegible] in bringing against Dr. Miller the serious charg[illegible] al misrepresentation: but, though we may acquit him of this transgression, we must condemn the intemperate zeal which he displays in support of his hypothesis; a zeal which leads him to magnify all that is favourable to it, and to shut his eyes against all that opposes it.

Besides what relates to Dr. Chisholm individually, this volume derives considerable interest from the light which it throws on the question whether the American fever be really contagious, or whether it be produced by existing causes, which act at the same time on a number of individuals. The facts adduced by Dr. C. are strongly in favour of his opinion; and it can scarcely be doubted that the fever which prevailed at Grenada in 1793 was brought thither from Africa, and that it spred from Grenada to the other parts of the West Indies. It must also be admitted that the intercourse, which subsisted between the West Indies and the cities of the United States, was sufficient to carry the malady to the Continent; and that it commenced there in the way in which a disease might be supposed to appear that was propagated by contagion. Yet this hypothesis is not without its difficulties. In the first place, we may observe that, considering the violence and frequency of the disease, it is remarkable that its contagious nature should ever have been a subject of controversy. Were a typhus fever to exist in this country in a degree nearly equal to the epidemic of Philadelphia or New York, the direct effects of contagion would be too evident to admit of any scepticism. Another circumstance, which appears to us not sufficiently explained by those who maintain the doctrine of contagion, is that, notwithstanding the extreme violence with which the fever raged in the large towns, and the perpetual emigration of the inhabitants into the country, the disease was (generally speaking) confined to the large towns. The third difficulty which presents itself to us is the manner in which it made its appearance, only at particular seasons of the year; coming on after intervals of perfect health: prevailing for a limited time with great violence; and then suddenly ceasing. We are aware that none of these points can be absolutely conclusive on either side of the question: though the disease be propagated by contagion, yet particular states of the atmosphere may be necessary to render that contagion active; and the contagion of different diseases may obey different laws as to the mode of its propagation, the extent of its sphere of infection, and the previous state of the constitution which is necessary for receiving its influence. On some of these points, Dr. Chisholm has offered many ingenious observations; and he has partly anticipated our difficulties, by endeavouring to prove that the American fever is a disease *sui generis*, which actually possesses distinct properties, both as to its symptoms and as to the mode of its production. His remarks on the relation which it bears to the true plague, such as exists on the shores of the Mediterranean, afford a good example of his powers of discrimination, and probably for the most part must be admitted as forming a correct deduction from acknowleged facts:

'I imagine it would be doing injustice to my subject, did I not advert to a very striking peculiarity of the malignant pestilential fever; I mean its affinity to that disease, which, to be distinguished, has been named the *true plague*. I know however there are some excellent men, and learned and enlightened physicians, who have more than insinuated that, in proving this affinity, too much is proved; or in other words, that he who attempts to establish that the *true plague* and the malignant pestilential fever are one and the same disease, goes far to overthrow the doctrine of infection and contagion in general. There is nevertheless a manifest distinction; for whilst it is evident even to the *common* observer that an affinity between the two diseases exists, it is evident to the *acute* observer that there is a line of demarkation. Thus an affinity is manifest in the remote cause, infection, and in the predisposing habit of body necessary to give activity to the virus of that infection: thus there is a distinction in the mode of divergence of the effluvia emanating from the diseased to the healthy; and in as much as the same atmospheric temperature promotes in one and checks in the other, the diffusion of contagion. This is the cause why the two diseases have never been found to exist at the same time in the same country; this is the cause why *true plague* has never been seen within the tropics; it is also the cause why the malignant pestilential fever may exist without as well as within the tropics, when the temperature of the atmosphere

sphere of the former rises to the degree generally prevalent in the latter.'

Our minds have been very forcibly impressed, during the perusal of this work, and of others that we have read on the subject of the American fever, with the remark that, whatever may be the fact with respect to the existence of contagion, the causes which have been assigned for the production of the disease by the opposit [illegible] tile in the extreme. A large city has been su [illegible] alf depopulated by a few heaps of putrid veget [illegible] l matter, by a cargo of damaged coffee, or eve [illegible] rid fish that was thrown on a lime-kiln! It ap [illegible] that the greatest part of the American physicia [illegible] nately set out on the inquiry with their minds [illegible] ed of the truth of a particular hypothesis; and [illegible] then thought of nothing but pressing into their [illegible] cident, however trifling, which might seem in the [illegible] e to favour their opinion. —Another observation [illegible] make on the same subject is that, if this dreadful pestilence be of domestic origin, if it really did proceed from the filthy state of their cities, and if those reservoirs of putrefaction actually exist which are described in such glowing language by Dr. Miller and his disciples, the inhabitants of the United States give a proof of unfeeling inattention to the lives of their fellow-citizens which is in the highest degree culpable and shameful. In all the kingdoms of Europe, as wealth and civilization have advanced, one of the first consequences has been an increased attention to cleanliness, and a proportionate diminution of the diseases which arise from the want of it:—but, according to the hypothesis of Dr. Miller, it has been reserved for America alone to exhibit an example of the contrary progress. Let those who believe in the domestic origin of the complaint extricate themselves from the disgraceful dilemma in which they are placed; and let them be on the watch to obviate every circumstance which, according to their hypothesis, can produce the disease. If it be subdued, the object is gained; if it still recur, let them acknowlege their error, and then co-operate in the means which are known to be most effectual for preventing the introduction of contagion.

Art. XII. *A Treatise on Scrofula.* By James Russell, Fellow of the Royal College of Surgeons, and Professor of Clinical Surgery in the University of Edinburgh. 8vo. 5s. Sewed. Constable and Co., Edinburgh; Murray, London.

Many circumstances connected with the author of this volume concurred to raise our expectations respecting it. He has, for a series of years, enjoyed a situation which affords him every opportunity of gaining information on the subject which he treats; he possesses a high character for industry in the collection of facts, and correctness in the investigation of them; and he has the credit of uniting a considerable portion of literary acquirement with his professional skill. In a treatise on Scrofula proceeding from his pen, therefore, we thought it was not unreasonable to look for a full account of the phænomena of this malady in all its principal varieties, and for an accurate diagnosis between it and those diseases which most nearly resemble it. We supposed also that he would give us a general view of the controverted points which regard the history and treatment of Scrofula; and that the cure, both of the constitutional and of the local affections, would have been discussed in the most ample manner. How far these expectations have been fulfilled, it now remains for us to inform our readers.

After a few observations on the 'hereditary nature of scrofula,' in which the author deems it necessary to inform us that it is not the disease itself which is born with the patient, but only a greater aptitude to receive certain morbid impressions which may bring the latent disposition into action, he proceeds to detail the 'symptoms and appearance' of this complaint. He begins with a general description of the scrofulous constitution, as indicated by the fairness of the complexion, the lightness of the hair, the floridness of the cheeks, &c. The peculiarity of this constitution is also noticed as to its sensibility to external impressions, and the quickness with which it passes from the extremes of health; circumstances which are attributed to a 'great laxity of the solids,' a phrase that is common in the language of the schools, but to which we feel it difficult to attach any precise meaning. The scrofulous constitution is supposed likewise to depend on, or to be connected with, a smaller proportion of red blood in the sanguiferous vessels; a fact which seems not easily reconcilable with the floridness which is pointed out as one of its most obvious characteristics. Mr. Russell controverts the doctrine that scrofula depends entirely on a morbid affection of the lymphatic system, because parts not possessed of the glandular structure are often the primitive seat of the disease; such as the joints, the bones, and the mucous membranes. The local affections which attend scrofula are said to be particularly remarkable for their indolent nature; while, at the same time, they have a tendency to produce a considerable enlargement of the parts which they attack. We have then a description of the nature of scrofulous tumors, as consisting of a peculiar fluid, contained in a cyst; and Mr. R. mentions the changes which the fluid undergoes, and the manner in which the cyst is formed, by the condensation of cellular r[illegible] With a few remarks on the disease when it attac[illegible] nd on the appearance of scrofulous abscesses, [illegible] ncludes.

We apprehend that [illegible] aders will feel, as we did, very considerable disa[illegible] m this part of the work. Regarding it as an acc[illegible] the scrofulous constitution, or of the local affectio[illegible] y this habit, we think that it is extremely imperfe[illegible] case is the object brought clearly into view; and [illegible] so intermixed and confounded, as to leave no [illegible] minds but the sensation of a perpetual attempt to g[illegible] thing which we are never able to reach. Besides this general defect of confusion and vagueness in his descriptions, the author occasionally falls into direct contradictions: for example, he informs us that the slow progress and indolent nature of local scrofulous affections constitute their most prominent characteristics; yet we are afterward told that they are sometimes unusually rapid in their formation. These statements may be both true, and the apparent inconsistency may perhaps be reconciled: but, in order that this should be the case, it would be necessary to begin by establishing the constitutional and local symptoms of the disease with much more precision than Mr. Russell has manifested. We have no hesitation in asserting that the medical student, who should peruse this chapter with the expectation of learning from it what scrofula is, would close it without having gained his object.

The succeeding chapters, on the 'prognosis,' and on the 'proximate cause and nature of scrofula,' are liable to the same kind of objection with the preceding; though, perhaps, they may be less open to animadversion, from the obscurity which unavoidably attaches to the investigation. The author's opinion respecting the sedative nature of scrofula we are not altogether capable of comprehending: he informs us that, in some cases of sudden death, the heart has been found enlarged, pale, and flaccid; and he says that 'this state of appearances after death corresponds exceedingly well with the symptoms during life.' Is it here meant that this condition of the heart is itself the primary cause of the scrofulous constitution, or that the organ is secondarily affected with the local symptoms of the disease, and thus produces, as it were, an accidental cause of death? Whatever be the hypothesis that Mr. Russell intends to support, we doubt much whether the state of the heart can be considered either as throwing any light on the nature of the disease, or as corresponding with the immediate symptoms.—The scrofulous constitution, we are informed, is denoted by activity and alertness; and we learn that the prominent symptom of the latter stages of the actual disease is a quick pulse, connected with the hectic fever: but we should not imagine that either of these conditions could immediately depend on a relaxed state of the muscular fibres of the heart. Besides, it is well known that sudden death is not by any means a frequent occurrence in scrofula, but that, on the contrary, life seems to be gradually worn out by the complete exhaustion of all its powers: when sudden death takes place, we are led to regard it as something out of the common course of the disease; and we must therefore consider any unusual appearance which the heart may present, not as the cause of death in this particular case, but as a circumstance totally unconnected with scrofula. We are better pleased with the author's remarks on the occasional causes; and we are the more inclined to point them out to the notice of the reader, because we are convinced that it is by a steady and well-regulated attention to these points that the disease is principally to be combated. The effects of a moist and changeable climate appear to be the grand sources of mischief, which it should be our constant endeavour to counteract. They are greatly aggravated by impure air, insufficient nutriment, and in short by all those circumstances which tend to impair the general strength of the system.

In the chapter which treats of the method of cure, although it gives but a very imperfect view of the subject, and such as we should not have expected from the pen of Mr. Russell, we are supplied with some useful observations. The treatment of the disease obviously divides itself into two heads, the constitutional and the local management. The first is the most important, because, without an attention to this point, all local applications must be in a great measure inefficacious; and with respect to it the author justly observes that we must look for benefit rather from a proper regulation of the habits of life, than from the administration of any specific medicine.—We shall quote the remarks on the subject of diet:

'Of the various articles of regimen which demand attention in the management of scrofulous patients, the article of diet is one of the most important. The languor and debility which prevails in scrofula

naturally indicates the use of simple nutritious digestible food, taken in such quantity as the stomach can bear, without being overloaded. Nutritious diet is supposed to include a reasonable allowance of animal food. A violent prejudice, it is true, formerly prevailed in favour of a contrary system of management. But experience, and more accurate observation, *has* now fully confirmed the pernicious effects of that over abstemious system, and *has* deservedly brought it into discredit. I have no doubt on the subject myself; and so far as it is allowable to argue from a single instance, I may refer to a case, in which the
question was brought to riment. The elder children
in a gentleman's family eably to the precepts of the
abstemious system, and ius at an early period of life.
This distressing occurre reat vexation and alarm; and
the parents being people etermined to alter the system
of management, and to tr a fuller and more nourishing
diet. The younger child were all reared according to
the opposite system, and, l in a more liberal allowance
of food, had the good fo any appearance of scrofula.
It is impossible to concei ich the circumstances of the
patients on whom the e made could be more exactly
alike.'

To Mr. Russell's recommendation of a nutritious diet in scrofula, we fully subscribe; and it is a doctrine which is now pretty generally diffused among the more intelligent part of the profession: but we believe that the former mischievous opinion is still by no means eradicated from the minds of the inferior orders.

Another point, which we think is deserving of serious attention, is the author's prescription of the warm bath: his reasoning is plausible; and his authority cannot but have great weight in a practical question of this nature. With respect to the other remedies, purging is favourably mentioned, the sulphureous waters are deemed useful, and calomel is given in alterative doses. Mr. R. places no confidence in any of the pretended specifics for scrofula, and particularly joins his experience with that of Mr. Thomson of Edinburgh against the muriate of lime.—His remarks on the management of local scrofulous affections we cannot much applaud; since we apprehend that they would afford but little information to a student, and must appear very unsatisfactory to the more advanced practitioner. It is a circumstance of surprize to us that Mr. R. should not have been able to produce something of more value from the numerous records of his practice.

When we arrive nearly at the end of the work, the author observes, 'it may possibly have been expected that I should consider the scrofulous affections of the different organs of the body.' Such certainly was our expectation; and we think that, without descending to these particulars, the work must be regarded as answering in a very imperfect manner to its title. His apology that such an undertaking would have been very extensive, and that it would have required him to give a description of the different parts, first in their sound and afterward in their morbid state, is totally irrelevant. The subject unquestionably is very extensive, but it is also of great importance; and a well-digested treatise respecting it is much wanted. Before we perused this volume, we were disposed to regard Mr. Russell as peculiarly well qualified for that task: but we confess that our opinion is altered, and that we contemplate with no great complacency a kind of promise that he will, in some future work, supply the deficiencies of the present.

In concluding, we must remark concerning Mr. Russell's style, that, although it possesses something of a classical air, and may, on a superficial examination, be said to be elegant, yet we cannot on the whole recommend it. Besides being marked by Scotticisms and errors in concord, it is frequently verbose, and the different members of the sentences are so involved that the meaning is completely lost under a cloud of words. A part, however, of this defect attaches more to the ideas than to the mere composition; for we are persuaded that, on some occasions, Mr. Russell has indulged himself in constructing flowing periods and magnificent phrases, without having completely made up his mind respecting the meaning of them.

MONTHLY CATALOGUE,

For SEPTEMBER, 1810.

POETRY.

ART. 13. *A Tribute to the Memory of William Cowper*, Author of the Task, and other Poems, occasioned by the Perusal of his Works and Hayley's Memoirs of his Life. By I. T. S. 8vo. pp. 34. Longman and Co.

To the virtues and to the muse of the amiable and pathetic Cowper, a tribute is here paid in verse of no ordinary merit, though occasionally a false quantity occurs. Mr. I. T. S. seems to catch a spark of the genius which he celebrates; — and which

'with pow'rs sublime
Bath'd Sharon's roses with Pierian dews.'

By the following extract the reader will perceive that the author's blank verse is flowing; and that, while he enters with modesty on his undertaking, he is not likely to disappoint in the execution:

'O form'd by nature, as by virtue form'd
To polish, to instruct, improve thy age:

To give to poetry a sacred charm
Unfelt before,—and in one hallow'd theme,
To blend the Seraph's with the Poet's fire!
Permit a youth from letter'd fame remote,
And skill scholastic,—simple as sincere;
Whose sober footsteps strive not to attain
Parnassian heights;—who seeks no laurel there;
But, by fair Orwell's shores, with beauty crown'd,
And busy commerce, tho' by bard, as yet
Unsung their p [illegible] devotes
To diff'rent lab [illegible] hours;
Not prompt to f [illegible] aning praise,
Tho' proud t' ap [illegible] t desert;
One who unknow [illegible] e, and who still
Esteems thy mem [illegible] –O permit
The luxury to sy [illegible] hee,
Afflicted mourne [illegible] rs!
To pay his humb [illegible] worth,
And well directed [illegible] e no voice
Of praise or cens [illegible] ee now.
And oh! howe'er for poesy unfit,
Unskill'd in language courtly or refin'd,
To soothe the nicer ear of classic taste;
Still let me strive with humbler aim to win
Affection's partial eye, unapt to frown
On ev'n a muse like mine, that seeks to dress
Thy laurell'd portrait with wild "flow'rs of verse."
And, sure, the meed, that grateful truth bestows,
On virtue, ev'n in humbler sphere than thine;
In silent conflicts, steadily engag'd
With selfish passions, (no inglorious aim,)
And nobly consecrating all her pow'rs,
To works of pure beneficence and love,
Transcends th' applause admiring nations pay
To warriors and to statesmen, oft acquir'd
By motives less refin'd, when scann'd by Him
Whose wisdom penetrates the brilliant mask,
By interest or ambition oft assum'd;
Divests vain glory of her dazzling plumes,
And not the action values, but the heart.
While wond'ring Senates their high names enroll,
Her's in a sweet memorial speeds to Heav'n:
And while their trophies grace th' historic page,
Her's shall endure, tho' suns and stars decay.'

The pious character of Cowper has led the writer to a representation of the beauty and excellence of religion: but towards the conclusion of his tribute, he has made too free with quotations from the Scriptures, the language of which easily falls into the rhythm of blank verse. A poem thus eked out loses its true character, and savours more of the pulpit than of Parnassus.

Art. 14. *The Statue of the Dying Gladiator*, a Poem; being the Prize-subject at Oxford, but not written for the Prize. By a Non-Academic. 8vo. 1s. Cadell and Davies.

Notwithstanding the formal protest entered in the preface, against the idea of competition with the successful candidate's prize poem, it is impossible that this Non-Academic could send his effusion to press without knowing that a comparison would be instituted. He will also be charged with some portion of vanity, though he will not allow himself to have a grain, since the circumstance under which this poem is announced is an indication of that feeling: but the merit of the young writer is some excuse for him. No line in it is equal to Mr. Chinnery's

"And rally all life's energies to die;"

yet the proposed theme is well managed, and the statue of the Dying Gladiator is well described:

'So rich the glow thy magic chisel gives,
Through thee the Dying Gladiator lives.
His form how strongly mark'd! each swelling vein
So chastely touch'd, we read his inward pain:
Here the distended vessels scarce can hold
The raging blood—while there, congeal'd and cold,
Where ruthless Death hath press'd his heavy hand,
Life's frighted current starts at his command.
His sinewy make proclaims his pristine might,
And marks him fashion'd for the fiercest fight—
Yet see! he droops beneath the weight of woe,
Shrunk his proud neck, his haughty head bent low;
On his swoll'n arm, he rests his tortur'd frame,
His life, and dearer still, his dying fame:
For, as he liv'd but in the public eye;
So, but for public sport he seems to die.'—

'Though in the grasp of death, he strives to please;
Though torn by pangs, denies his suff'rings ease;
Studious alone to fall with manly grace*,
And hold the wonted firmness of his face†.
His blood, slow trickling from his wounded side,
Too proud to weep, flows with reluctant tide.
Weak, faint, and spent, he seems already gone;
We start to help—and grasp a form of stone!'

This poem is dedicated to Lord Grenville.

Art. 15. *Poems*, by Mary Russell Mitford. Crown 8vo. 7s. Boards. Longman and Co. 1810.

These poems are presented to the public without the affectation of exordium or apology; they are inscribed to the Honourable William

---

[*] The Gladiator is described as being particularly anxious, after having been mortally wounded, *ut procumbat honestè*.

[†] It is plainly seen that, in his expiring moments, he exhibits a solicitude to maintain that firmness of aspect which the Gladiators esteemed so honourable in a dying state.'

Herbert, in some lines of great simplicity and sweetness; and we think that he cannot refuse his 'cheering smiles' to the modest petitioner. Miss Mitford's subjects are generally natural, and her verse is very harmonious: but she is too fond of mingling politics with her poetry; and we cannot encourage her in some of the *inversions* which she adopts, though they may have lately been sanctioned by writers of genius. For instance, in the following verse,

> 'High o'er the flood the castle steep
> Rear'd its proud head in feudal state,
> Wav'd th [illegible] the Keep,
> Frown'd [illegible] ched gate,'

we had some difficulty [illegible] her precise meaning with regard to the 'castle [illegible] last two lines we could only discover by guess that [illegible] er' waved on the Keep, and that the arched gate ' [illegible] This young lady seems to possess a fluency of exp [illegible] es such "twistings of words and meanings" the less [illegible]

Art. 16. *The Times.* [illegible] pp. 70. 2s. 6d. Ryan. 1810.

Independent in situation, and dauntless in spirit, this writer attempts to sketch the political situation and complexion of the times, in lines which, though written in haste, are not destitute of force. Rapidly as this poem has flowed from the pen, we are not to look in it for the beauties of minute execution. Its character is not elegance but boldness. It aims at alarming us by a prospect of our danger: at inflaming our indignation against the common foe; at awakening a generous sentiment in behalf of Ireland; and at producing that moral reformation in which wisdom and religion place the safety of states. Gloomy is the picture which the poet first presents:

> 'The world is up in arms, the deep'ning roar
> On every wind that sweeps thy hollow shore,
> Comes wide and wild; against thee, all unfurl'd
> Wave the dark banners of a fallen world.'

Yet, though awake to the perils which threaten us from the ambition and enormous power of our enemies, this patriotic writer defies their arm, while he expresses an ardent wish not to outlive the liberty and independence of his country:

> 'I love my country — for her sake to live,
> My mind and arm, my purse and blood to give,
> Would be my proudest aim; but if the day
> Of evil, mark'd her honours for decay,
> 'Twould be my hope to die! —
> Yet not sink tamely; die, arous'd and arm'd,
> While the high cause my shatter'd pulses warm'd,
> Proud with her dying groan to mingle mine,
> And pour my last blood on her holy shrine.'

We find him, however, more alarmed at the state of morals (or rather of immorality) among us, than by the enemy's preparation to annoy our shores; and therefore he calls on the people to work a reformation of manners. Placing national strength in national virtue, he preaches religion rather than politics:

> 'If virtue makes us strong, the Gallic slaves
> Shall find in Britain nothing but their graves.'

Having a just estimate of the importance of moral remedies in healing national evils, this poet gives a good lesson for the improvement of the Irish. 'Make them, (says he in a note,) capable of a British constitution, and let it want no privilege that Britain can give;' and in the poem he expresses himself with more energy:

> 'Away with taunting thankless boons: unbind
> By one great act the bondage of the mind.'

In conclusion, the consequences of national depravity are retraced, for the purpose of leaving a proper impression on the reader's mind:

> 'Can we be sav'd! Of human hope bereft,
> Misfortune finds a high protection left;
> One vice abjured, one penitential tear,
> A stronger refuge than the shield or spear.
> But if we slumber still, tho' empires groan'd
> Beneath our sceptre, tho' we sat enthron'd,
> Sole and supreme, a more than mortal blow
> Shall strike the pillars of our glory low.
> Rip'ning for Heaven's revenge, by luxury
> Debas'd, the vigour of the land shall die.
> On come the Torturers — the power of war,
> O'er her bent neck shall roll his scythed car.
> On come the Torturers — the burning fiend
> Of Pestilence, shall load the midnight wind!
> Last minister of wrath, Famine, shall come,
> And seal the shudd'ring millions for the tomb;
> Rouse the fierce fight for life, the struggling cry,
> The spirit's lingering, dying agony;
> Smite the sad earth, and with unsparing hand,
> Sweep the last trace of being from the land.

Some of the lines are tame, and some of the rhimes are imperfect: but the writer's general view of the times is calculated to make thinking persons look grave, for of a moral reformation little hope can be entertained, when luxury flows in a full torrent, when vice is become a fashionable boast, and when the *slang* of a mail-coach driver has more attractions than the noblest charms of virtue or of verse.

The opening of this poem seems to be an imitation of a passage in *Marmion.*

EDUCATION.

Art. 17. *The New School;* being an Attempt to illustrate its Principles, Detail, and Advantages. By Sir Thomas Bernard, Bart. The third Edition. 8vo. pp. 111. 2s. 6d. Hatchard.

The new system of education, here detailed and recommended, is that which was invented by Dr. Bell; and the endeavour of Sir T. Bernard to extend the knowlege and adoption of it corresponds

with those generous and patriotic exertions, for which he has been so long and so honourably distinguished. To render its advantages more striking, the defects of the old mode are first specified; which defects are 'that it employs many instructors and great expense, to produce small and inconsiderable effects: and that it *teaches* every thing, but does not allow the pupil to *acquire* any thing of himself: confining him in the perpetual *go-cart of tuition* and precluding him from the habit of using and exercising his own faculties.' With this is contrasted Dr. Bell's method; the grand prir *he division of labour* applied to
intellectual purposes, an hich are "to continue atten-
tion without weariness ;, until it is distinctly and per-
manently fixed in the m ce the pupils, the instruments
of their own instructioı ision of labour in his schools,
that leaves the master directing the movements of
the whole machine, ir neffectually at a single part.
The principle in manuf hools, is the same.' *Tuition*
by the pupils themselves hich the whole turns; and
this pamphlet gives a view of the manner in which
it is conducted. On g is no longer a toil but an
amusement, and the sc erted into a kind of *literary*
play-ground. The principles of the New System, the formation of the school, the mode of execution, and the helps and practices, are fully explained; including the tuition of the pupils, the division of the tasks, classification, ushers, teachers, assistants, register of proficiency, rewards and punishments, trial by jury, learning, saying, and relearning the lesson, writing in sand, syllabic and reiterated spelling, syllabic reading, points and stops, writing on slate, arithmetical tables, &c. On the important topic of *moral and religious instruction*, we entirely accord with Sir Thomas; who, in opposition to some over-zealous Christians, recommends selections from the plainest parts of scripture to be made for children, in preference to plunging them at once into the abstruse parts of the Bible.

In an appendix, after some illustrative matter, notice is taken of the improvements on Dr. Bell's System, and particularly of those of Mr. Lancaster; of whose personal worth and pretensions the Baronet speaks in terms of commendation: but on comparing the merits of the two systems, he inclines to give the preference to that of the D. D. 'A *war of words*,' it is observed, 'has been waged by their adherents, like most other wars, without cause on either side: while the only question between Mr. Lancaster and Dr. Bell seems to be, who has done the other the most service: Dr. Bell, by giving to Mr. Lancaster the model on which he has worked; or Mr. Lancaster, by attracting the public attention to the subject, and thereby drawing Dr. Bell from his retirement at Swanage.'

'Some of my readers may prefer one, and some the other of the two schools. I shall be most happy if half of the ignorant poor of this kingdom should have the benefit of one mode, and the other half, of the other. The knowledge which I have of them I have derived from personal attendance. I speak with more confidence of Dr. Bell's, as I have found it easy to understand it: but as to Mr. Lancaster's, I am more diffident, having seen the effects, without being able to trace the principle. I shall, however, venture to say, that Mr. Lancaster's mode is the result of native and extraordinary talent; calculated to produce rapid and visible progress; and suited to the genius of the present age, when intellectual acquirement is to be the result of magic, or a kind of slight of hand. — Dr. Bell's, on the contrary, is unpopular in its character, and repulsive in its commencement. There is, for a time, no appearance of progress: the scholar seems to be receding, under the additional burthen of awkward and unpleasant habits. But a very few days will enable any intelligent and impartial spectator, to appreciate the value of the method, which Dr. Bell has adopted. He will soon perceive that the whole of it is systematic, progressive, and scientific; the production of a philosophic mind, working by experiment.'

Perhaps Mr. Lancaster will not think that the Baronet has done him justice in comparing the results of his plan to magic, and those of Dr. Bell's system to philosophic experiment. In the colouring of an argument or representation, the partiality of the friend often discovers itself.

Art. 18. *Soirées d'Automne*, &c. *i. e.* Autumnal Evenings, or Vice punished and Virtue rewarded. For the Instruction of Youth and the Use of Schools. By Mlle. G. Bertholet. 12mo. 4s. 6d. Boards. Dulau and Co. 1810.

The introductory dialogues, with which this work commences, are rather dull and superfluous, and seem to be written merely in imitation of Madame de Genlis's *Veillées du Chateau*: but Mlle. Bertholet has told the history of Joseph and his brethren in a very animated and interesting manner. She appears, however, to think that a love-story is indispensable to the effect of a tale; and she has accordingly heightened the picture of Joseph's grief at his banishment from his father, by describing him as being torn also from the amiable *Semira* at the very moment when Hymen prepared to crown their mutual love. — Perhaps, in strict critical severity, we should object to the mention of *Hymen*'s Pagan name among these pious Israelites. At any rate, this introduction of a fictitious fair one causes improbabilities, while it lessens Joseph's merit in resisting the blandishments of *Zora*; so that, instead of appearing as the triumphant servant of God, he becomes a mere faithful Corydon to the amiable Semira. — A story which has already been related in history, or in holy writ, should not be altered, even if it may be amplified; and therefore we hesitate in commending the writer for having softened the character of Potiphar's wife. Instead of the recorded *intreaty*, the *Zora* of the present performance only takes hold of Joseph's garment in order to tell him that he is made free; while he is so fearful of temptation that he will not stay to hear her. *His coat of many colours* is also changed into a wedding robe, woven by Semira.

We must have been, "like Niobe, all tears," to have sympathized in the numerous weepings of Joseph and his brethren; and we suspect that the writer has fallen into this sentimental error by endeavouring to copy the style of Gesner, instead of trusting to her own. Her language, however, is pure and elegant: the incidents which she imagines are generally probable and pleasing; and the whole composition seems to be judiciously adapted to its professed end, — 'the amusement and instruction of youth.'

NOVELS.

Art. 19. *Black Rock House*; or, Dear-bought Repentance. 3 Vols. 12mo. 15s. Boards. Crosby and Co. 1810.

This novel is pleasing by the simplicity of its style, by the good sense contained in many of the observations, and by the knowlege of human nature which is displayed in many of the characters. We think, however, that those of Mrs. Faulconbridge and Miss Hawtry are rather overcharge [illegible] parts of the work are much the best, because the [illegible] meant to be witty generally fall short of their aim.

Art. 20. *Scenes in Fe* [illegible] mance. By R. H. Wilmot, 12mo. 4 Vols [illegible] Robinson. 1809

The first chapter of [illegible] e following quotation from Shakspeare as its motto

> " Good Sir, why [illegible] seem to fear?"

If this question had bee [illegible] ssed to ourselves, we should have answered, " Becau [illegible] volumes of your romance." However, our fears of fatigue were not verified, and we mention them chiefly to dissipate those of our readers. The characters in this performance are well contrasted, the incidents are numerous, and the plot is intricate without being unintelligible: but we occasionally remarked a want of energy and dignity, by which the most impressive passages are weakened; and, since some of the most moving events depend on Jacqueline's taciturnity, it was perhaps ill-judged to make her acquainted with the crimes of her persecutors, because her consent to a marriage, by which she would have been dishonoured as well as disgusted, becomes incredible when we recollect that it was in her power to avoid it by exposing

> " The villanies and wiles of her determined foes."

Vice is punished, and virtue is rewarded, much in the usual way at the end of the book; and we think that the work will afford no inconsiderable portion of harmless amusement.

Art. 21. *The Daughters of Isenberg*, a Bavarian Romance, by Alicia Tyndal Palmer; author of " The Husband and the Lover." 12mo. 4 Vols. 1l. 4s. Boards. Lackington. 1810.

We were predisposed in favour of this composition, by learning that it proceeded from the same pen which produced the romance of " the Husband and the Lover," (see Rev. Vol. lx. p. 95.) and we recognized the style in many passages. If, however, the present publication should be found less interesting than its predecessor, the fault lies in the construction of the story, by which the attention is so equally divided among the three daughters of the house of Isenberg, that the reader cannot be so anxious about any of them as he might be,

> " Were the other dear charmers away."

The characters of these fair sisters are pourtrayed with much discrimination; and the incident is both just and humorous which shews the grave Spaniard and the gay Frenchman to be equally attached through *self-love* to the ladies who praise them. The author's talents are more advantageously displayed in the sublime and the pathetic, than in comic description and dialogue. Her personages all speak the same language, if we except 'the Lady Marguerite,' and her dialect is such as no human being ever could speak.

We suspect that Miss Palmer is guilty of a *bull*, when she says that 'the youths *stood suspended*;' and we fear that some impatient readers will be angry at the length of her preface. They *will* judge for themselves, in defiance of all preambles; and they are not disposed to judge more good humouredly from being already wearied by a prolix introduction.

Miss P. has an invincible passion for describing rural *fêtes* and masqued balls, and she introduces us to one of these entertainments in every volume. However, we feel no ill will towards her for forcing our attendance on the descriptions of such amusements, which we so seldom enjoy in reality; and we recommend her romance as displaying considerable knowlege of history and powers of reflection, and as being very superior in style and in merit to many works of the same class.

Art. 22. *The Family of Santraile*; or, the Heir of Montault. A Romance, by Harriet Jones. 12mo. 4 Vols. 1l. 4s. Boards. Cawthorn. 1809

Whatever Mrs. or Miss Jones may be qualified to teach in the school to which she states that she is attached, it certainly is not the art of composition, since she understands not the common accuracies of language, nor the rules of grammar. The title-page bids us

> "Prepare to hear of murder and of blood;"

and we were so little pleased with 'the Family of Santraile,' that we were ready to say, "the sooner they are all murdered, the better;" yet they linger on through four thick volumes, notwithstanding the imprudence with which they court their fate. For instance, the Lady Romania invites herself to pay a visit of some months to the miscreant who had murdered her father, and who had already attempted her life; while her mother runs great risks in order to personate her own ghost, lest Romania should be frightened by her appearance in her living character: — in short, this writer sets all possibility at defiance, as much in the story which she has penned, as in the expectation which she seems to indulge that it will obtain an extensive circulation.

POLITICS.

Art. 23. *Brief Observations on the Address to His Majesty*, proposed by Earl Grey in the House of Lords, 13th June 1810 By William Roscoe, Esq 8vo. 1s. 6d. Cadell and Davies.

No political question, at the present day, is of more importance than that which respects our precise situation relative to war and peace. Are we prosecuting war with the hope and prospect of obtaining a desirable peace? or is our situation of so singular and desperate a character, that our only alternative is that of falling nobly or ignobly, with arms in our hands or in the lap of a treacherous peace? It is the opinion of many, and those who are respectable men, that

Europe is now in such a state, that we have no course left to us but to fight on; for that, as soon as the sword should be returned to its scabbard, our power, consequence, and independence would be at an end; and the fate of Carthage, with which our enemy threatens us, would be that of Great Britain. Mr. Roscoe endeavours to place things in a more comfortable light, by controverting the positions and arguments of the advocates of a perpetual war with France. He ventures to think, in opposition to Lord Grey, that neither "*the power of France, now unhappily established over the greatest part of Europe, nor the spirit and character of her government,*" presents any insurmountable obstacles to a peace. It is his object to shew that the alarming period in which our destiny is sealed is not yet arrived; and he warns us against incautiously driving matters to such a crisis. A position the reverse of the fashionable doctrine is maintained, viz. 'that we are strong for peace, but weak for war;' and in reply to those who fear that a period of tranquillity would give the enemy an opportunity of repairing his losses on the ocean, Mr. R. contends that, 'by continuing the present war, we afford to France the only chance she has of becoming formidable to this country as a maritime power.'

Adverting to the overtures for peace made in 1806, this ingenious writer laments the opportunities which we then lost, and the farther subjugation of Europe which protracted warfare has occasioned. Yet even though matters are far worse than they were then, he is confident that, without continental alliances, Great Britain is able by her own power and resources to preserve her independence; and that, if we are in any degree vigilant, the enemy can at no time assail us unawares.

Mr. Roscoe does not, in our opinion, appreciate to its full extent the magnitude of the evil arising from almost the entire coast of Europe being in the hands of the enemy; and the probability that, owing to this circumstance, our commerce would be as much interrupted in peace as in war: but he adverts to the unavoidable result of protracted warfare, and, like a good man, ardently wishes that the experiment of peace may be fairly tried. We transcribe the conclusion of his pamphlet, since it contains the substance of his argument:

'The calamities of the physical world are temporary. Earthquakes, plagues and tempests, have their season; but a protracted warfare is a perpetual earthquake, a perpetual pestilence, a perpetual storm; and to propose to any people the adoption of such a system, is to propose that they should resolve, not only to live in sorrow, in wretchedness and in peril themselves, but to entail the same calamities on their descendants.

'The apprehensions so generally entertained in this country of the consequences of a peace with France, are rather the spectres of an inflamed imagination, than the legitimate offspring of reason and of truth. This will be the more apparent to any man, the more he will endeavour to analyze and define the vague, indistinct, and general positions of those, who contend for a continuance, *under some mode or other*, of the present war. Very evident, substantial, and immediate, are, on the contrary, the evils that must result from its further prosecution. However desirable it may be to this country to humble the power and pride of France, experience has shown that it is not by hostility that this is likely to be effected. War, it appears, is the element in which she lives, the nutriment on which she feeds; and whilst war continues, she will continue to invigorate and strengthen herself at the expence of surrounding states. If, in compliance with the plan proposed by Lord Grey, the war be conducted on our part with economy and caution, and be principally confined to a defensive system, *we shall only depress the spirit of the country, and prolong the anxiety and distresses of the people, by an inefficient, a protracted, and in the end, a ruinous warfare.* If, on the other hand, we resort to measures of annoyance and attack; if we fit out expensive armaments, engage in hazardous expeditions, and subsidize with immense sums every country that can be induced to oppose our enemy, *we must expect a repetition of the same misfortunes that we have heretofore experienced.* A long course of disastrous events has shown THAT IT IS NOT IN THE POWER OF THIS COUNTRY TO CONTROUL THE AFFAIRS, AND PRESCRIBE THE DESTINY OF EUROPE; and that IT IS ONLY TO A CESSATION OF HOSTILITIES AND A SEASON OF REPOSE, THAT WE ARE NOW TO LOOK FOR EFFECTUAL RELIEF.'

Not a doubt can be entertained that, if we could obtain a real season of repose, and England and France could arrange the political world with a mutual and honest wish to promote the advantages which respectively belong to each country, George III. and the Emperor of the French might secure the tranquillity of the globe: but it is too evident that the present war is prosecuted with an animosity which is not likely soon to subside; that we are mutually elated by our victories; and that we, on this side of the water, cannot brook the idea of renouncing all connection with the continent, and subscribing to Bonaparte's dominion over almost the whole of Europe.

Art. 24. *An Exposition of the Conduct of France towards America*; illustrated by Cases decided in the Council of Prizes in Paris. By Lewis Goldsmith, Notary Public, Author of the "Crimes of Cabinets," and Translator of Monsieur d'Hauterive's State of France at the end of 1801. 8vo. pp. 133. Richardson.

Mr. Goldsmith having returned lately to this country, after a residence of several years at Paris, was induced to publish an account of the conduct of the French government to America, in consequence, he says, of that conduct being generally misunderstood in England. His work contains a copy of the Berlin and Milan decrees, as well as of our Orders in Council, accompanied by reflections on the comparative policy of England and France; in all of which he has the complaisance to assure us that our ministers acted perfectly right. More than half of the pamphlet is composed of statements of the cases of American ships condemned in France. After having commented on some aggravated cases, Mr. Goldsmith apologizes for his warmth, and acknowleges (p. 44.) that 'he has indulged in some degree that indignation, which every honest mind must feel on contemplating, with sufficient knowlege of the facts, the egregious usurpations and insolence of the ruler of the destinies of France.' In another part, (page 123.) he is so condescending as to say, 'were Napoleon conscious that he is bound by the ordinary rules of justice between man and man, and between nation and nation, *I might attempt to reason with him* on the enormity of his conduct.'

authority for h
After the Crimes of Cabinets, came forth his transl
on the state of France in 1801; (see Rev. Vol
than which he could not have selected, from the
foreign literature, a book more hostile to Englisl
next capacity in which he appears is that of editoı
Paris, a news-paper too notorious to stand in need
or explanation on our part. From this situation, h
he was soon removed for want of sufficient subservi
of the French governors: yet, notwithstanding tl
e professes to have conceived for them, he chose
ears longer at Paris. Now, with a recollection of
tances, we must really be excused from subscribing i
Goldsmith's new creed. We know full well that
a turbulent and formidable neighbour, but we c
qual clearness, that we are likely to oppose him with
y the assistance of Mr. Goldsmith. However, the
o uninteresting to be the subject of longer commer
fer our farther remarks till our next Number, in w
take notice of an additional publication by this
cret History of the Cabinet of Bonaparte.

AFFAIRS OF INDIA.

t 25. *A Statement of Facts delivered to the Right H*
Minto, Governor General of India, &c. &c. on hi
Madras. By William Petrie, Esq., Senior Member
t Madras. With an Appendix of official Minutes.
3s. 6d. Stockdale, jun. 1810.

This publication is intitled to a greater share of atte
nphlets, for two reasons, viz. the rank and situatio

difference between them regarded a Mr. Sherson, employed in the grain department, whose accounts became subject to great suspicion; and Sir George Barlow having suspended that gentleman, first from employment and afterward from the service, was offended that Mr. Petrie should refuse to withdraw his countenance from him. The next source of dissention sprang from that mass of corruption, the debts of the late Nabob of Arcot; in regard to which Sir George Barlow deemed it proper to extend the support of government to the law-proceedings of the commissioners, but without effect, the verdicts of three successive juries being adverse. It is important to remark that Mr. Petrie's sentiments are in concurrence with those of the juries:—but the grand point of difference between Sir George Barlow and Mr. Petrie regarded the rising discontents of the army. The former maintained that nine-tenths of the army were tranquil and satisfied, and that it was indispensable to proceed with rigour against the factious few who had dared to raise their voice against government; while the latter argued that the dissatisfaction was general, and that conciliatory measures alone could be successful in appeasing it. These discussions took place in the beginning of May 1809. Sir George Barlow's opinion prevailed in the council, and measures of severity were adopted.

The reports of the commanding officers in different districts soon made it appear that Sir George had been too sanguine in reckoning on the satisfied state of the majority of the army: but, when he was urged to make some concessions, he remained implacable, and asserted that it would be the greatest of evils to repeal an order once passed. Mr. Petrie, on the other hand, argued that it would be less dangerous to repeal every order issued during the last twelvemonths, than to hazard a struggle of Briton against Briton, and to call in the aid of Sepoys in this unnatural warfare! Mr. P. does not seek to vindicate the conduct of General Macdowall, nor to estimate the proceedings of that portion of the army which permitted itself to be excited to mutiny: but he pays a warm tribute to their valour, discipline, and patience, under the hardships of war; and he maintains that, to such men, a partial concession from government would not have been degradation. Towards the end of July, complaints poured in from the army in various quarters: on which Sir George Barlow proposed that a paper should be tendered to all the company's officers for signature, declaratory of their determination to obey the orders of government, and accompanied by a resolution that those who should refuse to sign the paper should be removed to a distance from their corps. He also proposed that the native officers of the Sepoys should be called together, and told that their first duty was to obey the orders of government. Both these measures were disapproved by Mr. Petrie. The declaration, he alleged, contained in fact nothing more than the articles of war imposed on every officer, while the manner of tending it would seem to them to imply a distrust of their honour:—above all, it was important to avoid any appeal to the Sepoy, or to teach him in any degree the lesson that on his arm depended the security of our eastern empire. The council of Madras, however, judged otherwise; the declaration was issued; and the commanding officers who hesitated to enforce it, and dissuaded the council from the attempt, were charged to carry it into effect without delay. Many of the officers, as had been foreseen, refused to subscribe what they considered as an affront to their loyalty; and an alienation was thus created between the government and a number of individuals, who had otherwise not the most distant intention of ranking themselves among its opponents. The young men of the Madras Institution were ordered in displeasure to their corps, because they would not publicly testify their loyalty by attending a ball gived by Lady Barlow; and a battalion of Sepoys was sent across the peninsula to Goa, on account of their officers having refused to dine with the governor. All this, surely, was undignified and injudicious; and the consequences produced by these arbitrary and intemperate acts might have been dangerous to our dominion in the peninsula, had not the opportune arrival of Lord Minto from Bengal afforded to the officers an occasion of submitting. without the humiliation of yielding to Sir George Barlow.

Mr. Petrie has said quite enough to shew that the cold and repulsive manners of Sir George Barlow are ill calculated to excite a willing obedience from his inferiors; and that he is one of those men who, with the word *vigour* perpetually in their mouths, are unable to distinguish between energy and rashness, and are apt to rush into the most improvident measures. Whether Mr. P. has been equally successful in clearing himself from censure, on his own conduct, is more questionable. After having so recently filled the station of governor, he appears to have had some difficulty in reconciling himself to the second rank, and to have thought and acted with a degree of freedom which must have conduced in some measure to the aggravations of the public ferment. Without acquiescing in the charges made against him by Sir George, (and which have led to his dismissal from office,) we must remark that, however misguided the governor was, the opposition of the second in council should not have been avowed, nor repeated; that it should have been confined to private admonition; and that, if this was disregarded, the alternative of recording a dissentient opinion should have been very rarely adopted. In our judgment, Mr. Petrie would have done better to have declared, once for all, that he disapproved and lamented the course pursued by Sir George Barlow: but that a sense of the importance of unanimity should prevent him from disclosing that disagreement to the public.

The style of this narrative is of that plain kind which a man, who is filled with the importance of his matter, is apt to adopt. The manuscript appears to have been sent home for publication in the event of Mr. Petrie's dismissal being confirmed by the Court of Directors: but the person, to whose care it seems to have been committed, has allowed an injudicious preface to be inserted, and has paid little attention to the correction of typographical errors.

MISCELLANEOUS.

Art. 26. *Lettre au Comte Moira,* &c. A Letter to the Earl of Moira, respecting the Spaniards and Cadiz, by Baron Von Geramb, Major General in the Service of his Catholic Majesty Ferdinand VII., a Hungarian Magnate, and Chamberlain of the Emperor of Austria. 4to. pp. 72. 10s. 6d. Printed at London. 1810.

We have here one of the most singular productions that has for some time fallen into our hands. The Baron Von Geramb begins by telling Lord Moira, with the familiarity of an old acquaintance, that he formerly addressed him from the Banks of the Nile, the Neva, and the Danube, as he now does from the banks of the Thames. 'Here,' he adds, 'I take a pride in calling myself your friend, among men who take a pride in calling themselves your countrymen. It is to you, my Lord, who comprehend heroism, because *you are inclined by nature to whatever is great, noble, and generous*, that I wish to speak of great exploits, and of that sublime spirit which, in the present crisis, has marked the Spanish nation, and promises it eventual success. You, who are capable of the greatest things, and who by performing them have attained so distinguished a rank among your countrymen, will form a judgment, by your own feelings, of the opinion which I have expressed.' After this high compliment to the Earl, the Baron proceeds to give us some information respecting himself; the substance of which, as far as it is possible to extract any meaning out of his pompous phraseology, seems to be that, when the late peace between France and Austria took away all prospect of resistance on the side of Germany, he proceeded by way of Sicily to Cadiz, to contribute his efforts in the cause of the Spaniards, or, to use his own words, 'to die or to triumph along with them.' How it has happened that he has so soon exchanged his residence at Cadiz for one on the banks of the Thames, we are not apprized: but to judge from his magnificent effusions on first approaching the Spanish shore, we should have pronounced it impossible for him to tear himself away from so admired a spot. The Baron is one of those sentimental writers who seldom condescend to enter into plain matters of fact, but who are perpetually enveloping themselves in the 'sublime conceptions of the imagination, or the profound emotions of the heart.' Instead of informing us, deliberately and clearly, of the condition of Cadiz, its means of defence, and of the share (if any) which he took in it, the whole letter is filled with exclamations of wonder at the constancy of the Spaniards, and of horror at the excesses of the enemy. All this would be praiseworthy, if kept within the bounds of truth and moderation: but the Baron is too fervent an orator to attend to cool considerations. 'I found,' he says, 'among the Spaniards at Cadiz, no cries against the enemy, no abuse, no imprecations; when they met, they saluted each other with a few energetic words of *terrible effect*. It was like the solemn language of hermits, who repair to the pit which is to be their grave, and after having removed daily a small portion of earth, say to each other when they meet, "Brother, think of death!"'

The Baron was invited, soon after his arrival, to assist at a funeral service, to be performed in honour of a Spanish officer who was killed at Seville;—and we extract his account of the scene that followed:

'The

'The prayers were over, the last funeral songs were expiring in echo along the vaults, the flambeaux were extinguished, and a solitary lamp remained burning. I was on my knees, praying fervently, when an apparition struck my astonished eyes: a woman of middle stature, but of a heavenly figure, clothed in full mourning, stood before me. I contemplated her with surprize—with enchantment.—I saw nothing but melancholy in her looks. She made a motion to go out,—and I followed her. My grief and my devotion had interested Donna Maria; and the sympathy of these two feelings began our acquaintance, which proved an innocent and a serious one. "Are you nôt," said she to me, "a Spaniard in your heart, and desirous that we should triumph? I solicit the honour of dressing the first wound which you may receive in our service. Our situation, our dangers, banish all etiquette. There should exist no longer among us any distinction of age, sex, or rank: but the union of sentiments, of interests, and of efforts, ought to form one mass of us all." Such are the feelings which I have found predominant in the hearts of the Spanish ladies; they are like Spartans, like Carthaginians; they have renounced all attention to ornamental dress.'

These specimens may afford some idea of the high-flown style of this 'Hungarian Magnate.' The rest of his work consists, like the passages extracted, of magnificent eulogies on the Spanish nation; and, with the exception of some tolerable observations on the errors of the Juntas, the whole is in an equally fantastic strain. One part, indeed, much exceeds in extravagance the idea which our readers will form from what we have said; we mean the story of an apparition arising to the view of the astonished Baron on the beach at Cadiz, and conducting him to a vault in the city. We spare our readers the recital of this gloomy affair, on account both of its extreme absurdity, and of its having already appeared in several of our newspapers.

Art. 27. *The Adventures of Robert Drury*, during Fifteen Years' Captivity on the Island of Madagascar; containing a Description of that Island; an Account of its Produce, Manufactures, and Commerce; with an Account of the Manners and Customs, Wars, Religion, and civil Policy of the Inhabitants. Written by himself, and now carefully revised and corrected from the original Copy. London, printed and sold by W. Meadows in Cornhill; T. Astley in St. Paul's Church Yard; and B. Milles, Houndsditch. 1743. Reprinted for Stodart and Craggs, Hull. 1807. 8vo. pp. 459. Price 8s.

The Adventures of Robert Drury were published a few years before the Monthly Review commenced, and the edition which we now notice is the only one which has since appeared. The work, we believe, has never been subjected to the examination of the critic: but time has matured and confirmed the public judgment concerning it, and there is neither occasion nor excuse for exercising criticism on the original publication, beyond a general and brief remark on its merits.

The genuineness of Drury's Adventures does not admit of question. Those of his readers who know any thing of Madagascar and its inhabitants must here recognise his acquaintance with them; and they will continually feel conviction that no person, capable of inventing so natural and just a picture, would misuse his judgement and talents in fabricating an idle imposition. The simplicity of the language is unmixed with any mark of affectation, and we nowhere discover the smallest appearance of invention. The most valuable quality in Drury is the intimate acquaintance to which he brings his reader, with the character and manners of the Madagascar people; and this object is effected by strait forward narrative, undisturbed by any attempt at formal description. Another great merit in these adventures, and which more interests the reader than he is at first aware, is the frequency of natural touches of character, which are introduced, but without dwelling on them, and which are never obtruded on his notice.

In the new edition, the Publisher has done justice in the articles of paper, size, type, and ink: but in other circumstances, not less material, we have cause for complaint. To the original publication was affixed a map of Madagascar; to which the reader was glad to refer occasionally, that he might the better comprehend both the travels and the story: but the new edition is not so accompanied; and we understand the reason for the omission to have been that the map to the original was very defective, and that it was difficult to procure one that was good. In this case, an indifferent map would be much better than none: but a very good map for the purpose might easily have been made, by taking the outline of the coast from the modern charts, and marking the divisions of the country according to Drury's map: which, for the state of the interior in his time, must be indisputably better authority than any other. Another omission, equally ill judged, is the curtailment of the preface of the original. We likewise disapprove the alteration of Drury's orthography in the Madagascar word for a chief, which according to him is *Deaan*, and is a title by which the chiefs are distinguished; while in the modern edition it is changed to *Dean*, for what reason is not explained.

Notwithstanding these defects, we consider the public as under obligations to the editor for rescuing a good book from the danger of falling into oblivion.

Art. 28. *Compendium of the Laws and Constitution of England.* By William Enfield, M. A. Author of the new pronouncing Dictionary of the English Language, &c. assisted by eminent professional Gentlemen. 12mo. pp. 374. 6s. Tegg. 1809.

We should have preferred this little work if its title-page had professed less: but it is a clear and useful abridgement of Blackstone's commentaries; and it is well calculated to diffuse among the lower orders of society that knowlege of their legal rights and duties, which is the best security against the attacks of arbitrary power, and the only preservative from popular delusion.—We hope that it will be widely circulated.

Art. 29. *Classical Descriptions of Love,* from the most celebrated Epic Poets: Homer, Ariosto, Tasso, Milton, Virgil, and Camoens. By M. P. Grandmaison. Translated from the French. Crown 8vo. pp. 224. 6s. 6d. Boards. Blacklock. 1809.

Our

ton, Fairfax, and Hoole, and of the original con
himself. It would have appeared impossible that
which can boast that poet's description of the fa
Paradise, should be insulted by the ensuing imita

'In their form, however, some inequality disti
of the two sexes: the one, majestic, displayed p
the other, more attractive graces; the former liv
spot, for God alone; the latter lived, for both
band: the eye of the man sparkled gladly, and w
riority; his long and black eye-brows, and his no
head, displayed the dignity of his rank; his hai
top of his forehead, shaded it with various tresses
cinth, they carelessly flow upon his beautiful neck
limbs, he raises erect his nervous frame; his ar
faithful servants of his body, hang freely in the air
times folded and sometimes stretched out; the fe
lightly bound forward, and, ready to obey the wis
form their various duties.'

The title of this work seems designed to excit
the passions of youth by vivid pictures of luxurio
must do the translator the justice to say that
draughts are not intoxicating.

CORRESPONDENCE.

We took notice, in our last month's Correspon
from the Reverend Mr. Nares, and were inadverte
a little mistake as to personal identity in speaking
the course of our

THE

MONTHLY REVIEW,

For OCTOBER, 1810.

Art. I. M. Laborde's *View of Spain.*

[Article concluded from the Review for August, p. 337—350.]

In the former part of this article, we followed M. Laborde's itinerary to Andalusia, and we shall now accompany him to the adjoining province of Murcia. Its principal cities are three, viz. the capital, bearing the same name with the province, Carthagena, and Lorca. This last is a large inland town, containing 30,000 inhabitants; and it is of great antiquity, its castle having once been a place of considerable strength. The neighbourhood is fertile; and Lorca was, like the rest of Spain, in a course of progressive advancement, towards the end of the last century, when its prosperity was checked by one of those improvident acts which characterize a weak and ignorant government. Irrigation is the great source of agricultural improvement in Spain; and the inhabitants of Lorca were availing themselves, each on his own ground, of the waters that were diffused in various parts of the neighbourhood, when an individual succeeded in obtaining from government an exclusive privilege to collect the whole into a reservoir, whence he proposed to distribute it to the public at a fixed price. The undertaking was carried into effect, and a bason of immense extent was built and filled with water: but, from the inadequacy of the structure to resist so mighty a pressure, the water undermined one of the angles, and rushed out with irresistible impetuosity, sweeping away flocks, herds, villages, and woods. Several thousand human lives were lost on that melancholy occasion, and Lorca has never recovered this fatal perversion of its resources.

The Spaniards of the south and centre of the kingdom are a race of much less vigour than their countrymen in the north. In no province is this inferiority more conspicuous than in Murcia, which is the favourite abode of indolence and ignorance. M. Laborde shews the inhabitants no mercy; and the picture which he has drawn will cause amusement or disgust to his readers, according to the particular disposition with which different individuals are disposed to view these exhibitions of human infirmity:

'Murcia is situated upon level ground, in a large and beautiful valley, watered by the Segura. It is upon the left bank of that river, in the midst of a magnificent country, of which the mulberry trees form the principal ornament.—

'The population of this town and neighbourhood is computed at 60,000 souls. — It is no longer walled, and is open on all sides to the country, but there are four gates remaining.—The streets are narrow, winding, irregular, badly divided, badly paved, and laid out without order; they are inconvenient by perpetually crossing one another, and forming a number of alleys, the sharp angles of which continually project and recede; there are scarcely three or four streets where two coaches can pass. — There are few towns in Spain so tiresome to a stranger: there are no plays, balls, or parties.

'The Murcian scarcely ever goes out of the town which gave him birth; he is not to be seen at courts, or in camps, in courts of justice, universities, or commercial towns; he lives with apathy, a life of sloth and indifference. He eats, drinks, sleeps, counts his beads, and drags his cloak to a place where he sits himself down to think of nothing. He does not even suspect that there is a more agreeable life than that which he now leads; that there is a greater extent of knowledge than that which he possesses; that there are abodes happier than that which he inhabits; nay, he does not think that there exist men more useful than himself. We may, consequently, read the history of Spain from one end to the other without finding any names of Murcians who have distinguished themselves in arms, or in the arts and sciences. The common people participate this indolence; a countryman or a porter employed to carry ever so light a load, if it even weighed no more than twenty-five pounds, would lay it on an ass, and refuse to carry it himself.'—

'Such of the Murcians as have easy incomes never turn their minds to any kind of employment: true happiness with them is to be found in bed, at table, and in smoaking cigars. They give a few moments of the day to external acts of devotion. They never open a book, and the only information they seek is by prying into the conduct of their neighbours. They sleep twice a day; at night, and in the afternoon, and for a long time. They regularly make five meals: two breakfasts, the first of chocolate, the second of a pimento-dish, dinner, afternoon chocolate, and supper at night. Every other hour is spent in smoaking cigars, in which they take great pleasure, and go to it very deliberately; they sit down without saying a word, and smoak with the greatest gravity; they are then in such a state of torpid bliss, that if every thing were going to destruction about them, they would not condescend to move.'—

'The women are equally indolent. Those of rank, or who are rich, make the same meals, sleep afterwards, and spend the rest of their time in sitting almost always with their arms folded. They never take up a book, or employ themselves in any of those little works that are useful in a family, and which naturally belong to women. They are very seldom seen with a needle in their hand; they do not sew, or embroider, or even knot. We see the same indolence among the women of the lower class.'—

'There is one town, and but one, in the kingdom of Murcia, where the manners are totally different, and that is Carthagena, where we find affability, society, amusements, and pleasures. In entering this town, after travelling though Murcia, we may think ourselves in a new country: here strangers are well received, and the inhabitants are very sociable; but then, for it must not be concealed, there are very few Murcians amongst them; most of them are foreigners, consisting of English, French, and Italians, and are either merchants, or sailors, or soldiers.'

Valencia is one of the most fertile and picturesque provinces of Spain, and its inhabitants are remarkable for a gaiety and a love of pleasure which do not in general belong to their countrymen. Like the rest of Spain, it contains very striking remains of antiquity, the ruins of Saguntum being still distinctly visible in the neighbourhood of the modern town of Murviedro.

'Celtiberian and Roman inscriptions (says M. Laborde) are seen on every side; we find on several modern edifices and in ancient fortifications, the stones on which they are engraven; we walk over them on the thresholds of the doors, and on the stairs; and often lament the ignorance of those who have degraded them, or who, by putting them to different uses than those they were intended for, have reversed or destroyed them.—Saguntum had a circus, the walls of which are still distinguishable in the lower part of the enclosures of a succession of orchards, behind the convent of the Trinitarians. This circus had the form of a semi-ellipsis, the two extremes of which terminated at the little river Palencia.—A greater portion of the theatre remains than any other Roman monument. It is at the foot of a mountain which shelters it from the south and west winds; we still see the semicircle where the spectators sat, the doors by which the magistrates entered, the judges' seats, those appropriated to the lictors, and to courtezans. The *vomitoria*, or passages by which the public came out, are still to be seen.'

The foreign trade of this province, and of a great part of the east of Spain, is carried on at Alicant, which takes rank among the Spanish sea-ports next to Cadiz and Barcelona. Its bay is large and secure, but deficient in depth; the number of vessels which annually enter it is nearly a thousand, of which a large proportion are Catalan; and the population of the place amounts to 17,000. It is a town of great antiquity, and was formerly of considerable strength, being defended by a castle on an adjoining mountain. This castle, however, was greatly damaged in the war of the succession, and has never been repaired.

The province of Valencia and the neighbouring country suffered much in this obstinate contest. Alicant was at that time attached to the French interest, and made a very obstinate resistance to the English troops who besieged it in 1706: but this disposition was by no means general throughout the province; and the capital declared for the Austrians, as well as several other places, among which the ancient town of Xativa afforded the most tragical proof of antipathy to the French:

> 'Xativa was one of the towns most exasperated against Philip V, and the most obstinate in their rebellion against that prince. The town within was the theatre of exploits which would have done honour to the warriors of any age, if courage and honour alone had directed them.
>
> 'This rebellious town was besieged by the Chevalier d'Asfelt in the month of May 1706. Its garrison consisted of some battalions of English troops only; but the courage of its inhabitants constituted its principal force.
>
> 'Though the French army was at the foot of the breach, menacing the town with an assault, the inhabitants, equally deaf to the fear of death and to the offers of pardon, would not yield. The assault was made, they every where fought with a courage supported by ungovernable rage; but at length they were overcome and the town was carried. The sword was raised, the inhabitants braved the fury of the soldiers, and preferred death, they said, to obeying Philip. The order for slaughter was given; these unhappy victims of obstinacy presented themselves to the sword and mutually animated each other to die; but wishing to bury their town with them they set fire to it. The soldiers seconded them; the sword in one hand, the fire-brand in the other, they fought and set fire to the buildings.
>
> 'In a little time rivers of blood filled the squares and inundated the streets; heaps of dead and dying bodies covered the surface, volumes of flame rose in the air, the cries of soldiers, the groans of the dying, the crash of falling houses, and an atmosphere on fire, formed a spectacle of horror sufficient to appal the most insensible. All perished, men, women, old and young; the French general could save only a few women and priests; it was no longer possible to controul the soldiers. No more of Xativa remained, neither ramparts nor edifices, nor inhabitants, nor even the name it had borne until then. A new town arose from its ashes, and it was called San-Felipe.
>
> 'The inhabitants of the new city have not yet forgotten that it was the French who destroyed Xativa; and their resentment is transmitted from father to son.'

Of the beautiful plains that embellish this province, th grandest is that which surrounds the city of Valencia; and o which the circumference extends twenty-five leagues. Othe plains, such as those of Alicant and Orihuela, rival it in fertility, and in the beauty of particular objects: but it is unmatched in magnitude and sublimity as a whole. Of the smaller plains, those of Liria and Grandia are the finest, particularly the latter, which slopes from a semicircular range of hills, and presents a prospect of more than thirty villages, the houses in which appear confounded with the trees that surround them.—In regard to habits of industry, the Valencians hold a middle station between their northern and southern neighbours. They fall greatly short of the Catalans in activity and perseverance; while they take decidedly the lead of the Andalusians and the Murcians. The roads in this province are inferior to those in Biscay, but better than those of other parts of Spain. The city of Valencia, and the mixture of good and bad which forms the character of its inhabitants, are well described by M. Laborde:

'Valencia is most beautifully and advantageously situated. It is in a plain completely open, and of considerable extent, within half a league of the sea, upon the right bank of the river Turia, or Guadalaviar, which flows at the foot of its walls, separating it from part of its suburbs, and it is surrounded by beautiful, cheerful, and rich fields, intersected with canals, which carry water for their fertilization every where. — It was formerly a fortified town, at the time when the art of sieges was still in its infancy; but it has at present no fortifications; it is notwithstanding surrounded with ramparts, whose walls are entire. — The population of the town of Valencia and its suburbs is about 82,000 inhabitants. — The streets of this town are narrow, short, crooked, and intersected by a great number of lanes and alleys; there are many where two carriages cannot pass.'—

'The quantity of manufactures is a proof of the industrious character of the Valencians: they are numerous and of different kinds, occupying a multitude of persons. The manufactories of silk are the most considerable: they employ nearly 25,000 persons.'—

'Valencia, take it altogether, is an agreeable town, inhabited by an opulent nobility, a great number of rich merchants, an active and industrious people, and a wealthy clergy; it has playhouses, and other places of resort; a taste for pleasure is manifested every where; the streets are clean, the houses agreeable, and we meet with smiling faces; all is gaiety, pleasures are multiplied and feast succeeds feast; we scarcely believe that we are in Spain on finding ourselves in the midst of an airy, lively people, passionately fond of singing and dancing, of all that can amuse them, and who outwardly appear warm and cordial.—The Valencians have an easiness of disposition which renders their address open, unconstrained, and agreeable, influences their connections and affections, and makes their society pleasing and amiable; but, in consequence of this easiness, they take prejudices as readily as prepossessions; they withdraw their affections as easily as they grant them; they change their connections with as great facility as they form them; and take disgust to things and persons as promptly as they become fond of them.'—

‘ It is well known, that for a long time there were many mercenary assassins in the kingdom of Valencia, who, for small sums, charged themselves with the vengeance of others. There are none of these now; but murders are still frequent; I have known six perpetrated at Valencia in five months; in a small town, at no great distance from it, there were fourteen in eighteen months. A counsellor of the criminal court of the Royal Audience assured me, that there was nearly one a day committed in the province. The prisons consequently are always full: and though there are ten or twelve at Valencia, they are often ... [illegible]

The province of La M [illegible] s much, both morally and physically, from Valenc [illegible] of a rich succession of hill and dale, the eye wand [illegible] wide unvaried plains; and with regard to the peo [illegible] w [illegible] from the gayest to one of the gravest and most solemn [illegible] ses among the Spaniards. They are strongly attached to ancient customs and etiquette, and are consequently very backward in all kinds of improvement. It was at Ocana in this province that the Spanish General, Areizaga, had the imprudence to meet the French during the last winter in a pitched battle; which led, as might have been expected, to the entire dispersion of his army.

On the score of tardiness in improvement, Estremadura deserves to be placed by the side of La Mancha. It is destitute of establishments for education, and the inhabitants are of course immersed in profound ignorance. In natural advantages, in soil, in climate, and in supply of water, this province is second to none in Spain: but the industry of man has not here followed the bounteous example of Providence. The principal cause of this ruinous neglect is in the remarkable custom known by the name of *Mesta*, a term which may require explanation for some of our readers. The word *mesta* signifies mixture, and is applied to the union of the flocks of many proprietors in one connected body, for the purpose of travelling backwards and forwards. These flocks generally consist of nearly 10,000 sheep each, and are conducted by a master-shepherd called a *maynal*, who has fifty shepherds placed under him; the complement of dogs to each flock is also fifty. The flocks are called *Merinos*, and constitute the divisions in which the great mass is made to move; it is to the mass that the name of *mesta* belongs; and its total numbers are said to amount to four or five millions. Towards the end of April, the flocks are put in motion from the plains of Estremadura, Leon, and Andalusia, to the mountains of Castile, Biscay, Navarre, and Arragon, where they remain during the warm weather; and towards the end of September they are brought back to pass the winter in the plains. Sheep-shearing is performed in the upward journey, in large buildings called *Esquileos*, placed near the road, and capable of containing 40, 50, or 60,000 sheep. The principal of these are in the environs of Segovia, and hence the fame of that city for wool. The ewes produce the finest, and the wethers the heaviest fleeces; each fleece being divided into four qualities, more or less fine according to the parts of the animal whence it is taken. These journies vary in length from three to four hundred miles, and are performed in a month or five weeks. The flocks are intitled to pasture on the commons in their route, but they traverse the cultivated lands in a kind of column along a track of eighty yards in width, which the proprietors are obliged by law to leave open for them. The *Mesta* has its peculiar laws, which are administered by a special court called 'the honourable council of the *Mesta*.' This court is accused of partiality to the shepherds; and it is a subject of complaint throughout Spain, that all disputes relative to the *Mesta* should be referable to such a tribunal. The proprietors of flocks, being wealthy and powerful, have obtained from government, at various times, privileges which are manifestly injurious to the public; and a general though hitherto ineffectual call has long prevailed for the abolition of the *Mesta*. Under its present form, it is productive of various grievances. The cultivated lands adjacent to the track of the flocks are subject to continual trespass, which is the more pernicious on account of the seasons of the journies. The manure of these immense flocks is also lost to agriculture, because they are never folded on arable land; and the unsettled life of the shepherds being unfavourable to marriage, an obstacle is thus created to the progress of population.

Estremadura bears many marks of the pernicious operation of the *Mesta*; and the traveller here passes through vast spaces without seeing a village, a house, or a human being. It accords much better with the indolence of a Spanish land-holder to draw a fixed sum without any personal trouble, for pasturage, than to make exertions for a future augmentation of the value of his property. It has been calculated that the district of Badajoz contains a space of seventy English miles in length, and forty in breadth, in a state of waste.

The town of Badajoz stands on a plain, on the banks of the Guadiana, within a league and a half of the Portuguese frontier. The English General, Sir Arthur Wellesley, cantoned his troops here in the autumn of 1809 under feelings of great disappointment; and he seems to have fixed on Badajoz as a spot from which he could easily pass into Portugal, without renouncing the Spanish territory until the necessity for retreat should arise. He probably counted on compensating by water-communication on the Guadiana for the poverty of the surrounding country. The population of Badajoz is 14,000. Plasencia, through which he marched, is a little town situated in a valley on the banks of the river Xerte.

It has been remarked that architectural monuments of antiquity are best preserved in countries of slow improvement, where the industry of succeeding generations has not been applied to convert the materials of these fabrics to purposes of convenience or emol[illegible] the benefit that may be ascribed to such a circu[illegible]lly possessed by Estremadura; and the vestiges [illegible]orks are here, in consequence, abundant. Me[illegible]ly Emerita Augusta, became a Roman colony [illegible]ustus, and afterward the capital of Lusitania. It [illegible]t only 5000 inhabitants, and is full of monuments [illegible] grandeur; which are exhibited in the pavement [illegible]ets, the houses, and the churches; in inscriptions; a[illegible] ruins of columns, vases, and capitals. At Coria, (the [illegible] Cauria,) the limits of the Roman fortifications still exist; and at Galisto we travel along their roads.—Of the present state of the roads and the manner of living in this uncomfortable country, some idea may be formed from M. Laborde's account:

> 'Nature has formed the roads of Estremadura, art has scarcely contributed to them at all. The grand road which leads into Portugal is the best kept; it was repaired every time that any of the royal family of Spain and Portugal were going to travel that way, which has happened more frequently since the two families became allied by marriages.—The traveller in entering Estremadura should arm himself with courage and patience; the inconveniencies which he has experienced in the *posadas* of the other parts of Spain are nothing compared to those which attend him in this province. These houses where the traveller seeks shelter and repose are for the most part like bad stables: the rooms, the kitchens, the persons who inhabit them are all filthy: we are sometimes by the side of a hog, an ass or a mule; the bedsteads are not equal to a truss of straw; we find nothing to eat in the posada, and frequently nothing is to be bought in the places where they are situated.'—
>
> 'No kind of dissipation or pleasures are known in Estremadura, there is no variety, every thing is regular, and melancholy. Persons of high birth, and those who have fortune or are at their ease, seldom associate and that but accidentally. It is still worse with the common people; they are so poor that they are constantly experiencing deprivations of every kind, and often want the necessaries of life, without looking forward to any favourable change of this pitiable condition. This excess of poverty, which spreads from family to family, oppresses the soul and enervates the body.'

On travelling northwards from Estremadura, we enter the province of Leon; which, though not so generally abandoned to pasturage, is notwithstanding in a very backward state. It is watered by a great variety of copious and beautiful streams: but the indolence of the inhabitants has hitherto prevented the application of them to the purposes of irrigation. It was in this province that the English army under Sir John Moore entered the Spanish territory; and from such a population as it contains, we need not wonder at that officer's adopting the belief that the Spaniards had neither the will nor the means to maintain their independence.—The town of Ciudad Rodrigo, so often mentioned in late reports of military operations in Spain, stands in this province; as also Sahagun, to which Sir John Moore retreated after he had relinquished his intended attack on Marshal Soult; and Rio Seco, where, early in the contest, the Spaniards under Cuesta committed the imprudence, so often repeated in the sequel, of meeting the French in a general action. Of these places, Ciudad Rodrigo alone is considerable: it is well fortified, and contains about 10,000 inhabitants. This is about a third part of the present population of Salamanca; of which city, the seat of a formerly celebrated university, M. Laborde thus speaks:

'Its situation, in the form of an amphitheatre, on the banks of the Tormes, is picturesque; the river bathes a part of its walls, and waters its beautiful plain; it has a very handsome stone-bridge, which it attributed to the Romans, and which has twenty-seven arches, in a length of about five hundred feet.'—

'An university was established at Salamanca, in the year 1239, out of the ruins of that at Palencia, and there have been as many as eight thousand scholars in it, who came thither from every part of Spain, and seven thousand from the other countries of Europe.—There are eighty endowed professors, the first eight of whom, doctors in theology, have each 1000 crowns; these are the *cathedraticos*. The seventy-two other professors in the different sciences have no more than 6000 reals, or 62l. 10s. sterling.'—

'There are besides twenty-five colleges, which have thirty collegians each, who live in common with the masters. The scholars of the university and of the colleges, and who now are three thousand in number, are all, without exception, clad in black gowns like priests; their heads are shaved and covered with a cap; they are not permitted to wear a hat in the town unless it rains, and are subjected to a most regular life.'—

'The ground on which this town stands is uneven, and in passing through it we are obliged to ascend and descend. It would be very easy to render the streets cleaner, by establishing on the most elevated spot, a reservoir from which the waters might be spread from time to time, which would render the town cooler and healthier; the waters would flow the easier, as all the streets are sloping. The air circulates easily, on account of there being a great many squares.

The country about this town is beautiful, fertile, and smiling. In leaving Salamanca by the gate of Tormes, we cross that river over a Roman bridge.'

It remains, to complete the topography of Spain, that we take notice of what is remarkable in the two Castiles. The extensive province of Old Castile contains, together with many mountainous tracts, a number of fertile plains and vallies; which, even in the present defective mode of cultivation, produce large quantiti [illegible] nd which, under an improved method of cult [illegible] yance, might render this quarter the granary of [illegible] what supplies can be expected from a province [illegible] ther canals nor roads, and where the ordinary m [illegible] is on the backs of mules? The principal cities of [illegible] e Burgos, Valladolid, and Segovia. Burgos wa [illegible] pital of the Castilian monarchy, and shared w [illegible] honour of the royal residence till the 16th cen [illegible] predilection of the Emperor Charles V. for Ma [illegible] roduced a change, which was confirmed by a similar partiality on the part of his successors. This preference, however, does not, in the opinion of the Spaniards, give Madrid a prior rank to Burgos or Toledo; the question of precedence is at issue between these two cities; and it continues to be discussed till this day, with all that superstitious veneration for antiquity and that attachment to punctilio, which belong to the Spanish character. We extract parts of M. Laborde's account of the principal towns of Old Castile:

'Burgos is built on the declivity of a hill, from whence it slopes along the plain to the river Arlanzon, on whose right bank it stands, and whose stream flows close to its walls. It is a large irregular town, presenting the figure of a cross; it is surrounded by high walls, but is ill arranged; the streets are narrow, crooked, and uneven, yet some of them, particularly that which leads to the metropolitan church, are tolerably handsome.— In its days of splendor, Burgos contained thirty-five or forty thousand inhabitants, exclusive of foreigners, of whom there was always a considerable number; its population is now reduced to eight or nine thousand souls. It is a most gloomy place, destitute of amusements; it affords little society, and its cold humid climate is ill calculated to render it a salubrious residence.'—

'Valladolid, called in Latin, Vallisoletum, the Pincium of the ancients, is the second city in Old Castile. It was the native place of Philip the Second, who sometimes made it the seat of his court. It is built between the rivers Esgueva and Pizuerga, in a large plain, surrounded by hills flattened at their summit.—In this place is established one of the two chancery courts of Spain; it is the residence of an intendant for the province of Valladolid; the streets are ill paved, and very dirty. Many of its edifices are approached by gates of a noble structure, handsome fronts, and courts embellished with piazzas, but the greater part of them are either unfinished or in ruins.—Its population, which was once proportioned to its extent, is reduced to about four thousand families, or twenty thousand individuals.'—

'Segovia represents the singular figure of a ship, of which the stern points to the east, the prow to the west; it commands an immense rock, and appears buried between two deep vallies, one of which is to the north, the other to the south. This city is surrounded with walls. A range of towers are planted, at regular distances, on its ramparts. The number of houses has been estimated at five thousand, but the population does not exceed ten thousand souls. The streets are almost all narrow and crooked, and irregularly paved. The four suburbs are on more even ground, and contain several manufactories.'—

'On the grand road from Bayonne to Madrid there are some tolerable inns; in every other part of the province the traveller only meets here and there with a solitary house, some wretched venta or posada, dirty and disgusting beyond description, where, should he even be fortunate enough to have brought his own provisions, he might perhaps vainly look for a fire by which to dress them.'—

'It is the remark of an acute writer, that the Old Castilians are gloomy and taciturn, and bear in their swarthy aspect the expression of dejection and poverty. It must be acknowledged they have little relish for the pleasures of society; they are serious, grave, reserved, and somewhat stately, and in their movements are perhaps more solemn and slow than any other people in Spain; but it must be admitted also, that their morals are incorrupt and ingenuous; that they are upright in conduct, strangers to artifice, and unpractised in cunning or duplicity; probity is their birthright; they are naturally obliging; they are also disinterested, and so perfectly free from affectation that they may justly be called the honest people of Spain.'

In the description of New Castile, our attention is principally occupied by the capital. The extension of the walls of Madrid is a proof of its successive increase, the first limits having been very narrow, and confined to the neighbourhood of the palace. The interior of Spain is in general a very elevated region, and the scite of Madrid is not less than three hundred yards above the level of the sea. This city is built on several adjoining eminences, in the midst of a plain which to the eye appears of boundless extent; and which is neither watered nor planted, but is dry, parched up, and denuded. The Spanish habits of exaggeration have gone so far as to represent even Madrid as having declined in population, while to an unprejudiced observer it is perfectly clear that it never was so populous as at present. A late account states the number of its inhabitants at 160,000. The streets within the antient boundary are narrow and crooked: but in the modern part of the town, which is by much the larger, they are open and handsome. Without meeting in this capital with many magnificent structures, we find in it a great number of commodious houses. Simplicity is the general character of the architecture of Madrid, and the houses of the grandees are conspicuous only for their extent. The principal public walk is the Prado, so often celebrated by the heated imagination of Spanish novelists as the busy scene of amorous plots and political stratagems. It consists of a broad avenue, planted with lofty trees, with two alleys at [illegible] the avenue being designed for carriages, and the [illegible] walking. It is a very fine promenade, and is [illegible] ted: but the interest of the moving part of the [illegible] y short of former delineations, the genteel fem[illegible] ing accustomed to step out of their carriages, and th[illegible] f walking being confined to the lower ranks.—T[illegible] lace [illegible] an Lorenzo, better known by the name of the [illegible] village, Escurial, is twenty miles to the north-west o[illegible] that of St. Ildefonso is twice this distance, and is ne[illegible] north; while Aranjuez lies on the banks of the Tagus, about twenty miles south of the capital. The Escurial owed its creation, as is well known, to the gloomy and superstitious Philip II. St. Ildefonso is of much later date, having been built under Philip V., and chosen by that monarch as the place of retreat on his abdication; while Aranjuez, erected by the Emperor Charles V. as a hunting seat, has owed its additions and embellishments to a succession of princes, particularly those of the last century. St. Ildefonso is perhaps the most elevated of royal residences, being 3400 feet above the level of the sea; while the beauty of Aranjuez consists in its walks and gardens, diversified by the meanderings of the Tagus. A considerable town has been formed in the neighbourhood of this palace, and the scenery around is rendered striking by a contrast with distant objects; it is a fertile valley in the midst of a wilderness.

The city of Talavera de la Reyna has acquired additional interest with an English reader by our glorious but dearly-bought victory. Like most other Spanish towns, it traces its origin to the Romans, and it had the honour of giving birth to the Tacitus of Spain, the celebrated historian, Mariana. We make selections from M. Laborde's account of it, and of Toledo, with his observations on the Castilian character:

'Talavera is delightfully situated in a beautiful open plain, at once wide, cultivated, and fertile; it commands the right bank of the Tagus, which bathes its walls, and is blest with a delicious climate. It is invested with nine gates. It is very irregularly built. The streets are narrow and frequently crooked, and are often interrupted by little courts, so ill paved, that in rainy seasons the water fills the chasms and apertures, and presents the disgusting object of muddy stagnant pools. The houses are all extremely low, they are raised but one story, and have few windows. At first sight Talavera appears an agreeable place; it is happily situated, and enjoys a delightful climate: it has fine promenades, and it includes a sufficient number of respectable families to secure the advantages of polished society; yet, by a strange and inconceivable fatality, every domestic circle is isolated; every family remains alone; there is either no intercourse, or such as, from the restrictions of etiquette, is inevitably rendered insipid, gloomy, and monotonous.'—

'Toledo is situated in a narrow valley, of great length, surrounded on all sides by lofty mountains. It is built on the sides and top of a granite mountain, almost completely insulated, rough, steep, and surrounded on three sides by the Tagus, inclosed on all parts by mountains likewise of granite. We perceive on all sides vestiges of its past grandeur and destruction. It is almost impossible to pass through the southern part of the town without lamenting the vicissitudes of human life; the heaps of earth, bricks, and tiles, present the mournful remains of houses, the situation of which they now occupy, and it is impossible to walk in the other quarters of the city without finding similar vestiges. It is now reduced to about twenty thousand inhabitants. The streets are narrow, crooked, ill-paved, and uneven; there is not one that is straight, or where two carriages can pass at once, nor is there a single one where you are not obliged to ascend and descend.—The town boasts not of squares or spectacles, and has no place of public resort; there are few gentry among its residents; its commerce is circumscribed to a few shops; its grandees are lawyers; priests, friars, and students, constitute its principal population. Destitute of all pretensions to beauty or majesty, without society, or the amusements which supply its place, it is impossible that it should be otherwise than sad, dreary, tiresome, and disagreeable.'—

'Madrid has no distinct character, no manners, no customs particularly appropriate; it presents an assemblage of people from the provinces, each of whom brings to it his own hereditary peculiarities of sentiment or deportment, which are soon blended with those of his associates; from the whole there results an indefinable mixture of manners and opinions, a mass of generalities rarely marked by an individual shade.—The inhabitant of New Castile, though marked by a lofty aspect, is not proud, and, with the expression of extreme gravity, is, in reality, prone to excessive mirth. With acute and vivid feelings he is more reflective than the native of Catalonia or Aragon; he is never precipitate; he weighs, he deliberates, and is slow in forming his decision; and, consequently, is not easily induced to leave his own sphere. The Castilian was formerly devoted to the art of war, and taught to despise the occupations of agriculture and science, as inferior and ignoble objects. This prejudice has been transmitted from his ancestors, and is perpetuated by indigence and ignorance. He is honourable and humane, sober and temperate, and revolts from every species of falsehood or duplicity. In his temper he is more docile than the native of Old Castile, who pertinaciously retains the inflexibility of his ancestors, whilst the other readily assimilates with the character of the neighbouring provinces.'—

'New Castile has no peculiar dialect. The Castilian, now called the Spanish, is the only language in use there. It is, in fact, that province of Spain where the purest Castilian is spoken, especially in that part belonging to the ancient kingdom of Toledo.'

We shall now offer a few remarks on the general topics discussed in the last two volumes. In the Introduction, M. Laborde makes ar [illegible] it that Spain was perhaps at no time more popu [illegible] at present; yet, when he comes to treat specific [illegible] estion of population, he enters very deliberate [illegible] ca [illegible] lation of its progressive decrease since the t [illegible] R [illegible] ans and of the Moors. Among other singular [illegible] e gravely admits a statement that the numbe [illegible] n the city of Tarragona was formerly two mi [illegible] Those who thus reason discover their ignoranc [illegible] ple of population, which is of too powerful op [illegible] liverted from its accustomed course of progressive increase by temporary causes. The expulsion of the Jews from Spain in 1492, and that of the Moors in 1614, are alleged in support of the vulgar belief of the decline of Spanish population: but the number of exiles has been greatly exaggerated; and their banishment was not more likely to effect a permanent diminution of inhabitants in Spain, than was the revocation of the edict of Nantes in France. No doubt, a certain decrease was produced by these cruel and and impolitic measures: but the radical cause of the deficiency of Spanish population is to be found in the long continuance of intestine wars during former ages, in bad government, and in that which is the consequence of bad government—the want of individual industry.

M. Laborde's Introduction bears evidence of having been written after Bonaparte's usurpation of the crown of Spain; and he is not sparing of argument on the subject of those reforms which may be accomplished by a vigorous dynasty. He laments that the Spanish nobles should waste their time at court instead of improving their estates; and he asserts that scarcely a modern villa exists in the whole kingdom, the few edifices occupied as country-residences consisting of old castles. Yet the absentees, together with the religious corporations, absorb the greater proportion of the lands; the pernicious custom of entail is general; leases are unknown; and it is a matter of great difficulty to effect a purchase in land. The price of provisions is high; at which we need not wonder when we consider that the folly of government has laid a heavy tax on the labour of workmen, and that goods of all kinds pay a duty as often as they change their owner! Even the improvement of the ground by the simple expedient of *planting* meets with obstacles in Spanish prejudice. It is believed that lands which do not produce elms and poplars are unfit for the growth of other trees; and that planting is to be discouraged as tending to the too great multiplication of birds, by the cover which it affords..

The horses of Spain were celebrated so long since as the time of the Romans; and the Arabs, always famous for these animals, appear to have contributed to their improvement. The strongest horses are bred in Asturia; the handsomest in Andalusia; yet the number of good horses has greatly decreased in Spain.. An absurd law prohibits their exportation, and cuts off the foreign market; while at home a preference is given to mules for domestic and agricultural purposes.

The antiquated prejudices which operate so detrimentally on the trade and revenue of Spain are permitted to reign in the Universities, and to repress the beneficient tendency of education. The Spanish seminaries have professors of botany without botanical gardens, chemical classes without any chemical apparatus, and teachers of medicine who are bound by law to read lectures, at this day, from Boerhaave. Amid such ignorance on the part of the present generation, it is not surprizing that the existing remains of antient works should be regarded as proofs of the superiority of their ancestors. The most striking, as well as the most useful, of these monuments consist in bridges. The bridge over the Tagus at Alcantara, a work of the Romans, is 212 feet above the bed of the river, and consists of six arches; and that of Almarez, built in the sixteenth century, is 134 feet high, and one of its arches is 150 feet wide. The old bridge over the Guadayra, at Ronda, having fallen to ruin, has been replaced by a modern structure, which is raised to the enormous height of 277 feet above the river.

One of the best-written parts of M. Laborde's book is the chapter in the fifth volume on the national character and manners. On this topic, however, our limits do not permit us to enlarge; which we regret the less, because, from the extracts which we have already made, our readers have been enabled to form an idea of the various and often different habits of the several provinces of Spain.—While we bear testimony to the utility of the substance of this work, we cannot extend our praise to the manner of its execution. The greater part is evidently a compilation from other writers; and M. Laborde appears to be mindful of this circumstance in seldom using the first person, or asserting things on the authority of his own observation. With such freedom does he avail himself of th labours of others, that he introduces in one place (Vol. IV the whole of Jovellano's celebrated memoir on agriculture ; work of sufficient length to form by itself a comely octav In this case he acknowleges his author : but in general h has been less candid ; and his concealment subjects him to th charge of inconsistency on account of the remarkable discrepancy between the Introduction and the sequel of the book The solution of this [illegible] vidently that the sentiment of the Introduction a[illegible] while those which follow ar borrowed from other[illegible], and borrowed in too great hast to be fashioned to a re[illegible]ance with those which he himsel entertains. He makes [illegible] introduction, an apology fo precipitancy, and ac[illegible]wleges [illegible] at his 'delineations are no digested with all th[illegible]ns he m[illegible]ht have taken had he bee less eager for their [illegible]nce, but he preferred publishin them, such as they w[illegible] a mo[illegible]ment when they might be o the greatest utility.' [illegible] is the same thing as if he had told u that "the bookseller was impatient to publish while the wa in Spain created a *selling-season*, and that therefore he went t press at once, to gratify a temporary purpose, instead of takin time to compose a work of permanent utility."

With these impressions, we cannot be supposed to believ in a statement of the English editor, who, in a pompou advertisement, ventures to calculate M. Laborde's travellin expences in Spain at 20,000l. sterling.—The translation seem to partake in some degree of the haste and inaccuracy of th parent-work, and probably for the same reason.

We have been amused with an example in M. Laborde o that national vanity which seems to be inseparable from Frenchman. A great resemblance prevails between th Catalan dialect and the Provençal, formerly the language o the south of France ; and the Catalans maintain that th language originated with them, and was afterward adopted b their northern neighbours : but this does not suit M. Laborde's creed. His "mind's eye" must contemplate th Frenchmen of all ages in the magnificent character of conquerors and law-givers. 'It is much more natural,' say he, (Vol. v. p. 226.) 'to believe that the French, havin become masters of Catalonia, carried their own language int that conquered country, and caused it to be adopted by th vanquished people.'

Art. II. *Instruction of the Deaf and Dumb*; or a Theoretical and Practical View of the Means by which they are taught to speak and understand a Language; containing Hints for the Correction of Impediments in Speech; together with a Vocabulary illustrated by numerous Copper plates, representing the most common Objects necessary to be named by Beginners. By Joseph Watson, LL. D. 2 Vols. 8vo. 15s. Boards. Darton and Harvey. 1809.

Diderot, in his lively though excursive letter *sur les Sourds et Muets*, recommends it to the philosopher, who is desirous of investigating the formation of speech, to observe among the deaf and dumb the slowly successive steps by which language is acquired. These steps are at last recorded in the work now before us; and with so penetrating an intuition of the pupil's mind, that the theory of language in fact derives from the statement all the light which Diderot expected. Dr. Watson has therefore rendered an important service, not only to those who assist in the instruction of the deaf and dumb, but to every student of grammatical philosophy.

About one hundred and fifty years ago, our excellent grammarian Dr. John Wallis undertook "to teach a dumb and deaf person to speak and understand the language;" and having succeeded in the attempt, he communicated to Mr. Robert Boyle, in considerable detail, the process by which this object had been effected. At Amsterdam also, in 1692, John Conrade Amman engaged in this employment, and published his method in two treatises intitled *Surdus Loquens* and *De Loquelâ*. The first person, however, who exercised as a regular profession in this country the instruction of the deaf and dumb, was the late Mr. Thomas Braidwood, formerly of Edinburgh, and latterly of Hackney, where he died in 1806. To Braidwood's academy Dr. Watson was introduced in 1784, and he determined in consequence to devote himself to that line of tuition. In 1792, at the suggestion of the Reverend John Townsend, a charitable undertaking was begun, which succeeded in opening the present Asylum for the deaf and dumb. The direction of this school was confided to Dr. Watson, who has now for eighteen years continued to superintend the institution with a care and a skill which are honourable to his heart and to his head.

Under the direction of Professor Ernst Adolf Eschke, a *Taubstummen Institut* flourishes at Berlin; of the management of which an instructive account* was given in 1806 by the excellent conductor. He receives pupils at the age of six, and retains them to the age of twenty. They are divided into four classes, to each of which an appropriate and distinct course of instruction is given, called (1.) evolutionary, (2.) elementary, (3.) universal, and (4.) personal.

---

* Eschke has also published *Kleine Bemerkungen über die Taubheit*, 1806. Among the causes of deafness which have come most under

During the *evolutionary* tuition, corporal punishments are allowed : but the methods are curiously detailed by which the love of praise, the fear of shame, and all the shades of ambition are gradually gen superinduce first politeness, and then virtue, m the savage into the civilized creature. aracteristics of the ape prevails in human nat s, by their freer use of pantomime in common al with Englishmen, can more easily exert the l re. With every natural gesticulation, certain idea correspond, which arise in the mind of nd thus many things can be made intelligible be translated into words.

The *elementary* tuiti oincides nearly with that branch of instruction which is superintended by Dr. Watson, and consists principally in teaching the use of language. Articulation is considered as of inferior importance to verbality ; and to be able to use words with the fingers and the pen is found to be of more value than to use them orally.

The *universal* instruction comprehends manners. Every pupil gives on his birth-day a feast in turn : but those are excluded from it who deserve ill of the tutor, or of the collective society. The art of travelling is taught. Eschke accompanies into villages, or along the canal, two or three of his pupils ; and the objects visited are laboriously explained. In this way, all the sorts of management which independent existence requires are progressively inculcated. Temperance and sedentary habits are deemed especially essential, application with little interruption being the ultimate destination of the civilized man ; and the use of money and the duty of frugality are wisely taught.

---

his notice were (1.) a relaxation of the tympanum, which was relieved by residence in a mill ; (2.) improper secretion of the earwax, which was relieved by syringing with warm water, or aluminous water ; (3.) organic imperfection of the spiral cavities, which in one instance favoured the perception of grave sounds only, and in another favoured the perception of acute sounds only ; for this no remedy availed ; yet, by the industrious variation of contiguous sounds, the range of perception was increased. The deaf seem more conscious of tonic vibration through the feet than through the hands.

The *personal* instruction consists in fitting the pupil for a particular trade or profession. Without the assistance of Eschke, and of the explanatory powers scattered among the members of the institute, no master could easily teach his trade; nor without the observation of Eschke, and that of other old acquaintance, could the destination of any pupil be properly chosen. As printers and compositors, some have excelled; and telegraphs might be managed by the dumb. It would be curious to behold those, who cannot talk with their neighbours, employed to converse with the antipodes and with posterity.

The institute at Berlin is open once in a week to the inspection of strangers; and advantage is derived from the sensibility to public praise which the pupils acquire.

At Paris a similar foundation has long existed, and the Abbé de l'Epée acquired great celebrity as its superintendant. Annual exhibitions were adopted for the purpose of stimulating public contribution; a practice which introduced something of quackery into the forms of display, and enlisted the benevolent feelings in the busy panegyric of the conductor. His reputation in consequence somewhat exceeded his skill; for, in the account given of his method by his successor the Abbé Sicard, it appears that he only realized a parrot-like use of language, dazzling at the exhibition, but inapplicable in private life.

Sicard has considerably improved on the method of his predecessor. The writer of this article has been present, both at Paris and at Versailles, when Sicard was publicly examining his pupils. Questions were suggested by the spectators at their pleasure, many of which were of an abstruse and metaphysical kind; and Sicard went, step by step, through his mode of rendering such questions intelligible to the pupil. It is altogether an etymological process. Words are dissected into their first elements. When the sensible idea is seized, which the main root represents, the progress towards generalization or abstraction, which consists in omitting the particular, is made by including the word between *hostile synonyms*, if the expression may be allowed, the one of which draws the meaning aside one way, and the other another way. At length, the word is perceived to retain only those associated ideas, which it is intended to carry forwards into composition. Then follows a similar analysis of the inflective syllables, or other parts of the compound; and thus such a word as *metaphysique* is gradually explained to the pupil, so that he uses it with the precision of a philosopher.

The Abbé Sicard was careful to remark that the tensual system of the English is more natural than that of the southern languages; and he willingly barbarized his French verbs *à l'Anglaise.* Thus instead of *j'y pense*, for "I am thinking," he used *je suis pensant.* It is true, however, that a conspicuous portion of the audience were English.—Sicard has published his system at great length; indeed it is too *systematic*; and it professes to be induction *à priori*, whereas all truth begins in fact. First shou records of experience; and then those induc hich serve to account for the phænomena, the rule. Still his *Cours d'Instruction d'un issance*, which was printed at Paris in 1803, details; and more may be expected in his p concerning the pantomimic language which i e dumb.

The method v observes is more simple and more philosophic that of Sicard, as Tooke's grammar differs rris. After a general introduction, he presents us with a chapter on articulation, which illustrates the proposition of Hartley, that *words and phrases must excite ideas in us by association; and they excite ideas in us by no other means.* The deaf have learnt a word completely, when they associate with it the same ideas, whether motions of the lip and tongue or other pictures of external nature, which the hearers attach to it.

The vowels are first treated, and then the consonants. *W* is properly called a vowel, and employed by Dr. Watson for *oo*, as heard in the word *book.* A difficulty arises from *i* and *u* being diphthongal sounds. Among the consonants, the various sounds of *c* are teasing; and the two sounds of *g.* It is probable that all children are as much delayed in the process of learning to read, by the imperfection of our alphabet, as the deaf and dumb; and if this delay amounts to three months in twelve, it annihilates one fourth of the time so engaged. Some person computes that, in a population of sixteen millions, a fortieth part, or four hundred thousand individuals, are habitually employed in learning to read; and hence it may be presumed that the labour of one hundred thousand persons is constantly sacrificed needlessly, by delaying to reform the alphabet.

Dr. W.'s observations on stammering deserve to be widely circulated:

> 'Sometimes stammering takes place only in the utterance of such words as begin with certain letters; in general some of the labial or guttural consonants, as *b*, *p*, *m*, *c*, *g*, &c. Some persons, on the

contrary, stammer in the utterance of all words, indiscriminately, with whatever letter they begin, whether it be vowel or consonant—at certain times *only* : as, for instance, when the speaker is placed in any situation that occasions hurry or embarrassment.

'These hesitations proceed from a sudden interruption, or break, in the connection of those sympathetic or linked (to use a plain word) muscular motions, that perform articulations in our ordinary discourse. This disseveration is not occasioned by any defect in the organs concerned in the formation of the sounds, for then it would operate unifotmly ; but by the influence which external objects, or circumstances, have on the mind. *Fear*, *shame*, or any other strong internal feeling, will, for the moment, produce faultering and hesitation in speech, even in those who do not habitually stammer. Agreeably to this, we find that persons of great nervous irritability, and lively consciousness, are most liable to stammering. This sort of impediment is, in fact, a bad habit, founded upon this constitutional susceptibility. And in attempting to correct or remove stammering, while every attention should be paid to such means as physical and medical science will point out, for the strengthening of the corporeal system, it is of the utmost importance to bring the persons afflicted with it to reason on the subject. Make them analyze and dissect articulations, if the term may be permitted. Let them practise the formation of the component parts of words, (that is, simple vocal sounds and the powers of the consonants,) singly, and in combination, alternately, till a facility, and habit, of subjecting the muscles, concerned in speech, to the will, be acquired, or regained. Impress strongly on their understandings, and induce them continually to keep in view, that though we cannot explain *how* mind acts on animal fibre, yet experience proves, that there exists in our frame, somewhere, a power, which we call will, whereby our muscular strength is put in motion, or made quiescent : — that by this power we first learnt to do those things, which repetition has converted into habit ; though we are now no longer conscious of an act of the will in performing them, after we have willed to set about them. This may be exemplified by the acts of walking, running, speaking, writing, fingering a musical instrument, &c. and a little consideration will serve to make it understood.

'It may be observed, that musical instruments afford an apt illustration of the mechanism of speech. Instrumental music is harmony of sounds produced by forces purely mechanical ; and speech is modulation of sounds produced by similar forces ; but more perfect, by as much as nature exceeds art.

'The organs of speech are moved by muscles, which, from the laws of animal œconomy, are the instruments of the will. But the frequent repetition of these motions so links or associates them, that they seem to proceed by sympathy, or habit ; and we are conscious of an act of will, only at their commencement. Hence, any thing that suddenly dissevers them, throws the whole into disorder — involuntary or convulsive muscular motions take place— and, instead of the habit of regular and voluntary motions, succeeding each other in a train, if these interruptions are frequent, a habit of hesitation and

stammering

stammering is introduced. This may account for the origin and progress of the first sort of impediments in speech.

'To counteract stammering, as already hinted, we must appeal to the understanding, and endeavour to arouse the will into vigorous and vigilant control of the muscles. When a hesitation happens let a volition or direct act of this power take place: first to cease muscular motion altogether, and then to commence a new series. The greatest deliberation and recollection should be used in ordinary
conversation; and t as such should be constantly
present to the mind, it be overcome, and the right
so confirmed as to l prehend a relapse. The voice
should be carefully which nature in the indivi-
dual points out as , and most agreeable to the
ear; and by no me d pronunciation, or fictitious
voice, be resorted to diously remembered, that we
are accountable to cent and decorous exercise of
our muscular power we ourselves alone ought to
have control—that occasions, is not only an in-
nocent and a decor of others, a necessary and an
agreeable exercise o hy then be thrown into perturbation and confusion, when we are to perform an action, confessedly in our power; and which others have not only no right to prevent, but are desirous that we should perform? If this train of reasoning be fairly entered upon, many other arguments will suggest themselves, and must inevitably produce good.

'The following directions, with variations according to circumstances, will be found to be attended with advantage, if duly and perseveringly complied with.

'In order to raise a voice, or that material of which speech is formed, let the vowels be practised in a natural key, but with firmness and strength, for ten minutes or a quarter of an hour, at least, every morning. Then let the powers of the consonants be formed, in their order, singly, and variously combined with the vowels.

'After a little rest, if imagination supply a subject, by all means let an imaginary conversation take place for twenty minutes, half an hour, or even an hour, in a firm and natural tone of voice, using every effort of fancy, to suppose it directed to persons indiscriminately; that is, sometimes to servants, sometimes to equals in age and rank, and sometimes to elders, or those considered as superior in consequence and rank in society, from whatever cause. But if imagination do not furnish a topic, then let the time be spent in reading, in a tone as nearly approaching to the ease of familiar conversation as possible, taking care to manage the fancy as above. This will furnish the lesson:—and after an interval of a few hours, the same sort of conversation, or reading, should be repeated, two or three times more in the course of a day. And on mixing with real auditors, every exertion should be made to associate the ideas of their imaginary, with their actual presence.

"These directions, it will be perceived, are founded upon the principle of the association of ideas; than which, a more powerful principle, in the formation of human habits, cannot be conceived.

> It is a trite observation, that "we are the creatures of habit." — Nothing can be more true: and we become so by the influence of this principle. To overcome a bad habit is, therefore, no easy task; but the first step towards it is to break the chain of associations by which it was brought about, by introducing others of a contrary tendency. What can effect this but a rational system of action, carried on with watchfulness and perseverance?
>
> 'I think it may be laid down as an incontrovertible position, that persons possessing an ordinary mental capacity, with an adequate share of industry and strength, may *certainly* overcome the habit of STAMMERING, by means such as here pointed out.'

The ensuing sections treat of writing, reading, and spelling. Then follows a specific dissertation on communicating a knowlege of language to the deaf and dumb. The author has found great need of a *picture-dictionary*, to teach, through the eye, the exact meaning of words which describe visible objects; and such a dictionary he has therefore constructed. It does not comprehend uncommon objects, but depicts all that are usual, and which could expediently be exhibited. The plates containing these figures are eighty in number, and are bound apart in the second volume. They include no anatomical delineations; — no plates corresponding with the first chapter of the vocabulary, which begins with the words, *Body*, *Head*, *Face*, *Nose*, &c.; and we have remarked some other obvious deficiencies. A good and comprehensive picture-dictionary is not only essential to the deaf and dumb, but would be useful to all young persons. Besides the general forms of objects, the principal classifications of natural history might thus be taught; with the costume of different ages and nations, and the progress of religious ceremony and architectural art.

The engraving of the manual alphabet teaches an easy mode of supplying the eye with words more rapidly than with the pencil. The first mention which we recollect of *finger-language* occurs in Dr. Holder's Elements of Speech, to which is appended a skilful treatise on the tuition of the deaf and dumb. This work was printed in 1669, and was much noticed in the Royal Society.

A curious case of a lad born blind and deaf is given in a note at p. 65. in the words of Mr. Astley Cooper.

Much light is thrown on various intellectual phænomena by the important observations which occur throughout this work; a spirit of benevolence and philosophy pervades the whole; and the style is clear, while the instruction is sound. On how many of the speechless will the luminous thinking powers here exerted be the means of bestowing the gift of expression! They may be compared to those first rays of the sun, which gave the power of melodious utterance to the statue of Memnon.

Art. III. *A Tour through Cornwall* in the Autumn of 1808, by the Rev. Richard Warner, of Bath. 8vo. pp. 363. 9s. Boards. Wilkie and Robinson. 1809.

The name of the author of this tour must be familiar to those who are in the habit of perusing our critical labours. Exclusive of preceding notices, we had occasion to review in Vol. xl. p. 223. his History of Bath; in Vol. xli. p. 196. his Tour to the West and North of England; and more lately (Vol. xlix. p. 53.) he [illegible] in his professional character, as the author [illegible] 'Practical Discourses.' Mr. Warner has son [illegible] both to preach and to publish addresses reco [illegible] octrine of peace, with a degree of earnestness [illegible] suitable to the present warlike temper of ou [illegible] nd which a writer who was covetous of *popu* [illegible] ld no doubt have chosen to avoid. To us, h [illegible] always appeared to be actuated by charitable [illegible] s, and to endeavour to induce others to pract [illegible] that religion which they profess. Under these impressions, we felt pleasure in entering on an examination of the present addition to his literary productions. The subject indeed was too confined to afford much room for the display of ability, and Mr. Warner was perhaps wrong in extending his account of Cornwall alone to the size of a volume: but the book is notwithstanding possessed of considerable interest, and is marked, in legible characters, by the same benevolent disposition which pervaded his former publications.

The tour takes its beginning from Bath, and is described in the old form of letters. It was executed in company with a friend, with whom Mr. Warner very soon begins to moralize on the good and bad effects of diffusing through a rude and simple people that kind of knowlege which follows the establishment of turnpike roads, and a rapid communication with the capital. The travellers are rather puzzled to decide whether civilization be a good or an evil, but are relieved from these perplexing cogitations by the pleasant discovery that, in consequence of a new road and the spirit which it had produced, an adjoining tract of 26,000 acres, on the way to Borough-bridge in Somersetshire, had been 'drained, cultivated, and raised in rent from five to five-and-forty shillings an acre.' The agreeable sensations thus excited were not lessened by the objects which afterward engaged their attention; and indeed the commanding prospect which they enjoyed from Hall-down near Chudleigh, the picturesque scenery of Ivy-bridge, and the diversified beauties of Mount Edgecumbe, deserve to be ranked among the richest rewards of a traveller's labours.

At Falmouth, Mr. Warner's feelings assume a mixed character; the delight afforded by the extent and beauty of the harbour being greatly lessened by the meanness and irregularity of the buildings. This town, though equal in population and wealth to a dozen of Cornish boroughs, sends no member to Parliament; and the neglect, under which government have permitted its harbour to remain, seems to be owing to its want of advocates in the Senate. It has been repeatedly declared that, with a few very practicable alterations, Falmouth would furnish one of the best situations for a dock-yard in Europe.—From this place Mr. Warner and his friend proceeded to view the celebrated stone called the *Tolmen*, and afterward inspected Dolcoöth, the largest copper-mine in the county. We make selections from his account of both:

'Our curiosity had already been excited by a distant view of the famous Druidical Remain in Constantine parish, called by the *initiated* the *Tolmen*, or Hole of Stone, by the unlearned the *Cornish Pebble*, whose huge bulk lifting itself high in air, is seen for miles before it is approached. Our kind and intelligent friend, to whom we had been introduced at Penrhyn, was both our guide to this ancient monument of superstition through an intricate road of eight miles, and the interpreter of its uses and designs when we reached it. Nothing can be more striking than the appearance of this object. It diffused around it the magic influence ascribed by the poet to these druidical remains;

- - - - - - - " And aw'd our souls,
As if the very Genius of the place,
Himself appear'd, and with terrific tread
Stalk'd through his drear domain."

Highly appropriate to its tremendous character is the savage spot on which it stands. The first idea that impressed our minds on approaching it, was the *gloomy nature* of that superstition which had selected such a desert for its rites, the focal point of solitude and desolation, where nothing met the eye around but nature in her primæval rudeness; vast rocks of granite starting out of the ground, of every form, and in every direction; occupying the same places, and maintaining the same positions into which they had been thrown, by the last general convulsion of our planet. But, however extraordinary these individual masses might have appeared to us, had they been seen independently of the Tolmen, our attention was almost exclusively occupied, and our wonder entirely absorbed, by this superlative object; which, like Milton's Satan,

- - - - - - " Above the rest,
In shape and gesture proudly eminent,
Stood like a tower."

'An account of its dimensions and form will afford you the best idea of the impression produced on the mind by its appearance. The length of the Tolmen is 33 feet, its breadth 18 feet 6 inches, and its depth 14 feet 6 inches; measuring 97 feet in circumference, and weighing at least 750 tons. Its figure approaches to that of an egg; the extremities pointing due north and south, and the sides facing the opposite points of the compass. A natural acervation of granite forms the broad foundation of the Tolmen, which is elevated on the points of two of these masses that lift themselves higher that those around. These lie detached from each other, so as to allow a passage of three or four feet wide, and nearly as much in height, for any one to creep through whose curiosity can encounter a little inconvenience. Whethe [illegible] nt of rock were placed in its present situation by [illegible] sses, with which we are no longer acquainted; or [illegible] f multitudinous and unconquerable exertion, whi [illegible] effected, and can effect prodigies of labour, for, a [illegible], "savages in all countries have patience proportio [illegible] ilfulness, and are content to attain their end by very [illegible];" or whether the stones remain at this moment a [illegible] ally placed by the hand of Nature, and owe nothi [illegible] n industry than the removal of the bare earth in [illegible] t first surrounded and concealed, has been dispute [illegible] dour, which questions, that never can be demonstrated, invariably excite. We were inclined, after an attentive consideration of the Tolmen, to attribute its elevation to the art of man.'—'Purification by *water* was one of the most ancient religious rites, of which we have any knowledge; and though first made a positive institution of worship by the Mosaical law, it is likely that the practice had existed from the earliest ages of mankind. The use of this element, however, in the religious rites of the ancient was not confined to lustration alone; we have accumulated proofs, in profane as well as sacred writers, that *libations* were made of water both as acts of propitiation and as testimonies of gratitude. But whether it was required in the sacred ceremonies, for purifying the worshippers, or as an offering to the deity, it is but reasonable to suppose, *that* water would be most carefully selected for the hallowed purpose which should be least polluted by heterogeneous substances. Now it is obvious that the most defecated state of this element, is that which falls from heaven under the forms of dew, snow, or rain; which having been produced by evaporation from the earth, and condensation in the atmosphere, must be entirely free from all foreign and polluting particles. Hence it necessarily became an object of care with the priesthood to provide receptacles to catch these precious distillations of the skies, and the method adopted by the Druids for this purpose was, by exposing stones of a large and flat surface to the open air.'—

'The Tolmen was only an introduction to the Druidical remains which our obliging conductors intended for our inspection. We hastened therefore from this detached monument of Celtic superstition, to one of more ample extent and greater variety, the celebrated Hill of Carnbre, which we reached after a ride of nine or ten miles. The broad and craggy summit of this hill, crowned with a British fortress, and rough with carns, is seen from afar, frowning with barrenness, and towering over the adjacent country. It lies about two miles to the westward of Redruth.'—'The surface of the hill is covered with circles, cromlechs, and altars, disposed after regular plans, and included within walls, which marked the precincts of the holy ground. It seems, indeed, to have been the Jerusalem of the south-western Druids of Britain; nor perhaps is there in Europe a spot where the character of their most holy places is better illustrated or defined. Like Zion of old, too, it seems to have been the seat of strength, as well as the residence of piety, being defended by a fortress certainly of British construction, and probably coeval with the neighbouring ruder remains of superstition. The older part of this castle (for it has been added to of late years) is august in its appearance, and singular in its structure.'—'The walls are pierced throughout by loop-holes to descry the enemy, or to permit the arrows of the garrison to be discharged on them as they approached. It was near this fortress, that in the month of June 1749, a large collection of gold coins was found, the production of a British mint anterior to the Roman invasion; a few years previous to which discovery, several *celts* had been dug up in the same neighbourhood; instruments supposed to have been used by the antient Britons for warlike purposes. Perhaps, however, you will now have had enough of the "tales of other times," and be glad to be relieved from Druidism and its rites; and to diversify the scene with a view of the largest Copper Mine in Cornwall, to which we proceeded after having minutely inspected every part of the Carn-bre hill.

'Dolcooth mine lies about three miles to the westward of Carn-bre, in a country whose very entrails have been torn out by the industry of man, stimulated by the *auri sacra fames*. Here every thing is upon a great scale, and gives a wonderful idea of the results which human powers are capable of producing when concentrated into one point, and directed to one end. The works of the mine stretch upwards of a mile in length from east to west; an extent of ground penetrated by innumerable shafts, and honey-combed by as many subterraneous passages. Its depth is 1200 feet. Five engines are occupied in bringing up ore and rubbish; and three in freeing the mine from water. The largest of these, made by Bolton and Watt, is upon a stupendous scale; but contrived with such ingenious mechanism, that its vast operations are performed with an ease and quickness truly wonderful. The construction of the beam, upon whose strength the whole success of the machine depends, is particularly admired. It was quite an awful sight to contemplate this prodigious body in action, bowing and elevating alternately its enormous crest, executing the work of 200 horses, and bringing up at every stroke (seven of which it makes in a minute) upwards of fifty gallons of water.'—

'The persons employed at Dolcooth mine, including men, women, and children, those who are above and those who are under the earth, amount to about 1600.—Its produce is from 60 to 70 tons of copper per month, and about 30l. worth of tin. The copper is worth, when dressed, 90l. per ton. But in order to give you a clear idea of the magnitude of the works, as well as of the expence at which they are carried on, the following items of monthly charges in different articles used in its operations, will, perhaps, be more satisfactory than the most laboured description. The mine consumes (per month)

‘ In Coals, to the amount of		700l.
Timber		300l.
Cordage		300l.
Gunpowder for blasting		150l.
Candles		200l.
Iron		150l.
Sundri[illegible]	about	2500l.

‘ The whole bus[illegible] concern is under the superintendance and man[illegible] er, or book-keeper, at eight guineas a month ; [illegible] thirteen guineas per month ; eight inferior captai[illegible] per month ; and an engineer. The miners provide [illegible] l gunpowder, are paid no regular wages for the[illegible] e a certain proportion of the profits of the coppe[illegible] sed by the merchants.’

After having v[illegible] ndous works of nature and art, the attention [illegible] was directed to the Land's End. They proce[illegible] the towns of Heyl, St. Ives, and Penzance; the last of which, from the mildness of its air, has long been a favourite resort of consumptive invalids. In Cornwall, so large a proportion of the males are employed in the mines and fisheries, that agricultural labour devolves chiefly on the weaker sex : yet, notwithstanding the rude nature of their employment, the beauty and freshness of the Cornish women are remarkable, and are generally attributed to the nature of their diet, which consists chiefly of pilchards. It was the season of harvest when Mr. W. arrived, and he had many opportunities of witnessing the exertions of these fair labourers in the fields. He learned with great regret that the expence of curing fish for the winter-stock had been tripled by the recent duty on salt; a serious burden, in a quarter in which the ordinary wages of a peasant's labour do not exceed seven shillings per week.

Holding their course forwards, the travellers reached the village of Sennar, within a mile of the Land's End; in which they were agreeably surprized to find a most convenient inn, bearing on the east the inscription of “ *the last house in England,*” and on the west that of “ *the first house in England.*” The grandeur of the scene which lay beneath their eyes, on reaching the rocky promontory that terminates England to the west, proved an ample recompence for all their previous fatigue. The head-land advances into the Atlantic like a wedge, and towers majestically above the waves to the height of 250 feet. The whistling of the wind above, the roar of the waves below, and the dark colour of the perpendicular rocks, excited in their minds a terrific admiration ; and made them, after having taken one view of the unbounded prospect, withdraw from the extreme rock, lest their senses should be overpowered by the awfulness of the scene. They discerned the Scilly islands at the distance of twenty-seven miles, and had more immediately before them the *Long-Ships*; a range of rocks which were formerly the scene of repeated ship-wrecks, but of late years have been much less dangerous, since the erection of a light-house on the central rock. The view of these striking objects of nature compensated the disappointment which they had experienced in regard to several works of art, many of the mines being shut up on account of the stagnation produced in the copper-trade by the war. They felt this disappointment most at the celebrated Wherry-mine, situated about half a mile from Penzance: which having been worked a great way under the bed of the sea, the descent to it takes place through an immense iron chimney, fixed in the midst of the waves, and raised about twelve feet above their level; — a narrow platform leading from the beach to the mouth of this maritime entrance.

In regard to the character of the Cornish miners, we felt considerable solicitude to hear the testimony of Mr. Warner. Knowing the revolution produced of late years in their morals, as well as in those of our colliers, by the indefatigable zeal of the Methodists, we were desirous to observe in what terms the conduct of these sectaries would be described by a member of the Church; and we had the satisfaction to find the same liberality on the author's part in this as in other instances. We extract his account of the occupation and disposition of the miners:

> 'We observed a few circumstances in their character as a body, which appeared to distinguish them from all other tribes of workmen that had before fallen under our notice. These peculiarities naturally arise from the nature of their employment, which is altogether unlike that of the labouring classes in general throughout the kingdom. The expence of sinking the shafts, and cutting the adits, or courses by which part of the water is drained from the mines, lies with the adventurers, who furnish also the machinery for the works. The lode is then taken by the miners *on tribute*, as it is called, or in other words, on speculation; an agreement by which they undertake to drive the vein and raise the ore, (finding their own tools, candles, gunpowder, &c.) on the condition of their receiving a certain proportion of the profits on the copper or tin produced and sold, be it little or much; a proportion which is determined and accounted for every month. This circumstance of the uncertainty of their gains has a marked effect upon their character. The activity which hope inspires keeps their spirits in an agreeable agitation, renders their minds lively and alert, and prevents that dulness which generally characterizes the English labourer. Should success crown their speculation, it is needless to say that joy is the result; but if it terminate otherwise, the expect-

ation of a more *fortunate take* holds out its never-failing consolations to them, and the charm of perspective good fortune quickly banishes all the gloom of present disappointment. They cannot be distressed by want, as the adventurers always make an advance to them after an unlucky attempt, to provide immediate necessaries for themselves and families; and thus relieved from a care which deadens all the energies of a common labourer under misfortune, and bows him down to the dust, they proceed to a second experiment with unabated ardour, and undiminished spirits. As their profits are regulated by proportions, and determined by ca [illegible] terest naturally leads them to become conversant w [illegible] here are scarcely any of them who are not acquaint [illegible] branches of arithmetic. The various machinery t [illegible] mines directs their attention so much to the mec [illegible] at it is rare to meet with a good miner who is n [illegible] actical geometrician. They are men also of very [illegible], particularly on the subject of their own work; [illegible] liar importance to them in appreciating their la [illegible] e performed at settled wages. By a recollection an [illegible] results of former experience, when a miner is take [illegible] a shaft, he knows at a glance at what rate per fathom he ought to be paid for his labour, and makes his agreement accordingly; a bargain that is seldom found to give any disproportionate advantage either to his employers or himself. The moral habits of the miners are not less respectable, in general, than their intellectual ones. We were told, by the most unquestionable authority, that they are civil and respectful in their manners, and sober and decent in their conduct. Early marriage, that surest guardian of virtue, and best spur of honest industry, is very general amongst the Cornish miners, and naturally introduces with it continence, regularity, and domestic habits. Instances of ebriety will of course occasionally occur amongst such numbers: but drunkenness is by no means a practice with them. Their chief beverages are water and tea, of which they are so fond, that many of them drink it with their dinners. They live in cottages, either rented, or erected by themselves; for as soon as a miner has saved a little from the profits of his labour, he incloses a small piece of waste land, builds a tenement, plants a pittance of ground for a garden, and becomes proprietor of the spot on which he dwells. Here he lives upon his gains, (which, when copper sells well, may amount, upon an average, to about 5l. per month,) in comfort, and generally with credit; if not an object of envy, one at least which the political œconomist may contemplate with improvement, the moralist with pleasure, and the philanthropist with delight. Nor let it be forgotten, that the *religious sentiment* is pretty universally diffused amongst them, producing those good fruits of quiet, decency, and order, which will inevitably more or less accompany a knowlege of its sublime truths and awful sanctions.'—'The customs which, some years ago, brutalized the miners of Cornwall, and kept them in a state little better than that of savages, are now, in a great measure, exploded; the desperate wrestling matches, for prizes, that frequently terminated in death or mutilation; the inhuman cock fights, which robbed the miners of what little feeling they possessed, and often left them plunged in debt and ruin; the pitched battles which were fought between the workmen of different mines or different parishes, and constantly ended in blood; and the riotous revelings held on particular days, when the gains of labour were always dissipated in the most brutal debauchery, are now of very rare occurrence, and will probably, in the course of a few years, be only remembered in tradition; the spots where these scenes of disorder were held, being now inclosed, and a great part of them covered with the habitations of the miners. You will naturally enquire *who* have been the immediate instruments of so much good, in a district so unlikely to exhibit such gratifying appearances? and I feel that I am but doing justice to a class of people, much, though undeservedly calumniated, when I answer, the *Wesleian Methodists*. With a zeal that ought to put to the blush men of *higher pretensions*, these indefatigable servants of their master have penetrated into the wilds of the mines, and, unappalled by danger or difficulty, careless of abuse or derision, and inflexible in the good work they had undertaken, they have perseveringly taught, gradually reclaimed, and at length, I may almost venture to say, completely reformed a large body of men, who, without their exertions, would probably have still been immersed in the deepest spiritual darkness, and the grossest moral turpitude.'

Our chief objections to Mr. Warner originate in his diffuse style, and too copious insertions from the works of others. Borlase's natural history of Cornwall, and Dr. Maton's Observations on the Western counties, are ransacked with an unsparing hand; and extracts are sometimes inserted at length, when a brief summary of the substance might have sufficed. The passages in the book which have chiefly put our patience to the proof are the prolix account of St. Michael's Mount, the uninteresting research into the early ages of the tin-trade, and a long examination (p. 239.) of the etymology of the insignificant town of Redruth. In a writer less fluent than Mr. Warner in original composition, we should have been apt to set down these heavy draughts from brother authors as expedients for swelling the volume to the *bookseller's size*. We would advise him also to retrench all common-place quotations, and to take for granted that his readers are already apprized of such matters as (p. 240.) that 'Smithfield is the great carcase-mart of the metropolis.' After these deductions, we may venture to promise Mr. Warner's readers a considerable share of instruction and entertainment. His store of erudition is extensive, and his style is animated and perspicuous. He discovers, moreover, a good portion of ingenuity in deciding antiquarian difficulties; such, for example, as the difference between Cornwall and Wiltshire in regard to sepulchral monuments. In the latter county, they consist of earthen *tumuli* or *barrows*:

m

in the former, of heaps of stones called *cairns*. The white chalk of Wiltshire, says Mr. Warner, furnished, when piled into a mound, a tomb much more conspicuous than it was possible to raise from the dingy and scanty soil of the Cornish hills. Recourse, therefore, was had to accumulations of stones of the same kind as those which are still so frequently seen on the hills of Scotland, and which evidently owe their origin to a similar cause. — In tland, we are reminded of another point of r veen the Highlands and Cornwall, of a very ideed from the foregoing, but not undeserving nean the abundant supply of both in the impor h. The pilchard is to the one what the herrii r; and we know no other part of the British dc ossessed of equal resources against the pressure

Mr. Warner's roı g was along the eastern shore of Cornwall, was by the west. To his chapters he is in the ng a sketch (cut in wood) of the road expressing the several stages, which compensates in some measure for the want of a general map. — We shall conclude this article by a short extract from his remarks on the relics of the Cornish language:

'So late as the time of Henry VIII. it was the universal dialect of the county, and Dr. John Moreman, vicar of Menhynnet, towards the conclusion of that reign, was the first who taught his parishioners the Lord's Prayer, Creed, and Ten Commandments, in the English tongue. It is a curious exception to that general rule of the attachment manifested by nations or provinces to their vernacular language, that the Cornish, at the Reformation, requested to have the Liturgy in English, rather than in their mother tongue. The request was complied with, and the service in most places performed thenceforth in English. A few parishes, however, patriotically preferred their native dialect; and, in 1640, Mr. William Jackson, vicar of Pheoke, found himself under the necessity of administering the sacrament in Cornish, as his parishioners understood no other language. From this period its limits were gradually circumscribed, as its trade and intercourse with England increased; so that a century since it was only to be found, as a vehicle of conversation, amongst the inhabitants of Paul's and St. Just, in the western extremity of the county *. Mr. Daines Barrington made a journey

---

'* Mr. Ray, in his Itineraries, p. 281, tells us, "that Mr. Dickan Gwyn was considered as the only person who could then *write* in the Cornish language, and who lived in one of the most western parishes, called St. Just, where there were few but what could speak English; whilst few of the children also could speak Cornish, so that the language would soon be entirely lost."—*Archæol.* vol. iii. p. 279.'

into Cornwall, in search of its remains, in 1768, but could find only one person, Dolly Pentreath, an old fisher-woman, at Mousehole, who spoke Cornish *. It is evident, from more recent researches, that his enquiries were not so successful as they might have been, had he possessed more knowledge than he did of the subject that engaged his attention; but their result may also convince us that forty years ago the faculty of speaking the language was exceedingly limited. Notwithstanding our most assiduous enquiries, we were unable to discover any one who spoke it at present; though, from Whitaker's account, we had no doubt that it still lurked in some hole or corner, arrived to the last fluttering pulse of its existence, and doomed probably to give up the ghost, without being again brought forward into public notice.'

The view of a Kistvaen in Breock, Cornwall, prefixed to the title, is the only plate which decorates this volume.

Art. IV. *Constance de Castile; a* Poem, in Ten Cantos. By William Sotheby, Esq. 4to. 1l. 5s. Boards. Cadell and Davies. 1810.

That the translator of Virgil's Georgics, and of Wieland's Oberon, should imitate the style of a modern metrical romance, is a circumstance in itself sufficient to demand some portion of critical censure: but that his imitation should be totally deficient in that fancy and that vigour, which can alone compensate for the irregularity of the style in question, is indeed a cause for regret. The genius of our old and legitimate poetry may exclaim to Mr. Sotheby, "*Et tu Brute!*"; and, assuredly, "this is the unkindest stab of all" which that insulted genius has received. When by education, custom, and habit, or by the natural bent of his abilities, a writer is rendered unable to conform to the dictates of a correct taste, and must appear, in all his original rudeness, "Imagination's chartered libertine," it is vain to expostulate with him who cannot amend; on the contrary, we should hail with enthusiasm

"The brave disorder of his meteor-course,"

and encourage him to continue dazzling us in his native sphere: — but to every poetical pretender, who has "the contortions of the Sybil without her inspiration," we must again and again exclaim,

"*An, quodcunque facit Mæcenas, te quoque verum est,*
Tanto dissimilem, et tanto certare minorem?"

No aberrations from the established track can be permitted to mediocrity. The dull excentricities of bewildered ignorance

---

'* She died in January 1778, at Mousehole, aged 102.'

must be gently guided back into common sense, and the weaver's shuttle be mildly insinuated into the hand which so furiously wielded the poet's pen.

With very different sentiments, we consider the poetical delinquencies of such a man as Mr. Sotheby. We mourn over the monuments of departed genius; and when we look on the rank weeds which have overspread his tomb, (for buried he assuredly is,) we wonder that any laurel adorned his living brow! How is it th[illegible]y of genuine feeling and aukward affectation, [illegible]tion and something like insensibility, should e[illegible]tions of the same mind? To metaphysical inqu[illegible]e solution of this difficult problem; it is enoug[illegible]h is the lamentable incongruity of human [illegible]re than enough for any but a Stoic philosopher[illegible]ld read the future record of himself, however lo[illegible]ight be, all that it would express might probabl[illegible]ed:

——— "[illegible] unquam
Sic impar sibi!"

That he who has written as Mr. Sotheby has written,—that a poet who has rivalled Dryden in some of the best passages of the Georgics, and excelled him as a translator of the whole work, and who has presented the English reader with the most elegant perhaps of all romantic tales, the Oberon of Wieland *,—that such an author, we say, should select for his style the metre of Hans Carvel, and for his hero Don Pedro the Cruel, is truly melancholy. Nay, more; he has laboured to render a murderer interesting, at the moment in which he represents that murderer as mean (or rather mad) enough to confess his crimes before Edward the Black Prince, whose aid he is soliciting against his rebellious subjects! His hero ends the confession, by shewing a belt stained with drops of gore; 'suppos'd with blood,' we conclude, of Blanche of Bourbon,—whom he poisoned, and who consequently did not bleed. We must, however, hasten to the performance of our irksome task, and proceed to prove the justice of the censure which we are reluctantly compelled to bestow on this very inferior work of an able author.

As a sufficient clue to the subject, we transcribe the advertisement:

> 'The following poem is chiefly founded on history.—The character and crimes of Pedro, King of Castile, surnamed the Cruel,—his private marriage with Maria de Padilla, prior to his public nup-

---

* We say nothing here of Mr. S.'s unfortunate poem of *Saul*; see Rev. Vol. lv. N.S. p. 400.

tials with Blanche of Bourbon,— the untimely death of Blanche, and the assassination of her lover, the expulsion of Pedro from his kingdom by his illegitimate brother, Henry Count of Trastamere, — the circumstances which induced the dethroned Sovereign personally to solicit the aid of the Black Prince, — the decisive victory of Navaret, and the union of the heiress of Castile with John of Gaunt Duke of Lancaster,—even, the enchanted girdle, and the mysterious warning, are related in the Chronicles of the times: — and if the reader require information more ample than [that which is] contained in the subjoined notes, he will be abundantly gratified by the delightful garrulity of Froissart, the eye-witness and enthusiastic recorder of that golden age of Chivalry, whose courteous and high-toned spirit are but faintly echoed in the poem of Constance de Castile.'

'Faintly echoed,' indeed!—Let us listen awhile to the tone of Chivalry, at its head quarters, the Black Prince's camp:

'Hail! barons bold, who liege-men wait
On Aquitain's superior state,
Lords of Guyenne and Gascony,
Of Poictou and fair Angoumois,
Saintonge, along whose pastures wide
Swift Charente's silver waters glide,
And fiefs, where Adour, winding down,
Joins distant Tarbe to far Bayonne.
'And ye! the pride of Albion's coast,
High chieftains of th' heroic host:
Warwick, whose far-fam'd puissance led
The van when routed Poictiers bled:
Fitzwalter, foremost in the field,
Spenser, unknowing how to yield,
Manny, who wading deep in gore,
Onward the flag of conquest bore,
And, terror of the northern bounds,
Earl Percy, grac'd with glorious wounds.

'Brave Gallia's high-born chieftains came,
Free homagers to Edward's fame.
Proud Bourbon, Anjou there behold,
Young Burgundy, belov'd, and bold.
Tonnere, whose mail, of verdant stain,
Was died with blood on Auray's plain:
Lo! Chatillon, whose eagle shield
Marshals the bowmen to the field,
Heroic Vienne, whose deathless name,
Thy sons, proud Calais, yet proclaim,
And Ribaumont, the bold, the brave,
Crown'd with the wreath that Edward gave,
When, thrice, the King, beneath his blow
Bow'd, ere his prowess fell'd the foe.
'From Brittany brave Montfort led
Fam'd peers, who in his quarrel bled,

(His falchion flaming in the van)
Knight, Seneschal, and Castellan.'

It cannot be said that we have invidiously selected these passages, since too many more stanzas of a nature equally prosaic and spiritless may be found. If, from some faint recollection of his former classical *prejudices*, Mr. Sotheby should plead precedent for his enumeration of the auxiliary heroes and vassals of our romantic Edward, let him be more strongly reminded that no Catalogues (except *Catalogues Raisonnées*) are admissible in short poems; though, in the length of an Iliad, such a list, even were it more unpoetical than it is, might be defended on critical grounds, and is even natural and excusable if we consider the design and circumstances of Homer, when he paid this detailed compliment to so many of the Greeks. The case is very different with Mr. Sotheby's,

'Gawain, in storied rhymes enroll'd,
Sir Lionel and Agravane,
Brave Gareth, fam'd in Minstrel tale,
And far renowned Aglovale,' &c. &c. &c. (p. 110.)

or with the still tamer transcript from the rolls in the French Herald's Office,

'D'Ambreticourt has seized the lance,
Bohun and Chatellherault advance;
Causton and Roche-chouart poise the spear,
And Clayton calls on Boutelleire.' (page 157.)

"Sternhold and Hopkins had great qualms," &c. &c. The simile is somewhat musty: — *mais continuons.* These personages are "*fortisque Gyas fortisque Cloanthus*," in all their native interest and animation: but there is no room, in a tale comparatively short, (though positively quite long enough,) for a minute record of such walking gentlemen. They should pass over the stage as

"*Equitum turmæ peditumque catervæ*,"

without any display of the riches of the poet's nomenclature. We have principal characters enough, living and dead, in this poem, without these fashionable adjuncts, who appear and disappear like the figures of the Phantasmagoria, — *νεκυων* ʼΑΜΕΝΗΝΑ *καρηνα* —

"The shadowy troops that pass, and make no sign!"

but, besides these unsubstantial beings and empty names, we have the episode or rather excrescence of the 'page to Constance de Castile,' — *Julian*, who 'boasts no other name,' although

'Th

'The Mother, who that infant bore,
Was Pedro's sister Ellenor;
The loveliest lady Spain had seen,
Save fair Maria, Pedro's queen.'

Julian and Constance, then, are cousins; and they conceive and nourish a sort of Platonic affection for each other, from their earliest years:

'No wavering wish, sigh undefin'd,
Stain'd the pure mirror of their mind;
One was their smile, their tear the same:
Union of souls without a name!'

Euge, Mr. Sotheby! this is in your old and truly poetical style of expression. So is the following passage, which we have sincere pleasure in extracting; and we believe that we must forgive the delay in the main story, occasioned by the narration of the birth and childhood of Julian, on account of the additional interest which it throws over the character of his fair friend and relation:

'Thus, peaceful, past (pass'd) year after year:
One was their smile, and one their tear.
Nor ever since the infants met,
The sun had on their parting set.
And whether 'twas the force of blood
That in their kindred channels flow'd,
Or the strict tie that closely binds
In sympathy congenial minds,
You would have thought each twin-born flow'r
Had blossom'd on one roseate bow'r;
Soft vernal airs from fav'ring heav'n
To both like bloom and fragrance giv'n.
And yet, at times, a tender shade,
A twilight between dawn and day
Dissolving gradually away,
Its chast'ning hue o'er Julian laid.
More bright the beams of fancy play'd
Like cloudless sunshine on her mind;
The boy, he knew not why, inclin'd
To pensive pleasures meek and mild,
And lonely musing charm'd the child.'

This is surely beautiful in manner, though trite in design. We shall take this opportunity of introducing some additional instances of the still uncorrupted taste and undiminished vigour of Mr. Sotheby, when he emancipates himself from the trammels of imitation; — of unworthy imitation of that rude simplicity of style, (*illa priorum Simplicitas!*) which really, when not employed by some transcendent genius whom it debases although it cannot destroy, should be confined to nursery-tales and barbarous ballads. We here speak of the general want of correctness in language, and the puerility or rather poverty of thought, which disgrace our modern metrical romances: but can a poet of inborn strength, and no bounded scope of imagination, be contented with the inglorious facility of composing even in the measure of such sing-song ditties? There is no room, as Dryden admirably conceived, to turn round in this measure of eight feet. It is proper and excellent, when highly laboured, for a witty tale, such as those of Prior or Swift; or for Gay's Fables; or, still farther to exalt it, for a continued strain of irony, like that which so happily pervades the most original of poems, Butler's Hudibras: but to see it substituted for heroic verse, in serious poems of length and intended dignity, was reserved for an age in which it is deemed a proof of taste, and an honourable testimony of antiquarian research, to revive the manner as well as the subject of some early chronicle in verse; and to tread in the steps of *Blind Harry*, instead of those which our more polite predecessors followed, the steps of *Blind Homer*.

Mr. Sotheby's description of the midnight meeting of Pedro and Constance, on the shore at Corunna, is animated and picturesque. In the lines on the Father, indeed, we observe some specimens of the limping style of versification which is consecrated to the Ballad-Singer, such as,

> ‘ His bosom labouring past controlling,
> Down his dark cheek the big tear rolling:’ &c.—

but the following short sketch of the Daughter, whom he bears in his arms through the white foam of the breakers, would furnish a painter with no vulgar ideas:

> ‘ But, motionless, like sculptured stone
> Her eye-lid clos'd, her colour gone,
> Lay the pale maiden, o'er whose brow
> The Father bow'd his locks of snow,
> *And spread his mantle to the wind,*
> *To shield her from bleak gales unkind.*
> Faint gleam'd the torch above her head,
> Dim as a taper o'er the dead.’—page 12.

The first line of the couplet in italics is very ambiguously expressed. The author would seem to mean that the monarch spred his mantle over his daughter, to the *windward:* but by saying that he ‘ spread it to the wind,’ Pedro is described as making his royal raiment into a sort of sail, which would be ill calculated to shield Constance ‘ from bleak gales unkind:’—which last, moreover, is a feeble and tautologous expression. The scene, however, is well-imagined; — and the subsequent passage, descriptive of the happiness of Pedro and Maria, contains a simile which we do not recollect to have seen before, and which is certainly pleasing:

'Adversity but serv'd to bind
In closer union mind with mind;
Bade each from each the pang remove,
And drew from Grief the balm of Love.
'Thus underneath the golden sky
That smiles on blissful Araby,
The balsam's lenient tear confin'd
Sleeps in the smooth unbroken rind;
But kindly flowing from the wound
Sheds life and healing fragrance round.'

Some very elegant *common-places* also occur in this volume; and we cannot help sympathizing with the poet, who writes well on Happiness and Sorrow, Love and Friendship, and other gentle themes, which are inexhaustible, how much soever they may have been drained as the sources of poetry in every age. We select an example of Mr. Sotheby's powers of composition in this difficult sort of manner; — that is, in which it is difficult to write properly, and yet with some degree of novelty:

'Hard is his heart, who never at the tomb
Of one belov'd, o'er the sepulchral urn
Has mus'd on days that shall no more return,
And call'd around from the funereal gloom
Shades of past joy, while tears that lenient flow
Seem to obliterate the sense of woe.

'Lo, on the mirror bright of former days
Whereon we love to gaze,
Re-picturing the scene of happiness,
No forms unkind intrude.
O'er each harsh feature rude
Gathers the shadow of forgetfulness;
While all that minister'd delight
Floats like a blissful dream before the sight.

''Tis as a pleasant land by moon-light seen,
Where each harsh form, that met the day,
In darkness dies away;
Smooth gleams, and tender shadows steal between,
While the pale-silvery orb glides peaceful o'er the scene.'

From this and other specimens, (see the opening of Canto 7,) we are led to conceive that Mr. Sotheby's forte lies in the pathetic, or at all events in the *pensive* class of subjects; and in fact his bolder manner, in aiming at sublimity, falls into

bombast.

ful and lively ballad, intitled a *Fairy Song*, w
duced in a *Minstrel Song* ("*carmina semper, e*
page 59.

'Softly blow the wreathed shell,
Wind the ocean melody!
Sea-gods! answering to my spell,
Cleave the liquid canopy!
Rise! with tuneful conch and song
Lead the charmed bark along.

'Answer from your coral cave,
Sea-maids! who in season fair
Warbling on the glassy wave,
Braid with pearl your yellow hair!
Nymphs! responsive to my lay
Rise! and smooth with song the way.—

'Welcome, to the fairy shore!
Bear the King to charmed bowers
Crown'd with wreath of Elfin flowers!
Ocean-choir! your charge is o'er:
Long as Echo holds the strain,
Dance, like sun-beams, on the main,
Or moon, in morris of the night
Silvering the sea with gleams of light!'

We here close our extracts and remarks: hopi
see Mr. Sotheby again, his muse will appear in
habiliments,

" [illegible] "

Boswell's Life of Johnson acquired great popularity; and the Diary of this 'Lover of Literature' aims at affording similar pastime. One day, Sir James Mackintosh, or Lord Chedworth, drops into the author's book-room, and the substance of the conversation is recorded. Another day, he goes to the Opera, and criticizes the music and the spectacle. When the season invites excursion, he journalizes a tour over the Isle of Wight, or the mountains of Wales; and when the weather occasions confinement, those books are analyzed which supplied the desultory occupation of his morning or evening. Music, company, prospects, and books, are all agreeable objects of reminiscence: but the faded picture cannot always be refreshed so distinctly as to communicate pleasure in the description. Yet the incessant variation sufficiently prevents any direct feeling of *ennui*; and though a mosaic formed of fragments so miscellaneous may want design, it will include curious and precious pebbles: if not remembered with facility, it may be inspected with interest.

A specimen or two will give a clearer idea of the work than any commentary:

'1798, June 15th.

'Had an agreeable sail to Newport, about five miles up the river Medina. Visited Carisbrook Castle, proudly crowning the summit of an eminence; but deficient in effect, from the want of picturesque accompaniments. Missed my friend Ogden, the old soldier, who on a previous excursion acted as Cicerone to the place; and was accustomed, at the conclusion, to exhibit *himself* as the greatest curiosity there, being the person in whose arms the immortal Wolfe expired. Found, on enquiry of his son, who has succeeded him in the office of guide, and who still preserves with religious veneration the General's cane, that the gallant veteran was gone to the grand and final muster, at which, sooner or later, we must all appear. On my former visit, I was of course solicitous to enquire respecting the last moments of a Hero, on whose fall, the arts of painting, poetry, and sculpture, have conspired to throw so bright a blaze of glory. The old fellow assured me, that far from displaying the lively interest ascribed to him, in the fate of the day, he appeared absorbed in his own sufferings, oppressed with debility and languor, and nearly insensible to what was passing around him. It is not pleasant to have illusions of this kind destroyed: but as the natural propensity of my informant would be, rather to aggrandise, than depreciate, the fame of one with whom he must feel his own so nearly connected, there can be little reason to question the truth and accuracy of his representation.—Ascended to the highest point of the Keep, commanding an extensive but uninteresting prospect over the whole interior of the Island. Viewed again the celebrated Well, 200 feet deep to the water; 30 of which are walled with stone, and 170 pierced through rock; and 70 feet more of water at the bottom. Its prodigious depth best shewn by dropping down a lighted sheet of paper, which, as it whirls round and round, in its spiral descent, emits a sound like the roaring of a furnace ; and, at length, when it touches the water, casts a transient gleam over its surface, which appears about the compass of a silver penny. A naval officer lately, in bravado, jumped across the well, and forgot the transverse spindle, round which the bucket winds :—he escaped ; but the blood curdles at the imminent and horrible danger to which his rashness exposed him.

'After dinner, strolled to the sequestered village of Arreton, lying snugly at the foot of the Southern declivity of the Downs ; and, climbing to their summit, pursued the extreme ridge, which runs transversely, East and West, about midway athwart this portion of the Island, and sloping steeply and smoothly down on both sides, presents, in either direction, a prospect almost equally attractive : extending, to the South, over a rich and variegated hollow, tufted with trees, sparkling with streams, and enlivened with villages and spires, to the heights of Appuldurcombe ; and, to the North, over the whole expanse of this division of the Island spread like a sylvan wilderness beneath, and across the vast arm of the Outer Passage distinctly studded with the men of war at Spithead, to a long line of the English Coast, on which, through a transparent atmosphere, Gosport, Portsmouth, Havant, even the city of Chichester, and headlands stretching far beyond on the Sussex coast, were clearly discernible.'

Now for one or two literary annotations ; which are, as in the present instance, often too slight to be striking, and rather tangent than tangible ; they graze, without hitting, the object at which they are aimed ; and they proclaim, without demonstrating, the archer's skill :

'August the 18th.

'Read Shaftsbury's enquiry concerning virtue. His ideas are not very distinctly stated : but he seems to place virtue in a proper management of the affections ; its recommendation to others, in its congeniality to our moral taste ; and its obligation on ourselves, in the advantages it procures us : and he very happily describes the influence of true religion, of superstition, and of atheism, on its operation.—He evidently shews himself to be a Deist.

'Looked into D'Alembert's Elémens de Musique. His evolution of harmony, at the opening (L. 1. c. 1.), from the harmonical sounds inseparably combined with every musical note, however apparently simple ; and which, though so intimately blended with the principle and generative tone as to escape ordinary observation, may clearly be detected and distinguished from it by a delicate ear, — is to me quite new, and very satisfactory. This natural and inherent affinity between concordant sounds, evinced (where we should least expect to find it) in the elements themselves out of which all artificial concords are composed, seems to place the principles of modern harmony on a very solid basis ; and enables us to advance a step farther in accounting for the gratification arising from musical composition,

position, than is allowed to our curiosity in investigating the sources of most of the other pleasures of taste.

'Read Burke's Memorial on the Conduct of the Minority — a powerful composition, purely argumentative, and, I believe, without a single metaphor.'

Some curious theological matter occurs at pages 100, 103, 120, 167, 199, 201, 202, 205, &c. which we leave to the consideration of the dilettanti in these thorny yet ever stimulating discussions.

The following conversation will interest:

'1799. June 13th.

'Had a long and interesting conversation with Mr. M., turning principally on Burke and Fox. Of Burke he spoke with rapture; declaring that he was, in his estimation, without any parallel in any age or country—except perhaps Lord Bacon and Cicero; that his works contained an ampler store of political and moral wisdom than could be found in any other writer whatever; and that he was only not esteemed the most severe and sagacious of reasoners, because he was the most eloquent of men,—the perpetual force and vigour of his arguments being hid from vulgar observation by the dazzling glories in which they were enshrined. In taste alone he thought him deficient: but to have possessed that quality in addition to his others, would have been too much for man. Passed the last Christmas with Burke at Beaconsfield; and described, in glowing terms, the astonishing effusions of his mind in conversation. Perfectly free from all taint of affectation: would enter, with cordial glee, into the sports of children; rolling about with them on the carpet, and pouring out, in his gambols, the sublimest images mingled with the most wretched puns. Anticipated his approaching dissolution, with due solemnity, but perfect composure. Minutely and accurately informed, to a wonderful exactness, with respect to every fact relative to the French revolution. — M. lamented, with me, Fox's strange deportment during this tremendous crisis; and attributed it, partly to an ignorance respecting these facts, and partly to a misconception of the true character of the democratic philosophers of the day, whom he confounded with the old advocates for reform, and with whose genuine spirit he appeared on conversation totally unacquainted, ascribing the temper and views imputed to them, entirely to the calumny of party. Idle and uninquisitive, to a remarkable degree. Burke said of him, with a deep sigh. "He is made to be loved." Fox said of Burke, that M. would have praised him too highly, had *that* been possible; but that it was not in the power of man, to do justice to his various and transcendant merits. Declared, he would set his hand to every part of the preliminary discourse on the law of nature and nations, except the account of liberty — a subject which he considered with Burke, as purely practical, and incapable of strict definition. Of Gibbon, M. neatly remarked, that he might have been cut out of a corner of Burke's mind, without his missing it. — Spoke highly of

Johnson's prompt, and vigorous powers in conversation, and on this ground, of Boswell's Life of him: Burke, he said, agreed with him; and affirmed, that this work was a greater monument to Johnson's fame, than all his writings put together. — Condemned democracy as the most monstrous of all governments; because it is impossible at once to act and to control, and consequently the sovereign power, in such a constitution, must be left without any check whatever: regarded that form of government as best, which placed the efficient sovereignty in the hands of the natural aristocracy of a country, subjecting them in its exercise to the control of the people at large. — Descanted largely in praise of our plan of representation; by which, uncouth and anomalous as it may in many instances appear, and indeed on that very account, such various and diversified interests became proxied in the House of Commons. Our democracy, he acutely remarked, was powerful but concealed, to prevent popular violence; our monarchy, prominent and ostensible, to provoke perpetual jealousy. — Extolled in warm terms — which he thought as a foreigner (a Scotchman) he might do without the imputation of partiality, for he did not mean to include his own countrymen in the praise — the characteristic *bon naturel*, the good temper and sound sense, of the English people; qualities, in which he deliberately thought us without a rival in any other nation on the globe. — Strongly defended Burke's paradoxical position, that vice loses its malignancy with its grossness, on the principle, that all disguise is a limitation upon vice. — Stated with much earnestness, that the grand object of his political labours should be first, and above all, to extinguish a false, wretched and fanatical philosophy, which if we did not destroy, would assuredly destroy us; and then to revive and rekindle that antient genuine spirit of British liberty, which an alarm, partly just and partly abused, had smothered for the present, but which combined with a providential succession of fortunate occurrences, had rendered us, in better times, incomparably the freest, wisest, and happiest nation under heaven.'

An anecdote of the late Lord Kenyon is introduced at p. 91. which coincides with such as have before reached our ears:

'Met Mr. I. — Pleased with an anecdote he gave me of Lord Kenyon. A friend of his, sometime since, had sold his Lordship a cottage at Richmond; and, going down there lately, wished to take a view of the premises: an old house-keeper admitted him: on the table he saw three books; the Bible — Epicteus—and the Whole Duty of Man: "does my Lord read this," said the Gentleman taking up the Bible? "No," said the woman, "he is always poring upon this little book," pointing to Epictetus, "I don't know what it is; my lady reads the two others: they come down here of a Saturday evening, with a leg or shoulder of mutton; this serves them the Sunday; and they leave me the remains." A Chief Justice of England, thus severely simple in his taste and habits, is at least a curiosity.'

The greater number of the author's days are consecrated to literature. He usually reads the popular works of the time, and revises the public judgment, with the benefit of more deliberate reflection: but he does not always confine himself to modern or recent productions; and he pays a commendable attention to some neglected writers, particularly to Mandeville.

Among the less fortunate criticisms of the author, we class his remarks at p. 106. concerning Burke's treatise on the Sublime and Beautiful. This work, which certainly contains some eloquent passages, is here praised exuberantly; but as a piece of philosophy it is surely of an inferior class; neither clear nor sound: nor is it bottomed on a due knowlege of what others, Hartley for instance, had ascertained on some of the topics introduced.—On the other hand, perhaps, we should rank among the happier criticisms, which this volume contains, the depreciating account (at p. 175.) of Blair's Lectures on Rhetoric, which has been rather an over-rated production.

A spirit of the gentleman and of the scholar pervades this Diary, but not always a spirit of courageous originality. As the author* proposes to continue his method of publication, we advise a severer selection of topic. Those books, which are not good enough to preserve much influence, are not worth calling from the tomb for any ordinary observation on their character. We also advise more *idiosyncrasy*; a freer indulgence of the peculiar genius of the writer, which is advantageously displayed in many paragraphs, but is sometimes too much over-awed by the authority of eminence.

ART. VI. *Sketches of the Country, Character, and Costume, of Portugal and Spain,* made during the Campaign and on the Route of the British Army in 1808 and 1809. Engraved and coloured from the Drawings by the Rev. William Bradford, A. B. of St. John's College, Oxford, Chaplain of Brigade to the Expedition. With incidental Illustration, and appropriate Descriptions of each Subject. Folio. 7l. 7s. Boards. Booth. 1809.

THAT incidental illustration which occupies a subordinate place in this splendid publication, and is indeed last mentioned in the title, affords the only materials which we can purloin for the gratification of our readers. Yet, though we cannot copy drawings or coloured engravings from them, our pen shall not be tardy in doing justice to an amateur artist, who, on a subject which at this moment excites the warmest interest, has employed his pencil to gratify the public curiosity, by presenting to the eye a number of sketches of the country, character, and costume of that peninsula on which our armies are combating. The scenery in Spain and Portugal is very captivating to the landscape-painter; and a man who could use his pencil, though attached to a military expedition, would not fail to embrace every opportunity of copying into his sketch-book the striking picturesque beauties which these countries are known to present. Mr. Bradford appears to have been diligent as an artist, during the period in which he accompanied the army under Sir John Moore in the capacity of Chaplain of Brigade; and we have no hesitation in stating that, to those who are desirous of forming an exact idea of the features and surface-character of the peninsula, as well as of the dresses of the inhabitants, these plates will be a very gratifying offering. Of their execution we may speak in terms of much praise, since very few of the expensive pictorial works which have come before us can rival the present in beauty of embellishment. It displays, by way of frontispiece, a copper-plate representing the monument erected at Corunna by the Spaniards to the memory of Sir John Moore, and includes 39 coloured acqua-tints from Mr. B.'s drawings; the subjects of which are given in the ensuing enumeration:

---

* Who appears to be a barrister, see p. 235. and who dates his preface from Ipswich.

'Creek of Maceira — Car of Portuguese Estramadura — Torres Vedras, from the North-West—Peasant of Torres Vedras—Cintra — Ditto, from the Lisbon road—Franciscans — Lisbon, and the aqueduct of Alcantara—Aqueduct of Alcantara—Portuguese Gentleman — Female of Lisbon in her walking dress — Pass in the mountains between Nisa and Vilha Velha—Peasant boy of Nisa—Peasant in a straw coat—View on the Tagus near Vilha Velha—Girl of Guarda—Bishop of Guarda—Peasant of Corregimiento of Salamanca—Ditto of Ditto — Armed peasant of the Ciudad Rodrigo Militia — The Boleras dance—Salamanca—Doctor of Salamanca — Student of the Irish college of Salamanca — Interior of the cathedral of Salamanca — Spanish Lady, with her attendant—Infant Capuchin—Interior of the Dominican church, Salamanca — Servant girls of Salamanca — Aliejos, a village in the plains of Leon—Spanish Courier—Peasants of Corregimiento of Toro—Toro— Shepherds of the plains of Leon —Castle of Benevente—Pass of Manzanal—Villa Franca—Pass near Villa Franca — View near Villa Franca—View between Constantine and Nogales, in the mountains of Gallicia.'

To the letter-press accompanying the plate which concludes this series, Mr. Bradford has subjoined the following note: 'This subject is the last which the author had it in his power to take. The increased interest of the army's progress, until their embarkation, after the memorable battle of Corunna, on the 16th January 1809, prevented him from continuing the series, through the remainder of the route.'

An

As we have remarked at the commencement of this article, the value of the letter-press is far inferior to that of the plates. The notices are indeed very scanty: but, as they are not altogether without interest, we shall venture on transcribing some of the descriptions.

The plate representing the Creek of Maceira has this account subjoined:

'The fleet with the troops under the orders of Lieutenant-General Sir Harry Burrard, came to an anchor in the open sea, off this creek, on the 25th of August 1808.

'As the point of debarkation, the only advantage it appeared to offer was its contiguity to the camp at Ramulhal, where the army had occupied a position after the action of the 21st. With respect to anchorage for the shipping, and protection to the boats in making the shore, it possessed no superiority, and in common with the whole extent of coast from the Douro to the Tagus was exposed to the west winds, and the surf of the Atlantic.

'Soon after the fleet appeared in sight, cars had been dispatched to this creek to receive supplies of provisions; and they remained two days on the beach, before a boat could be ventured to the shore. At length, the weather becoming more favourable, and the surf abating, the business of landing was commenced, but it was not completed without considerable risque and some loss.

'The river of Maceira gives a name to this inlet; and here, when swollen by the winter rains, finds a passage into the ocean. In the summer its stream is scarcely perceptible, and being too feeble to make its way through banks of gravel which the surf has opposed to it, terminates in a little pool, and gradually loses itself in the sand.

'The first specimen of Portuguese habitations is found in a hamlet through which the road passes, and which is situated a mile and a half from the sea, and at the same distance from Vimiera. This village, which lies directly eastward from the Creek, consists of about a hundred houses, built along the side of a hill, in a country partially cultivated, abounding with woods of the pine, of which the gum cistus and myrtle form the underwood, and afford a most agreeable fragrance.'

Two views are given of Cintra; a spot which will be celebrated in history for the singular Convention which there took place, after the battle of Vimiera, between the Commanders of the British and the French forces, August 30, 1808. For picturesque charms, it also stands pre-eminent. The rocks, woods, and habitations are disposed with the most romantic effect; of which the reader may form some idea from Mr. Bradford's description, even though unaccompanied by his copy of the landscape:

'From Torres Vedras to Cintra, the road lies through a series of military posts, and strong passes, and through the village of Mafra, celebrated for its magnificent palace and convent, which is justly considered as little inferior to the Escurial. The beauties of the mountain and town of Cintra gradually unfold themselves, until at length the traveller descends a hill by the church of St. Sebastian, when the varied charms of this grand scenery open upon the view. The bold outline of the mountain is from this point visible to a considerable extent. Its prodigious breaks and cavities, the numerous villas built along its declivity, amidst orange and lemon groves, and woods of forest trees, produce a landscape rarely equalled in picturesque character.

'Among the principal villas which claim distinction, as to site and building, is one belonging to the Marquis Marialva, but it is at present unoccupied. Another, little inferior, and famous for its gardens, is the property of the Marquis Pombal. A spacious hotel, beautifully situated, looking over the town to the Atlantic, under the management of an Irish woman, furnishes excellent accommodation, and is an object by no means devoid of interest to an English traveller.

'The town contains about a thousand houses, three convents, and a palace, built by Don Emanuel, but now much neglected and going to decay. The most surprising monument of the royal founder's piety is a convent of Jeronomites, erected on the highest ridge of the mountain. Its elevation is said to be three thousand feet above the level of the sea.

'On an abrupt point of the rock, not far from this monastery, are seen the ruins of a Moorish fortress, in which is a well-supplied reservoir of water. At the foot of the mountain, are some remains of an ancient Roman temple; which, from some dedicatory inscriptions found among the ruins, and a similarity between the words *Cynthia* and *Cintra,* has given rise to the conjecture that the latter name is a corruption of the former. This opinion is, however, unsupported by any authority. A road, shaded by chesnut and cork trees, leads along the side of the mountain to Cascaes. A few hundred yards to the right is a fine mansion, built on a steep part of the rock, commanding an extensive view of the ocean, and the mouth of the Tagus. No part of this mountain affords a more delightful prospect; but this residence, and many others, which adorn its side, are now abandoned, and in ruins. A little further on the road towards Cascaes, there is a path to the left which leads to a convent of Capuchins, known by the name of the Cork Convent. This monastery is partly hewn out of the rock, and partly formed by projecting masses of the mountain, presenting a very uncouth appearance, which the stranger does not perceive to be a dwelling, until he arrives at the steps of the convent. Such materials as its immediate vicinity afforded were alone employed in the construction of its furniture and ornaments. Beds, chairs, and tables are made from blocks of stone, or cork; and the latter substance, cut into various figures, forms the decoration of the doors and altar.

'The society consists of eighteen monks of the order of St. Francis, whose revenue is principally derived from eleemosynary contributions.

'Cintra is situated seventeen miles to the north-westward of Lisbon. The mild temperature of its climate, and the charms of its situation, have long rendered it the favourite resort of English invalids.'

Among the plates dedicated to the department of Costume, the most singular is that which represents *a Peasant in a straw-coat.* We are told that 'the shepherds and labouring peasants in most provinces of the peninsula protect themselves from the periodical heavy rains by a straw covering; this species of cloathing is matted together, and is made sufficiently large to cover the whole person. By thus, as it were, thatching themselves in, the peasants pursue their out-of-doors-occupation without any inconvenience from the weather.'

Why cannot our peasants *thatch themselves in* likewise? Straw is cheap, and such a covering may often be more useful than a great coat, because through the thatched envelope the water would not so easily find its way as through a woven garment. It is necessary, however, in the former dress, that an erect posture be preserved.

We are informed in the short account of Salamanca that its celebrated university, established in the beginning of the 13th century, had so much declined, at the time when Mr. B. visited it, that the number of students did not exceed one or two hundred; and that, even before the troubles, they did not amount to more than three hundred. How different this statement from that of M. Laborde! (see p.121. of this number.)

The plate representing a Doctor of Salamanca is intended to be a portrait, or to convey some idea, of the person of Dr. Curtis, the celebrated president of the Irish college in that city. This gentleman, who is upwards of seventy years of age, is mentioned as an enlightened scholar, and his services to the English army are gratefully recorded. What was his fate, after the retreat of the British from Salamanca, Mr. B. has not been able to ascertain.

In the letter-press accompanying the plate which exhibits *Shepherds of Leon in their winter cloathing*, the *Mesta* is mentioned as a chartered company, or society of great flock-owners, to which the law has granted considerable privileges of pasturage; and we believe that this statement is more correct than that which is given by M. Laborde*. Mr. B. agrees with most enlightened men in reprobating the system of the Mesta.

> 'It has been urged, (says he,) by some who profit by this unequal law, that the delicate quality of the Spanish wool is acquired by the change of food and climate, [which the migratory flocks enjoy under the regulation of the Mesta,] an opinion wholly refuted by well attested experiments, which prove that the wool of the stationary flocks of Etramadura is in no degree inferior.'

---

* See our present No. p.118.

The supplement to Mr. Bradford's sketches gives no views of scenery, but merely exhibits the military costume of Spain and Portugal, or the dress of Artillery-men, Cavalry, Infantry, Engineers, and Marines, in 14 plates, with two of French Infantry and Dragoons. These are preceded by an account of the military and naval force of the peninsula, and also of the Spanish colonies: but, as this part of the work is anonymous, we know not the authority on which it rests, and therefore shall not copy its statements.

We cannot close this volume without a cordial acknowlegement of the pleasure which it has afforded us, nor without recommending its truly beautiful engravings to those who wish to have a peep into Spain and Portugal without crossing the Bay of Biscay.

Art. VII. *Æschyli Tragœdiæ quæ supersunt Deperditarum Fabularum Fragmenta et Scholia Græca ex Editione Thomæ Stanleii, cum versione Latinâ ab ipso emendatâ, et commentario longe quam antea fuit auctiori, ex manuscriptis ejus nunc demum Edito. Accedunt Variæ lectiones, et Notæ VV. DD. Criticæ ac Philologicæ; quibus suas passim intertexuit* Samuel Butler, *A M. Regiæ Scholæ Salopiensis Archididascalus. Col. Div Joann. apud Cantabr. nuper Socius.—Tom. I. et Tom. II. 8vo. (Tom. I. 4to.) Cantabrigiæ; Typis ac Sumptibus Academicis.* 1809. *Londini, apud Lunn.* Price 16s.

We have long wanted a variorum edition of Æschylus; and we congratulate the learned world, and our countrymen in particular, on the appearance of a work which is amply calculated to supply the deficiency, if we may augur, as we have every reason to do, of the completion of the plan from the execution of the present portion of it.—That a judicious selection from the notes of preceding editors, intermixed with original remarks, must be the fairest and best apparatus for any classical publication, is self-evident. Such an edition is conceived in the true literary spirit; in the spirit of utility, and not of ostentation. We may fairly presume that an editor of this description will not indulge himself in that sarcasm and that virulence against his precursors, which have formed the disgrace of our own and of the continental scholars; that he will not flatter his own fancied superiority, by exposing the mistakes of others, but on the contrary will search for all that is valuable in their annotations; and that, rendering praise where it is due by quoting those annotations, he will deserve praise himself for candour at least, if not for higher qualifications.

By much higher qualifications, however, we think that Mr. Butler has sufficiently shewn himself to be distinguished;—

by industry, by accurate learning, and by ingenuity of no common degree. Selected out of the University of Cambridge for the important task of editing Æschylus, after that task had been declined by Professor Porson*,

> (“*Cui nihil vivit*” *simile aut secundum:*
> *Proximos illi tamen occupavit*
> Alter † *honores*,)

he has begun his undertaking with that vigour and that becoming spirit which authorize us in anticipating the happiest results. Of the large mass of materials which he has collected, arranged, and sifted, we shall presently give a detailed account, for the information of our classical readers: but we must previously state his own reasons, as they are assigned in the “Letter” mentioned in the note below, for acquiescing in the restriction imposed by the University, as to the republication of Stanley's text. These are the words of Mr. Butler:

> “It was originally my own wish to have been released from Stanley's text, and though I was not very well contented with the determination of the Syndics when they insisted on my adopting it, I have found reason since to be fully satisfied with their decision. Without Stanley's text, Stanley's notes both edited and unedited, would be absolutely unintelligible. Stanley was the greatest scholar of his age in this country; the greatest ornament of his time to the University of Cambridge; he was a liberal, a candid, and an upright scholar; yet wholly free from vanity, from envy, and from self-im-

---

* In a “Letter” which we regret that Mr. Butler felt it necessary to address to the Rev. C. Blomfield, (we say we regret, because the commonwealth of literature is not benefited by the contentions of its magistrates,) we read that, if Mr. Butler mistakes not, “the foundation of Professor Porson's refusal to undertake the edition of Æschylus was a wish, on the part of the Professor, that the Syndics of the University press should send him to Venice to collate the famous Venetian manuscript; to which proposal the Syndics did not feel themselves authorized to accede.” Of the fate of this manuscript, Mr. Butler adds a story on the authority of the Abbé Morelli, which renders it unlikely that we shall ever hear more on the subject: but as to the Professor's refusal, it has been more generally assigned to the determination of the Syndics to retain Stanley's text. On this matter, we speak above.—It is at all events much to be lamented that we have no complete edition of the works of any one of the Greek tragedians from the hands of Porson. Of his remains indeed we may say, as of all the golden remains of antiquity, that the fragments of the wreck shew the magnitude of the vessel which has gone to pieces.

† For “*alter*,” were it admissible, we would substitute an English name.

portance. I venerate the memory of such a man; and it would have been an act of injustice to his merits and disgraceful to the University, not to have brought forward his notes in the clearest, the fullest, and most intelligible form. I consider my edition as a monument to *his* honour, *his* learned notes form the most prominent and most important part of it, and I am glad that I did not garble and disfigure them by accommodation to a text altered according to my own fancy. No references could have been made with any degree of accuracy had the text been changed, and as I take care invariably to point out any necessary alteration in my notes, *a person may easily find what I consider to be the true text by consulting them.* Had I proposed to publish a small edition of Æschylus with my own notes only, I should undoubtedly have given my own text: but when I had Stanley's notes to publish, I am persuaded I could not have done justice but by adopting his text; and I am heartily glad that I did not suffer any foolish motives of vanity or ostentation to occupy my mind one moment on the subject. My own text is given in my own notes. It was my duty to let Stanley occupy the prominent situation."

All this is very honourable to the diffidence and the liberal feeling of Mr. Butler; yet we cannot say that it is perfectly satisfactory to our minds. "*A person may easily find what I consider to be the true text by consulting my notes!*" is an unpromising declaration for any editor to make; and, avowing as we do our decided preference of a correct text to any notes whatever, we cannot help also expressing a wish that Mr. Butler had been enabled to steal a little ("the wise, *convey*, it call") from Porson's emendations, as well as from the amendments of several other illustrious scholars since the days of Stanley, for the improvement of Stanley's highly favoured text. Still it is clear that, whatever blame may fall on the present editor in this respect, it is primarily if not exclusively due to the Syndics of the Cambridge press; and we admire the genuine literary spirit of Mr. Butler, which disdained to shrink from his task because some difficulties were thrown in his way, as to the manner in which he would originally have chosen to accomplish it. He was contented to do as much as he could, although he could not effect all that he wished; and we openly declare our preference of this sort of Ciceronian continuance under the standard of literature, even when its interests do not seem to us to be best managed by their governors, to the Cato-like sullenness and secession from the post of duty, which disdains all co-operation with the government whose plans it cannot absolutely controul.

We come now to the catalogue of Mr. Butler's materials. In his address to the reader, he observes that he is compelled to defer to the end of his edition of Æschylus his general preface, which may easily be transferred to the beginning of the work. This preface, he says, will contain a review of the manuscripts as well as of the editions of his author, with other matters of a similar nature. In the mean time, he has subjoined to every play an explanation of the abbreviated marks which occur in the notes on that play: thus sufficiently indicating the sources of the illustrations which he has adopted, both in the critical and in the philological commentaries. To enumerate these would be to name all the editors, and all the most distinguished scholars, who have commented on Æschylus, from the Aldine edition to the present: but, while we decline this unnecessary transcript, we cannot avoid praising in this place the modesty with which Mr. B. has introduced his own opinions, and his total freedom from ostentation in laying claim to his original remarks. The contracted names of Scaliger, Bentley, and Casaubon, (not mentioned in the explanation to which we have above alluded,) will be familiar to every scholar; and that of Pearson requires as little explanation. This learned man specified, on the margin of his copy of Henry Stephens's edition, (which, Mr. B. tells us, had been used before by Casaubon, as his hand-writing amply testifies,) some various readings; these of course are noticed in the critical commentary; and in the philological commentary some notes are introduced from the pen of a late continental scholar, Professor Muller, the superintendant of the imperial library at Vienna, and the historian of Swisserland.

To the commentary of Stanley, printed with his edition, is added in the present an increased commentary from Stanley's MSS., never before printed, but prepared by himself for a second edition of his Æschylus. The addition thus made is more than as much again as the original commentary. Here is also all that Askew had collected for his edition. In reality, however, all those readings of Auratus, Jacobus, Joseph Scaliger, Bourdelot, Pearson, and Isaac Vossius, which Askew records, or the larger part of them, had been pre-occupied by Stanley in his preparations for a second impression. Moreover, the *Codex Rawlinsoniensis*, which Askew so often praises, was according to his own account only the edition of Henry Stephens, on the margin of which some conjectures were written: chiefly from the hand Henrici Jacobi, fellow of Merton College, Oxford, and from that of the illustrious Pearson. This book Rawlinson lent to Askew. It formerly belonged to Stanley.

Mr. Butler has also presented us with a collection of various readings, formed not only from a collation of many manuscripts, (of which four are now first collated, viz. two Cambridge,

bridge, and two Venetian MSS.*) but from an examination of all the editions of Æschylus, with the exception of that which was edited at Leipsic in 1805 by Böthe, a book of no authority. (See our Review, Vol. 52. N.S., page 515. Appendix.) We have the hitherto inedited conjectures also of several learned men, of which Askew boasts in his specimen, except where Stanley had anticipated their use in his revisal; and we have the complete notes of all the editors before Stanley, with a selection from the notes of all after him: a selection so made, that every thing explanatory of Æschylus is retained, generally in the very words of each individual commentator, and nothing is omitted but superfluous and irrelevant matter. — Amid this ample collection of notes, Mr. B. has introduced his own; and we bear ready testimony to the good sense and the learning which his comments display. His candour must conciliate every liberal mind. 'However he may have discharged his own duty,' he assures his readers, 'he has not intentionally said any thing of other commentators with acrimony or asperity.' He has endeavoured to keep in view those excellent observations of Markland, (prefixed to his edition of the *Supplices* of Euripides,) which he quotes; and which we shall translate, as deserving the notice of every scholar, and (we are sorry to add) scarcely ever more worthy of that notice than in our own times:

> "To what purpose do we vaunt our erudition, if we retain the spirit of savages? Why this false assumption of an excellent quality, if we in truth have no such virtue? What avails our study of literature, if that which according to its promises ought to render us gentle, good, simple, ingenuous, modest, and well-disposed towards all men, renders us in reality ferocious, malignant, and implacable to all who dare to differ from us even in trifles? I would rather be ignorant of the letters of the alphabet, than be a learned man of such a description; since no learning can compensate for this corruption f manners, not even if we embraced every science, and spoke with t e tongues of men and angels. Erudition, in fact, is an absurdity, if i be destitute of morals; and since in morals diffidence and urbani t hold a high place, if any man neglects these qualities, and is puff e up with his vain erudition, that man, whoever he may be, a made a preposterous and foolish choice, and is blinded by ut t ignorance."

Following this most admirable advice, Mr. Butler has om it ted, in the notes of Pauw and Heath, all their gladiatorial exhi bi tions, and all the abuse which was showered by Pauw or

---

* Mr. Butler's defence of this assertion, in his letter to Ir. Blomfield, (with many other points of which discussion we do ot interfere) appears to us satisfactory.

Stanley and other learned men; except where that abuse is so closely incorporated with his elucidations of Æschylus, that it could not wholly be expunged. Whatever, in short, he has regarded as useful, Mr. B. has sedulously preserved; even in some instances rather from deference to the learned commentator's general authority, than from his own opinion of the particular utility of the comment in question. From the whole body of commentators and editors, and finally from all passages in philological works which, as scattered illustrations of his author, he could collect into one focus, he has compiled his very useful edition. — His quotation from Cicero's Proemium to the second book on Invention appositely concludes his preface; summing up the character of his work as it has been detailed above; and avowing his willingness to correct any error of which he may be convinced: — for, as Cicero nobly says, "it is not the want of knowlege, but the perseverance in error, which is shameful: because the first failing is to be attributed to the common infirmity of mankind, and the last to the peculiar depravity of each individual."

From this comprehensive outline of Mr. B.'s labours, we are now called to a more minute survey of the parts of his work.

The present volumes contain, first, the text of the *Prometheus Vinctus*, according to Stanley's edition; of which text we have spoken above. This is followed by the fragments of the two plays which have perished, intitled *Prometheus Ignifer*, and *Prometheus Solutus*; as those fragments have been preserved by quotations in various authors. Three collections of Scholia succeed; and then the corrected Latin translation of Stanley.— His enlarged and improved commentary on the entire play, and then on the fragments, takes the next place. The explanation of abbreviated marks used in the Variorum Commentaries follows: then the critical division of those Commentaries, intermixed with Mr. B.'s remarks; with the various readings, and with an exposition of the metres used in the choruses *. To this compartment is subjoined the philological division of the Variorum Commentaries; also interspersed with the present editor's observations.

This arrangement might, perhaps, have been simplified, and the trouble of referring to different parts of the volume might have been lessened, either by throwing the Scholia and Stanley's commentary together; (an union, however unusual, at least not indefensible;) or, if the beauty of the page (to use the language of the printing-office) would not have suffered too much from a plan so unworthy of our present refined taste in typography, by printing Stanley's corrected Latin translation at the bottom of his Greek text. We are at the same time aware that objections might be started against both these expedients; and that the ingenuity of experienced editors might suggest more plausible means of improvement.

---

* On this subject we shall defer any observations or extracts, (with one exception,) to the opportunity which will be shortly afforded us by a consideration of Dr. Burney's *Tentamen de Metris Æschyli*, lately published.

As to the nature of Stanley's increased commentary, it may be necessary to say that his additional illustrations of Æschylus are of the same general and miscellaneous kind as the former; displaying his character as a scholar of extensive reading and good taste, but certainly not as a scholar possessing the verbal accuracy and metrical omniscience of a Bentley or a Porson;—and we may indeed add, not even boasting the strophic and antistrophic attainments of some of the disciples of the school, founded, though not perhaps *endowed*, by the last most eminent scholar, in conjunction with some other illustrious philologists in our own times.—We decline giving any more than this general account of the additions to Stanley's commentary at present; both because we are desirous of leaving room for some specimens of Mr. Butler's own annotations; and because we shall have farther opportunity in our review of the remaining part of this work, whenever it appears, if we should see occasion for any detail of the kind.

We are not disposed to censure Mr. B. for avoiding the accumulation of citations in his philological commentary. His materials, as he has himself reasonably urged, were so ample as to demand compression; and, as it is obvious that he could not adequately illustrate a single page of Æschylus without an implied reference to his collections, whether in memory or in manuscript, during a long course of various study, he has wisely declined the unnecessary labour of rendering this assurance doubly sure, by multiplying extracts from antient authors. Various readings indeed require to be supported by the authority of quotations; and this support Mr. B. has in some cases not sufficiently afforded them. Having separated the verbal from the more general criticism, he should have stated (in all instances in which Stanley or any other commentator has not stated) those passages which confirm the old or justify the new reading.—It would indeed have been occasionally advisable, for the sake of clearness, even at the expence of a little repetition, to remind the reader of former citations; so that he might have been enabled, with more facility than is furnished to him at present, to form proper notions of the merits or the defects of the received text. The comparative survey of various readings, however tedious or minute may be the labour which it entails, is, of all a classical editor's duties, perhaps the most important; because the proper discharge of that duty renders a service which is most useful to every scholar.——With these exceptions, we see little of consequence to which we object in the plan of the work. Consistently with the design of the University, adopted by Mr. Butler, to render the first honour to Stanley in this publication, it was necessary to give him the place which he holds; and as to the separation of the verbal criticism from the more general philological illustration of Mr. Butler and the Variorum, we think that it is natural and useful. Surely it is better to be guided by distinct titles to that division of a commentary in which we are to find any particular explanation, than to pursue a catchword from page to page, till we are led miles from the starting-place in the text, which is the necessary consequence of subjoining the notes to the passages demanding explanation.

In the apparatus to the *Supplices*, the same arrangement is observed as in the appendix to the Prometheus; and the philological comment on this play concludes the volume.—We proceed now to make some extracts from Mr. Butler's notes; and, with such observations as may arise from that survey, we shall finish our critique.

On that passage in the Prometheus, line 88. in which the suffering hero first breaks his indignant silence, the editor thus remarks:

' V. 88. Ω ΔΙΟΣ ΑΙΘΗΡ. *Prometheus splendidè jam tandem altum illud, quod præsenti Jovis satellitio servaverat, rumpit silentium; omnemque naturam invocat, ac testatur quam indignis a Jove sit acceptus modis. Sic Eurip. Med. v. 57.*

—— ἵμερος μ' ὑπῆλθε γῇ τε κ' οὐρανῷ
Λέξαι, μολούσῃ δεῦρο, Μηδείας τύχας

Quem locum sic vertit Ennius, apud Cic. Tusc. Quæst. III.

Cupido cœpit miseram nunc me proloqui
Cœlo atque terræ Medeaï miserias.

Plautus, Merc. Prol. v. 3.

' *Non ego idem facio, ut alios in comœdiis*
Vidi facere amatores, qui aut Nocte, aut Die,
Aut Soli, aut Lunæ, miserias narrant suas.
Quos pol ego credo humanas querimonias
Non tanti facere, quid velint, quid non velint,
Vobis narrabo potius meas nunc miserias.

Parcius excurrendum est in tanta notarum suppellectile, nequeo tamen mihi temperare, quin moneam hinc infirmari nobilem illam Marklandi conjecturam

ram ad Æn. VII. 593. *ubi pro* Multa Deos aurasque pater testatus inanes *reponi voluit* arasque. S. Butler.'

The selection of parallel passages, (one of the principal parts, in our opinion, of a commentator's duty,) in the above note, appears to us judicious and amusing; and the concluding remark on Markland's conjectural emendation of Virgil is a proof that Mr. B. possesses a good memory, or a well-arranged Common-Place-Book.

Referring to the it on the same passage in the Prometheus, (*V.* *t. Var. et Butleri Critt.* *) we find the followi of a proposed alteration of Pauw, verse 90.— nguage which defies translation, talks of the —'Ἀνήριθμον γέλασμα: (*marinorum fluctuum* *ilis*, as Stanley's version renders it,—or

"The many waving swell,"

as we scarcely venti t,) and the editor remarks on the word γέλασμα·

—'*Suprascriptum* κῦμα *in Cod. Guelph. quod est tantùm glossa interlinearis. Imaginem pulcherrimam fœdavit Pauw, ex merâ conjecturâ reponens* ἀνηρίθμον γ' ἕλασμα, *quod ab* ἐλάω *deducit ut à* γελάω γέλασμα, *atque undarum ductus aptè exprimere affirmat. Nobis tamen tùm ob conjecturæ licentiam, tum ob otiosum* γὲ, *tum ob exilitatem imaginis, nec Græcum videtur esse nec poeticum.*'

Good taste is manifested in this criticism; and, as Mr. B. seems to be displeased with any *exilitas imaginis*, we wish him a better reward for his Æschylus, *hederis et imagine macrâ*.

In a critical note to line 213. of the *Supplices*, occurs the following reproof of the 'disingenuousness of Schütz:' a reproof which is duly qualified in expression, while the justice of it is clearly substantiated by fact. We think that it is a very creditable specimen of the manner in which the editor discharges the unpleasing duty of pointing out the delinquencies of preceding commentators:

'ΜΕΜΝΗΣΘΑΙ. *Stanleii emendationem* μνησθεῖσαι *recipiendam arbitror. Ita Schutz.* 2. Ecquis non videt multas Stanleii in curis secundis, jam demum a me editis, et Pearsoni conjecturas, Schutzio in editione secunda receptas esse. *Unde igitur nata est illa cum Stanleio et Pearsono* in hac una fabula MIRA *sed* TACITA CONSENSIO? *Crediderim eum quædam e schedis Askevianis, ubi notantur hæ varietates, ad marginem forte cujusdam editionis adscripta in usum suum convertisse. Cf. Dram. Pers. v.* 8. 51. 74. 182. 202. 215. 264. 315. 528. 605. 696. 766. 781.

---

* We must here observe that the separate numbers to the pages of the different Commentaries create much confusion in references. The work will want ample indices.

992. 1048. 1056. *Invitus hoc crimen in virum doctum simul et elegantem conjeci, qui de nostro præclare meritus est, cuique adeo sui fontes suppetebant ut ad alienos rivulos decurrere nequaquam opus esset. Sed ignoscat cum ipse tum fautores ejus, quod mihi verum videbatur, id non potui non dicere. Nec suspiciones istas premere hominis erat ingenui: nedum tecte et occulte grassari. Quæ postulabat ipsa veritas ea libere et aperte locutus sum; crimen, qui possint, diluant, libenter veris dabo manus.*'

On the expression in verse 960. of the *Supplices*, Ἐκ κριθῶν μέθυ, (*vinum hordeaceum*, which so forcibly reminds us of Dean Rollestone's learned and humorous tract on Barley-Wine,) we have a note which gives ample evidence, too ample indeed for our quotation, of the learning and ingenuity of the author, as a commentator on Æschylus; in that best style of comment, the production of passages not only illustrative of the subject mentioned in the text, but interesting or amusing in themselves. He has indeed omitted a striking passage in Tacitus, *De Moribus Germanorum*: but he has quoted enough. We could refer to numerous other instances of this excellence, both in the critical and in the philological department of the present work: but we have said and extracted sufficient to recommend this edition of Æschylus to every liberal and enlightened scholar.

We shall here introduce, according to our intention already expressed, one specimen of Mr. Butler's metrical arrangement of part of a chorus; which, although it does differ, in several of the verses, from Dr. Burney's arrangement in his *Tentamen*, still evinces the editor's knowlege of his subject; and plainly shews that, if he be not Hannibal himself, he is qualified to discuss the art of war with Hannibal. Indeed, in such nice points as the doctrine of impure iambic antispastics, &c. &c. &c., some difference of opinion may be allowed; — and who shall decide on double dochmiacs?

The Antistrophics to which we allude begin at line 352. of the *Supplices* in Stanley's text. The arrangement of Mr. Butler is as follows:

'Στροφὴ ά.

1. Παλαίχθονος τέκος, κλῦθί μευ
1. *Asynart. e Syzyg. Iamb. et Dochmio.*
2. Πρόφρονι καρδίᾳ, Πελασγῶν ἄναξ.
2. *Asynart. e Dochmiis.*
3. Ἴδε με τὰν ἱκέτιν φυγάδα περιδρομον,
3. *Asynart. e Dochmio Hypercat. et Dochmio, vel quod malim e duobus Dochmiis, quorum prior habet Epitritum primum bis resolutum.*
4. Λευκόστικτον ὡς δάμαλιν, ἂ 'ν πέτραις
4. *Asynart. e Dochmiis.*
5. Ἠλιβάτοισιν, ἀλκᾷ
5. *Choriamb. dim. cat. vel logaœdicus trim. acat.*

6. Πίσυνος μέμυκε, φράζει—
6. *Iamb. hepth.*
7. —σα βοτῆρι μόχθους.
7. *Iamb. penth.*

Has autem Strophas et Antistrophas regularitèr intercipiunt Iamborum Pentades. S. Butler.'

To shew that the difference between Mr. Butler and the very Coryphæus, or rather Choragus, of Æschylus, Dr. Burney, is not of the *last impo*[illegible]ophe above cited, we may just observe * that t[illegible] are *arranged* exactly alike in that specimen a[illegible]*en*, although in some instances different na[illegible] the feet; and that the last three lines run thus [illegible]k:

5. Ἠλιβάτοισιν. Ἀ[illegible]
5. *Antispasticum D*[illegible]
6. —χῷ πίσυνος μέμ[illegible]
6. *Choriambicum L*[illegible] *c. c. Notat metrum in Strophe et Antistrophe* [illegible]
7. —ζουσα βοτῆρι μόχθους.
7. *Choriambicum Dimetrum Catalecticum.*

Our duty now requires us to endeavour to select some errors of Mr. Butler that are worthy of animadversion. In the first place, we must seriously object to his violation of his own principle, laid down so laudably in his preface, of omitting the bickering of preceding commentators. In a note on line 134. of the Prometheus, he records the squabbles of Heath and Pauw and others on an emendation of Bentley. He espouses the cause of that learned man, and says, after a very adequate defence: '*Plura potui—sed non tali eget defensore Bentleius.*' Now we would always venture to defend such a cause, without strong reason to the contrary; and, to use the great scholar's own words, "*quovis pignore contenderemus*" that Bentley was right:—yet we disapprove the prolixity of the editor's note on a critical matter of insufficient consequence for such prolixity; and still more his insertion of the following unnecessary remarks: '*Hæc sunt virorum clarissimorum inter se digladiantium certamina, quibus lectorem fraudatum* (we do not think that the reader would have complained of such a deprivation) *nolui, ut vera illa ac sana Critica ex Magni Bentleii annotatione, et emendatione Porsoni mox proferenda, suo splendore elucesceret.*' All this is too solemn and important for panegyric on a critical

---

* Surely this is a point of suspicious certainty,—which is the most correct metrical name for an arrangement of syllables exactly the same.

improvement

mprovement (however judicious) in a line of a Greek play. A close attention to such minutiæ may sharpen a censorial pirit, but it never will enlarge the understanding, nor improve he taste. Genius is delighted with great and general representations; and the cultivation of genius should be guided by ts native character.—We return, with pleasure, to some sensible, although superfluous, observations of Mr. Butler:

> ' *Moneo tamen* (*lectorem*) *ne semper speret has a me cupedias; quas cum manifestò nihil proficiant, ac non nisi tædium vel potiùs nauseam faciant, in breve coarctari ac tantum non a me intercidi æquo animo ferat. Quin ut vincta egomet cædam mea, et importunè conjicientium ardorem, si fortè, comprimam. moneo quod mihi olim evenit, me scilicet, donec Bentleii annotationem legissem,* quovis pignore contendere *solitum fuisse, legendum hic esse* θαλερῶπιν (Θεμερῶπιν *Bentl. et Pors.*) *juxta illud Agathiæ in Antholog.* III. 24. θαλερωπίδος Ἠριγόνης· *Sed istam emendandi pruriginem iterùm atque iterum orati, juvenes ingenui deponite, et ad saniorem illàm criticam animos revocate.*'

After Mr. B.'s confession that he has written hastily on the word *αἰφνίδιος*, v. 681. of the Prometheus, and that he should have said,—" *est enim Synalæpha in ιο, de quâ vide ad Persas*, v. 35." (for, while he opposes Brunck in that passage, he informs us that he adduces many instances of synalæpha and synizesis,)—after this confession and notice, we are bound to overlook so venial an error; as well as that which he also acknowleges to have committed *in voce μεθίεσθαι*, now amended to *μεθεῖναι*, v. 855. of the *Supplices.*—The microscopic eye of a verbal critic might doubtless discover several more imperfections of equal moment: but, satisfied as we are that the general cause of classical literature, and the particular credit of English scholarship, have both been successfully maintained by the publication under our review, we shall dismiss it with our tribute of praise for what has already been performed; and with the best founded expectation of the equal merit of the remaining volumes, which, we doubt not, will accomplish their author's design of furnishing the scholar with a complete variorum edition of Æschylus.

It may be necessary, perhaps, for us to say something of one of the contributors to Mr. Butler's notes, who is now for the first time made known to the English scholar, as a commentator on Æschylus.—The annotations of Professor Müller appear to us to be justly characterized by his learned friend. In the "Letter" before mentioned in a note, (p. 163.) Mr. B. says of these annotations, " that the profound historical researches of Professor Müller" (who obtained on the continent the honourable appellation of *Alter Tacitus*, from his imitation of the compressed energy of that historian,) led him to consider the text of Æschylus philosophically rather than critically; and, if he paid attention rather to things than to syllables, he is not the less instructive." We agree with Mr. Butler that, in many of the notes of the Professor, "although they may not be considered as strictly relative to the passage in question, there is such an air of learning, of deep thinking, and philosophical research, that to those who love to mix geographical, historical, or political knowlege with their more useful studies of genitive and dative cases, they will always be very acceptable." We cannot, however, acquiesce in Mr. B.'s defence of Müller's phrase of "*curiosa historia.*" It is undoubtedly a piece of barbarous Latinity, and displays, at all events, no *curiosa felicitas:* but it is of small consequence in an annotation which is otherwise, in our opinion, valuable to the philosophical inquirer into that mixture of truth and fable, which marks the early records of every nation. The clue which the Professor gives also to a right explanation of the mixed theology of the antients, we consider as ingenious; — he touches with a masterly hand on the physical and fabulous parts of that theology.

ART. VIII. *The high Price of Bullion a Proof of the Depreciation of Bank Notes.* By David Ricardo. Second Edition. 8vo. pp. 48. 2s. Murray. 1810.

ART. IX. *A Defence of Bank Notes,* against the Opinions published in the Morning Chronicle, Cobbett's Register, and a recent Pamphlet entitled *the High Price of Bullion a Proof of the Depreciation of Bank Notes.* By John Grenfell, Esq. 8vo. pp. 32. 1s. Walker.

ART. X. *An Inquiry into the Effects produced on the National Currency and Rates of Exchange by the Bank Restriction Bill;* explaining the Cause of the high Price of Bullion; with Plans for maintaining the National Coins in a State of Uniformity and Perfection. By Robert Mushet, of His Majesty's Mint. Second Edition. 8vo. pp. 112. 4s. Baldwin.

ART. XI. *Reflections on the Abundance of Paper in Circulation, and the Scarcity of Specie.* By Sir Philip Francis, K.B. 8vo. pp. 47. 2s. Ridgway.

ART. XII. *The real Cause of the Depreciation of the national Currency explained;* and the Means of Remedy suggested. 8vo. pp. 45. 2s. Richardson.

ART. XIII. *An Exposé of the present ruinous System of Town and Country Banks,* and a Sketch of a Plan for the Establishment of District Banks, to be founded on Principles that must effectually secure them from the Risk of Bankruptcy. By a British Merchant. 8vo. pp. 40. 2s. Wilson.

WE can scarcely call to recollection any question, throughout our long career, that has excited more general attention than the subject of the present pamphlets. Almost two years have now elapsed since both the price of a bill of exchange on the Continent and the price of the precious metals have risen, when paid in our circulating medium, to fifteen per cent. above the legitimate proportion. In former years, a rise or a depression of exchange was temporary: but the present has fluctuated no farther than to be as frequently above as below the extraordinary rate of loss which we have mentioned;—it still continues;—and, which is worse, it seems to contain in itself no principle of speedy re-establishment. A rise of so permanent a character has naturally excited a suspicion that the root of the evil lay in a depreciation of the paper-currency, which, for twelve years past, appears to have taken the place of gold as our standard of value; and the consequence has been that, after the assiduous researches of a Committee of the House of Commons, an opinion has become general that the only effectual corrective consists in a resumption of cash-payments by our Banks. A depreciation of our circulating medium is, in other words, an advance in the price of all commodities; a warning that comes home, and rather pointedly, to the comfort of consumers in every class. We need not therefore be surprized at the activity with which the press has laboured in such a cause. Authors have, as all the world knows, little reason to be indifferent about matters that affect the pocket; and, in addition to this substantial consideration, they have a peculiar ground of solicitude in a question which involves the propriety of making a practical application of the doctrines which they have, for many years, been labouring to inculcate on the mercantile world.

The operations of commerce in an advanced state of society are in themselves so complex, and they have of late been subjected to such anomalies by the *vigorous* interference of the leading governments of Europe, that whoever undertakes an investigation like the present must be prepared for a considerable sacrifice of time, and an arduous exercise of the reasoning powers. The labours of the Bullion-Committee lasted during four months; yet its members have been vehemently censured for taking too little time, and for carrying things through with precipitation. In the course of our own investigations, we have found it no easy task to separate the pure element from the mists with which several of our predecessors have contrived to surround it; the aerial waggon-way, as Dr. Smith terms paper-money, having been contemplated by almost every observer through an atmosphere of his own. It is due, however, to the writers of the publications which we are now about to review, to keep in mind that their several performances made their appearance before the Report of the Committee, and received of course no benefit from the mass of facts and observations which are there accumulated. We have delayed our account of them till we could obtain this advantage.

Mr. Ricardo's pamphlet ranks first in the order of publication; and, with the exception of defective arrangement and the want of titles to the different subdivisions of the subject, it deserves to be considered as a plain and satisfactory sketch of the leading points of the question. He begins by laying down a few preliminary rules; viz. that the value of gold and silver depends, like the value of other commodities, on the labour bestowed in procuring them; that their total quantity throughout the world by no means regulates the proportion in which they are distributed through particular countries: but that such local distributions depend on the extent of local traffic, that is, on the extent of demand for their use. Coming afterward nearer to the immediate subject of his pamphlet, he observes that an increase in the whole stock of circulating medium, such as followed the conquest of America, lowers the value of money throughout the world without much tendency to alter its proportional value in particular countries; that the discovery of a new mine has some effect in lowering the value of money in the country in which it is situated, because it leads to an export of specie; that an increase of bank-notes operates like a mine, as well in lowering money as in sending specie abroad: but that the depreciation thus produced is not considerable, unless the issuers of the notes are exempted from paying them in specie, and permitted to *over-do* a currency which, in the event of excess, cannot be exported. He is of opinion that the magnitude of our country-bank-circulation is much beyond the general estimate; and that, for every million of excess issued by the Bank of England, the country-banks succeed in circulating four times that sum. As our coin cannot legally be sold above the mint-price, we are prevented, he justly adds, from ascertaining, in open market, its enhanced value in comparison with bank-notes, and must therefore have recourse to the price of bullion as the measure of depreciation.

On Mr. Grenfell's pamphlet, we have little else to remark than that we imagine he would have written very differently, if he had waited for the evidence produced before the Bullion Committee. He would not then, in all probability, have hazarded assertions so loosely worded as (page 4.) that 'an over-issue of bank-notes would tend to lower the price of bullion;' or (p. 15.) that 'bullion is not so high in London as in Amsterdam.' He has entered the lists against Mr. Ricardo, and, in despite of all that gentleman's arguments, contends stoutly that bank-notes are not depreciated : but he might have saved himself a great portion of trouble by paying due attention to a circumstance mentioned by Mr. Ricardo, and afterward very fully explained in Mr. Merle's evidence before the Committee, that the illegality of paying more than the mint-price for our coin accounts for the difficulty which he and others experienced in comprehending its rise above paper. These precautions, however, we scarcely expected from Mr. Grenfell, after having seen in the first page of his pamphlet that inconsiderate allegation was substituted for deliberate reasoning and careful research. Mr. G.'s first sentence runs thus :

> ' Among the complaints of the times, the depreciation of our paper currency *is* imaginary ; the scarcity of gold and silver, as circulating media of internal commerce, is *unnecessarily* made a subject of alarm ; even were the Bank of England obliged to pay their notes in specie on demand, this measure *would be unavailing* to any purpose of public utility or convenience ; it would also be impolitic and unjust.'

Mr. Mushet's pamphlet is the longest, and includes the widest range of topics, of any of those which the bullion-question has drawn forth. After a few introductory remarks on the principles of money and the relations of paper to coin, he enters on the subject of exchange, and explains very satisfactorily (pp. 9, 42. &c.) the manner in which an unfavourable balance of exchange cannot long continue to exceed the cost of transporting specie ; and that any great and permanent balance, either one way or the other, must depend on an altered value of the circulating medium in one of the countries in question. Such is the case in Turkey, the government of which has, by three great adulterations of the coin, brought down its exchange with other countries one hundred per cent. since the year 1770.—Hence the importance of keeping our coin, particularly our gold coin, as nearly perfect as possible.—Proceeding to investigate the effects of the Bank-Suspension-Bill, this writer shews by tables in detail that, ever since the augmentation of bank-notes became considerable, viz. since the year 1800, the price of gold bullion has been as high as four pounds per ounce, and greatly higher during the last two years. The effects of this circumstance in augmenting the issues of country-banks, in the consequent reduction of the value of money, and in hardship on all persons whose income and property consist in money, are very clearly explained. Mr. Mushet likewise takes pains to prove, from evidence before parliamentary Committees, that it was the rule of the Bank of England, as well as of that of Ireland, *as* *long as they were liable to pay in cash*, to narrow their issues whenever our exchanges became disadvantageous; that is, they felt or foresaw that a run on them for specie was to be expected, and in course warded off the demand as much as they could by a timely reduction of their notes. It would be unnecessary to enlarge on this point, did it not appear from the late examination of the Bank-Directors before the Bullion-Committee, that, having been long exempted from the hardship of this *aukward* rule, they had in a manner forgotten its existence. We extract that part of Mr. Mushet's pamphlet in which he treats of re-establishing the value of our paper-currency by the resumption of cash-payments; a passage from which it seems tolerably clear that he is no holder of bank-stock:

> 'From what has been stated in the foregoing chapters, the remedy for the evils occasioned by the Restriction-Bill must be obvious. The manner of applying it, however, is of a delicate nature. The immediate resumption of payments in gold at the Bank, would be attended with serious inconvenience; and no doubt considerable embarrassments would follow. From the doctrine which I have endeavoured to establish, a diminution of Bank-notes must take place before the price of gold is affected. The particular mode of carrying this diminution into effect, whether by a considerable reduction, in the first instance, of one and two pound notes, or by small, but simultaneous reductions of the different classes of notes, is a question to be decided by those who are practically conversant with the business of the Bank, and with the ramifications of paper-circulation. It is clear, that an operation of so serious a nature should be gradual. As soon as any considerable reduction of paper shall take place, bullion will experience a fall; the exchange will rise in proportion, and the temptation to melt and export guineas will be lessened. A further reduction would bring paper still nearer to an equivalency with bullion, and exchange still nearer to par. A continued diminution of Bank-notes would produce equality in the bullion market, and bring the exchange to par, or above it, after which the difficulty would be got over. The money-dealer would then find it his interest to import bullion, and the Bank might resume cash payments without apprehensions of a run, it being at all times an accommodation to the public to make their large payments in paper-money.
>
> 'In pursuing this measure, I do not pretend to deny, that considerable inconvenience would be felt by the mercantile community, for want of such liberal discounts as they may have had of late from the Bank; but the evils arising from this temporary embarrassment, are by no means so great, as to plead for a continuation of the present pernicious and oppressive system.
>
> 'As far as the Bank is concerned, the public is entitled to the most liberal exertions. The Restriction Bill has afforded the Bank enormous profits — Observe the surprising effects produced on the value

value of Bank-stock, by the exemption from cash-payments after 1797.

'In 1760, the average price of Bank-stock was. . . .	110¾
1777 . . . . . . ditto.	133¼
1797, (having fallen after the alarm)	127½
1808, (having risen progressively) the average was . .	235½
1809, in July, Bank-stock sold for	280

'The usual dividend on Bank-stock was seven per cent. a year. Observe the large premiums or *bonuses*, as they are called, given in addition to the dividend.

'In June, 1799, there was given on every 100l. Bank-Stock, a bonus or present of 10l. Loyalty-Stock.

May 1801.	5 Navy, 5 per cent. stock.
Nov. 1802.	2½ ditto.
Oct. 1804.	5 per cent. Cash.
Ditto, 1805.	5 Ditto.
Ditto, 1806.	5 Ditto.

'And in April, 1807, the dividend was raised to ten per cent. at which it has since continued.'

This pamphlet may be divided into two parts; the first, which we have already noticed, relating to circulation, and the second relating to coinage. On the latter head, the author appears to write with that familiar acquaintance with the subject which may be supposed to arise from professional habits; and we much regret that our limits do not permit us to discuss more largely the propositions which he has submitted to the public. After having mentioned the ruinous consequences attendant on the mixture of light and heavy pieces in our coinage previously to 1773, and the complete cure effected by our great re-coinage in that and the subsequent years, he suggests (p. 78.) the propriety of a small seigniorage on our gold coin. Were this only one half per cent., it would nearly defray the expence of coining, and would tend to lessen, in the only proper way, the speculation in the export of guineas;—a speculation which is neither wisely nor effectually discouraged by our present prohibitory laws. The seigniorage on gold should be small, because gold has been for a century past, and ought to continue, our standard of value in all money-transactions. Silver being with us a subordinate coin, and used only in small purchases, or as change for gold, the rate of seigniorage on it admits and indeed calls for a much greater latitude. It is to the want of an adequate seigniorage that this country must ascribe the rapid disappearance of the great silver coinage of King William, which was conducted at an expence of three millions sterling. The price put on the coin was below the market-price, and a temptation was thus excited to melt and export it. Silver, being of considerable use in manufacture, is subject to fluctuations in price, varying not unfrequently in the market to the extent of ten per cent.; and hence, to guard against the hazard of melting, the seigniorage ought to be carried to that rate. Mr. Mushet, assuming this as the proper allowance, and taking five millions as the amount required for the silver currency of the United Kingdom, enters into calculations of length to shew that, without any other expenc the seigniorage might be made productive c uld be adequate not only to defray the mint-c ke good the loss sustained by wear of coin. ness and uniformity in coin as the best security ainst base money, he suggests also that our uld be regularly called in after ten years of hout expressing an opinion on the details of , we have no hesitation in agreeing with him cy of a seigniorage to the extent even of ten per cent. on our silver. By prudent regulations, the encouragement to counterfeiting, which is the only serious objection to it, might be obviated, and it could not fail to be productive both of a saving to the public revenue and of permanency in our silver currency. — The pamphlet is concluded by some very useful tables, explanatory of the course of exchange and the price of bullion since the year 1760.

After having followed Mr. Mushet through a series of elaborate calculations, which, however valuable, cannot, from the nature of the subject, lay claim to the merit of being attractive, we derived no small amusement from the humourous and pithy production of Sir Philip Francis; and a brief abstract of its contents will, we are satisfied, prove acceptable to our readers. This veteran in parliamentary combats begins by comparing our paper-system to water introduced into the body to serve the purposes of blood; in which case the patient may be told that it is a very good thing, but he is likely, notwithstanding, to give the slip to the physician, and to die of a dropsy with the panacea in his veins. Paper, adds Sir Philip, is very convenient, but one little condition is essential to its value, namely *security*. The first inquiry is, what has become of our gold and silver; and if they are gone, are they likely to come back again? Without them, how are we to defray an annual expenditure of nearly eighty millions; a part of which, such as the expence of our troops abroad, our foreign subsidies, interest to foreigners for money in our funds, &c. must be paid in specie? The worthy persons who deal in paper tells us, with all imaginable gravity, that bank-notes are *not* depreciated; and they say that, as long as a pound-note and a shilling can buy as much mutton as a guinea, the one is equal to the other. True, as far as the matter regards ourselves: but are any of us cunning enough to persuade a foreigner that the note and a shilling are of equal value with the guinea? No, says Sir Philip, if the foreigner has brains enough left to defend his pockets. Even among ourselves, guineas are like flying shot, and are seized as fast as they can be caught.

In reply to those who boast so loudly of the prosperous state of our foreign trade, Sir Philip assures us that one of his friends, lately arrived from that fortunate island, Heligoland, had walked from the beach to the stairs in salted sugar and rotten coffee, up to his ancles; and that another friend from Brazil had informed him that our manufactures were sold there, *when they could be sold at all*, for twenty-five per cent. under prime cost. To hear the vaunters of foreign trade, says he, an unsuspecting man would imagine that a bankrupt in the Gazette was as rare as a Nightingale in Scotland. National prosperity is a plain matter, and proves itelf; it needs no fine harangues to shew its existence. The only rational account of our relative situation with the Continent is, that we have for a long time had a great foreign expence, and have not exported enough of goods to meet it. We must therefore make up the difference in specie: — bullion goes first; — and then go the guineas; for as to silver coin, we have none, except dollars and Birmingham shillings. 'Even of dollars there is no great plenty, for most of the old ones have taken wing, and they are, all alike, birds of passage. A lame dollar will be as great a curiosity as a woodcock in August; and this will prove a thing which the best dreamers never dreamt of; that raising the nominal value of your coin won't keep it from travelling. Finally, (adds Sir Philip,) the plate must follow the guineas, or you must stop short and stop payment.' — There is but one way, he continues, of curing all this mischief; put an end to your foreign expences, and let trade take its course. A war of fifteen years seems quite long enough for an experiment; and if peace can be made with honour and security, it is time for us to try whether we cannot breathe and float in another element. 'I think,' says Sir Philip, 'that Bonaparte knows it is his interest to be quiet, were it only for seven years.'

The offence of converting guineas of full weight into bullion, for sale, does not appear to the author to be a grievous crime: but he assures us at the same time that *he* never melted a guinea in a crucible, though many have melted in his hands. This question, however, is *de non apparentibus*; because, light or heavy, they all emigrate, with this exception from the general

neral laws of motion, that the heaviest march first and leave the light to follow.—Sir Philip concludes with an extract from a speech made by him in the House of Commons on 31st March 1806, which, though it has been four years in print, he strongly suspects that nobody has read but himself. Its object was to caution the public against putting faith in paper-money, by the memorable example of France; where in 1719 all was plenty and merriment, but in the next year a man might have starved [illegible] illions of paper in his pocket.

We must now t[illegible] ilip and his wit, to bestow our attention on a [illegible] The author of 'the Real Cause of the Depr[illegible] itional Currency' is fully as keen an antagonist [illegible] ny of his predecessors; and we cannot indeed [illegible] serving that he carries his hostility much too [illegible] ribes (p. 10.) the wonderful depreciation o[illegible] us during the last twelve years, *solely and* [illegible] pension of cash-payments. This, no doubt, ha[illegible] and a cause of some power: but our taxation has been much more potent. We agree, however, with this writer in his opinion (p. 24.) of the high profits of country-bankers, and their manifold expedients to increase their circulation; and we are farther of the same opinion with him that the stocks are so convenient a deposit for the capital of bankers, that the augmentation of their paper has had of late a great tendency to keep up the funds. He concludes by proposing several plans for modifying the circulation of small notes, all with a view to the resumption of cash-payments. One plan (p. 36.) is to withdraw from the Bank of England and the country-bankers the power of issuing small notes; to vest that power in government; and to pay the money arising from the issue into the hands of the Commissioners for the reduction of the National Debt, for the purpose of buying a stock of bullion as a fund for cash-payments. Another plan (p. 42.) is to take away the power of issuing small notes from the private bankers only, and to lodge it exclusively in the Bank of England, whose issues might be superintended by the legislature. The one pound notes, he thinks, should be first withdrawn from circulation.—Without exactly concurring with this writer in his palliatives, we have pleasure in bearing testimony to the good sense which is discovered in his pamphlet; particularly in ridiculing the very general but very unfounded notion, that an increase in the price of our commodities implies an increase of our national wealth.

The last of this catalogue of pamphlets is the 'Exposé of the ruinous system of town and country-banks.' If this be in reality the production of 'a British merchant,' it is expressed in a style a style that is very different from the habits of thought and precision which a life of business is calculated to form. It begins by a long lamentation on the selfishness of the times, and the decay of public spirit; all of which the author ascribes to the acquisition of money without labour, through the pernicious system of country-banks. He falls into the error, which we have just noticed in another writer, of attributing the whole instead of a part of the advance in the price of provisions, to the extension of our paper-system; and he greatly shakes the degree of faith which his more enlightened readers might be disposed to place in his statements, by discovering an adherence to the antiquated terrors of monopoly and forestalling. After a most woeful picture of our banking system, and vehement declamations against its debasing effects, he introduces a grand plan of his own; namely, to abolish all the present banks, and to renovate the whole empire by means of 'one hundred District-banks.' This scheme is to 'give new life to arts, manufactures, and agriculture; to enable government to remove the pressure of complicated revenue; to empower this country to advance, with a liberal and exhaustless hand, in her career of checking the dominion of Bonaparte, of humanizing the world, and of spreading the lights of the Gospel to the utmost corners of the earth.' Such magnificent results are, we must confess, by much too lofty for our homely conceptions; and we must accordingly bid adieu to the proposer, leaving him the undisturbed possessor of the treasures of his District-banks.

The disposition evinced by the writers of these pamphlets may be considered as an index, in some degree, of the sentiments prevalent throughout the country at large. We have here five vigorous assailants, and only one solitary defender, of the bank-note system; and even this proportion is more favourable to it, we believe, than would be found on taking a more comprehensive estimate of public feeling: so strongly does the popular mind run against that paper of which the increase has accompanied the enhancement of the price of commodities. It is now time that we should enter on a communication of our own ideas on this subject; and, as the amount of our paper currency is the point principally discussed in these pamphlets, particularly by Messrs. Mushet and Ricardo, we shall at present confine our attention to that inquiry, adjourning the question of *Exchange* to our next Number—together with our account of the Report of the Bullion-Committee, and Sir John Sinclair's "Observations" on it.

Progressive Increase of Bank of England Notes.—From the returns of the amount of Bank of England-notes in circulation during the years 1791 and 1792, it appears that the average quantity, before the demands of a continental war deranged our exchanges, was eleven millions and a half[*]. This amount consisted, as is well known, in notes of five pounds and upwards, all smaller payments being then made in specie. To keep this sum in mind is of great importance, since it represents the proper amount of large notes at a time when our commerce had free scope, when the demands of government on the Bank were no d, in short, when the Bank was subjected to pt the natural and salutary check of paying ca when required. This prosperous period was ur years of active participation in continental consequent transfer of our pecuniary means i During these four years, the Bank found it ake some diminution of its issues: but, as thi inconsiderable, the inconvenience of it to tl ld would have been trifling, had not a great pr nk-paper, previously appropriated to the accommodation of trade, been surrendered to the imperious calls of government. Alarms of invasion having produced in the beginning of 1797 a great run on the Bank for guineas, the Directors resorted to the only defensive measure in their power, a rapid diminution of their issues; an inconvenience which government was by no means in a condition to withstand; and they accordingly restored to the Bank the power of replenishing the void by relieving it from the obligation of cash-payments. Here began a new æra in our paper-system; an æra which was pregnant, in the opinion of many, with speedy depreciation of it.

It fortunately happened, however, that peace soon afterward took place between France and Austria, and suspended the continental drain on our resources. About the same time, the demands of government for bank-loans were lessened by the large sums poured into the Treasury from the new burdens, to which our martial ardour and the persuasive powers of Mr. Pitt induced us to accede, in the shape first of assessed taxes and afterward in that of income-tax. During two years, therefore, the public was enabled to derive adequate accommodation from the Bank, without any material increase of its paper, except two millions in small notes, which evidently took the place of coin. In these two years, also, the price of gold bullion, the grand criterion of the value of paper, never exceeded the legitimate rate of 3l. 17s. 6d. per oz., and no fall whatever occurred in our circulating medium: — but, in 1779, a change of circumstances arose; the effect of which, although not comprehended at the time, may serve to shew us how much inferior a local currency of paper is to a general currency of specie, in the power of recovering from, if not of withstanding, those severe shocks which political circumstances so frequently inflict on commerce. In that year, we re-commenced the continental warfare, made the magnanimous Paul unfurl the imperial standard, and sent forty thousand men to rouse to action the slumbering energies of the Dutch. Hence heavy drains for subsidies and foreign expences; and unfortunately these charges, the result of our own impolicy, were aggravated by another which it was not in human wisdom to avert; viz. a failure in our harvests, leading unavoidably to great importations from abroad, which continued during a period of three years.

---

[*] Appendix to Bullion-Report, p. 199.

Under these circumstances, the continental exchanges rose; gold bullion was bought up for exportation at a high price; and bank-notes having been gradually increased by an amount of four millions, the price of bullion has not since fallen below four pounds per ounce. Here accordingly was a depreciation of notes in as far as 4l. exceeds 3l. 17s. 6d.; that is, to the extent of three per cent. It was a knowlege of this depreciation, or a knowlege at least of the high price of bullion, that prevented the promised resumption of cash-payments from taking place after the peace of Amiens. During the six years which elapsed from the end of 1802 to the end of 1808, the amount of Bank of England-notes was remarkably steady, being throughout a little above seventeen millions; of which rather more than four millions were notes of one and two pounds. In the end of 1808, however, a great alteration took place. Our exchanges with the Continent, and along with them the price of bullion, rose enormously; specie became more and more scarce; the demands on the Bank for notes increased; and the issues made in consequence carried the amount of small notes, first to five and afterward to six millions. The large notes, following a similar course of augmentation, were carried first to fourteen millions, and, on the 12th of May last, (the date of the latest return,) to fifteen millions; making the whole of Bank of England-paper in circulation, *twenty-one millions* *.

This retrospect to the successive augmentations of Bank-issues will enable us to comprehend more clearly the arguments of the opposite parties. Each side adheres to its opinion with pertinacity, and with a thorough conviction that its opponents are in error. The Bank-Directors, conscious of never forcing a note into circulation, and entertaining a belief (very general both in town and country) that our national opulence is increasing, consider that their augmented issues have only kept pace with the advance of public wealth. The augmentation of their notes consists after all, they say, of only four millions in thirteen years; the six millions of small notes being merely a substitut sum in specie, and forming no addition to the rency. They infer, therefore, that their pa not be depreciated, and they refuse to acknow ullion as a criterion. Respecting the latte they attempt no proof; and, in enlarging on ublic opulence, they have failed to observe t ugmentations of their notes have taken place public distress. The opposite party, posse orn fact that the precious metals continue mu bank-notes, aware that there has been some increase in Bank of England-paper, and believing that the addition to country-bank-paper has been much greater, have no hesitation in asserting that our paper-currency both in town and country *is* depreciated; and that this depreciation has been caused by the quantity issued in consequence of exempting the bankers from the necessity of cash-payments. We would be understood as highly respecting the reasoning on this side of the question: but we cannot refrain from remarking that it is defective in several points. The depreciation of our paper is ascribed to over-issue, but without an explanation of the remarkable circumstance that the effect seemed prior to the cause, the depreciation having been as great before the principal augmentations as after them. No reasons are given to shew why depreciations should have suddenly occurred in the years 1800 and 1808, and why none should have happened in the long interval; and, in attributing the increase of country-bank-paper to a previous increase of Bank of England-paper, a separate explanation is wanting for the great multiplication of country-bank-paper in the six years from 1802 to 1808, a period during which no augmentation took place in the notes of the Bank of England.—After having thus stated the opinion on both sides, we shall endeavour to throw some light on the subject by discussing the following question;

---

* Appendix to Bullion-Report, pp. 190, 191, 192.

Is there an excess in the quantity of Bank of England-notes? The issue of these notes is made chiefly in two ways; in advances to Government, and in discounts to merchants. The amount of the annual advance to Government is not a matter

of

of secrecy, and has for several years been about seven or eight millions, which is considerably less than it generally was before the exemption-bill in 1797. On the other hand, the amount advanced in mercantile discounts, although not a matter of public notoriety, is ascertained to have been progressively increasing since 1796*; — and, when we reflect that, exclusively of the four millions added to the circulation of the large notes, a considerable part of the former circulation has been removed from the service of Government to that of the mercantile community, we may be well assured that the extent of accommodation now afforded to the mercantile body far surpasses the limited aid of the Bank, in those years of pecuniary difficulty, 1796 and 1797. This diminution of the advance to Government, the consequence of the new taxes of 1797, or of the plan (as it was smoothly termed) of "raising the supplies within the year," is to be considered as a mere change in the distribution of our paper-money, without in any degree affecting the proportion which its amount may bear to the wants of the public. In that respect, it is the same thing whether the notes are first issued to a public office or a merchant's counting-house; and the point to be considered is not the change in the mode of delivery, but the addition to the total amount. Now, although we cannot flatter ourselves into the comfortable notion of the Bank-Directors, that our national wealth is on the increase, it may be admitted (which, for their purpose, is the same thing,) that the great advance in the rate of prices since 1797 requires a correspondent increase of circulating medium. We believe that eleven millions in 1797 represented a considerably greater value than the fifteen millions of the present year; so that, in this point of view, the addition to our stock of Bank of England-paper would appear to be under the mark: — but other circumstances, and these of a very important nature, are to be taken into the account. The range of the circulation of Bank of England-notes has been considerably restricted since 1797: but country-banking has been pushed with all the activity of individuals engaged in a lucrative competition; and the number of country-bank-notes made payable in London appears to have considerably increased †: an arrangement by which Bank of England-notes are progressively rendered less necessary to persons resident in the country, and confined, in their circulation, to the district of the metropolis. Even in London, the stock of bank-notes kept by tradesmen must be diminished since 1797; and the accommodation

---

* Bullion-Report, p. 26. † Bullion-Report, p. 27.

modation and the security resulting from keeping an account with a banker have extended that practice among a class who were formerly unaccustomed to make payments in any other way than by money. Their drafts or cheques, though current for the day only, form, when daily repeated, a permanent substitution for notes; and a substitution, when the multiplicity of transactions is considered, of no insignificant amount.

In addition to the reduction of bank-paper effected by these means, we have to take into account retrenchments of more considerable extent that are effected by improvements in banking. One of the grand points in that line of business is to have the smallest possible proportion of capital vested in an unproductive shape. Now money, whether in notes or specie, is unproductive; while bills of exchange, and public stock of all kinds, are productive,—that is, they afford us interest for every day during which we retain them in possession. The balance kept by a merchant with his banker seldom exceeds that sum which, besides meeting his payments, leaves a surplus sufficient to indemnify the banker for the trouble of the account. In like manner, the sum retained by a banker, in the unprofitable shape of bank-notes, is confined to the computed amount of the demands which are likely to come on him at short notice. The rest of his capital is vested in bills and stock; and his resources against any unusual demand consist in selling a part of his stock, in sending in bills for discount to the Bank of England, or in borrowing from a brother-banker on the security of a deposit. Of late years, by a course of those improvements which are always taking place in an industrious country, the facility of converting securities into cash has greatly increased. It is now much more common than formerly for bankers to discount bills at the Bank of England; and the accommodations derived from each other by loan have been augmented by the dexterity of the bill-brokers: a class of intermediate agents between lenders and borrowers, whose numbers and occupation have of late been considerably multiplied. At the head of this class stood the unfortunate Goldsmids; who added, to an accumulation of bill-business for merchants, the important charge of selling Exchequer-bills on account of Government. It appears from the evidence before the Bullion-Committee (p. 148), that one banker may borrow from another, through the medium of an agent, ten, twenty, or thirty thousand pounds at an hour's notice; an advantage of the greatest consequence in enabling him to limit, without hazard of being taken by surprise, the proportion of his capital vested in bank-notes. — Another improvement, of recent date, concurs to the same end. The Bank of England has a large daily demand on the private bankers for bills falling due at their respective houses. It was formerly the custom to collect the chief part of this demand before mid-day; and it was incumbent on the private banker to discharge it in notes: but, of late, the Bank has consented to postpone the settling of "the charge" (as it is termed) till four o'clock; an hour by which the banker has received his collections for the day, and in particular has obtained drafts on the Bank for the amount discounted there on that day by his mercantile connections. These drafts are sent into the Bank in payment of "the charge," and contribute to perform that function for which notes were formerly indispensable.

That abridgment of labour, to which the application of industry is always leading in an enlightened country, receives a striking exemplification from a practice in London-banking, which we shall embrace this opportunity of explaining to our readers. This practice, although long prior to 1797, and therefore of too old a date to affect the present question, will be new to those who do not reside within the precincts of the city, and will be possessed of interest to all who are aware in how great a degree the productive powers of a community are promoted by economy of labour. — When the collections of the day are completed, as they are almost all in the shape of drafts, a banker finds himself in possession of a mass of drafts on perhaps forty different banking houses, who on the other hand have drafts on him. How is cash to be obtained for this assemblage of orders; and how are accounts to be adjusted between him and his numerous banking colleagues? The primitive method of sending round to each other's houses would not be feasible in such an extended state of the banking business; and accordingly a central place, called "the clearing house," has long been fixed as a station to which each of the city banking houses (now forty-six in number) sends a clerk for the purpose of liquidating the demands on each other. Each banking house has a separate place assigned to it in the common room; the clerks go round, and deposit the drafts on each house at its allotted place; and in the course of an hour (from three to four o'clock) the distribution is completed. After four o'clock, no farther drafts are admitted into the settlement of the day. The drafts, when collected, are carried from the clearing house to the respective banking houses on which they are drawn; and, on investigating their authenticity, the balance between each house and the others is ascertained. A general liquidation then takes place at the clearing house, with great dispatch; not by payment in notes, but by each clerk paying the debts of his house by a transfer of its credit-balances, and receiving in payment the credit-balances of others. This course of set-off is continued till all is liquidated, with the exception of the clear sum which each house has to pay to or receive from the forty-five other banking houses, taken collectively; and these sums, and these alone, are paid in bank-notes. That their amount is comparatively small may be presumed, from the circumstance of more than two thousand balances being adjusted by forty-six settlements. Accordingly, five millions make the average sum daily liquidated; and scarcely a twentieth part * of this amount needs be paid in bank-notes.

It is by a knowlege of such arrangements as these, that we are enabled to account for the small proportion which our circulating medium bears to the bulk of our national property.
Inconsiderable as an additio lions may seem when
compared to the wealth of s operation ceases to
appear a matter of indiffere have marked the ra-
pidity of its circulation. O erefore is, that there
does exist an excess both in k-notes, and in notes
of the Bank of England; — hich is not the con-
sequence of voluntary issu art of the Directors,
but of loans extorted from t wants of the public
in seasons of mercantile dis origin of this distress
in 1799 we have already ex an inquiry into the
source of that which now p e trading world will
soon engage our attention. we cannot avoid remarking that the Bank-Directors, though not the willing instruments of over-issue in the first instance, have exposed themselves to censure by losing the opportunities which have subsequently occurred for correcting the evil. Before the distresses of the last year, a considerable period had intervened, not indeed of commercial prosperity, but of exemption from pecuniary difficulties. Whether this arose from the expulsion of capital from several branches of our foreign trade, or from the reduction in our public loans by the augmentation of our taxes, the fact is demonstrated by the high price of stocks and other public securities. All this while, the price of gold bullion was so high as 4l. an oz.; a proof that our paper had undergone some depreciation, and that a diminution of its quantity had become expedient. Was not this a fit period for the Bank-Directors to retrace their steps; and to say to those who applied to them for discounts, "We can accommodate you only in part, and must refer you for the rest to those private sources which appear to be so well filled?" They seem, however, not even to have attempted a reduction, and to have thought that to

---

* Evidence, Bullion-Committee, p. 151.

would a farther excess constituted a fulfilment of their duty to the public, as well as a provision of security to the Bank-Proprietors. The consequence has been that the present season of mercantile distress has taken them unprovided; and they have been forced to afford a temporary relief, by permitting their footsteps to sink deeper in that soil which has already threatened to give way.

ART. XIV. *Rural Sports*, by the Rev. William B. Daniel. 3 Vols. 8vo. pp. 1627. 5l. 5s. Boards. Longman and Co.

SOME of our literary friends on the north of the Tweed will doubtless indulge a sarcastic smile at seeing a work on Rural Sports from the pen of an English clergyman. In Scotland, we believe, hunting is scarcely ever practised by the clergy, and even shooting is by no means a common amusement among gentlemen of that profession. In England, the case is very different. Here, *hunting-parsons*, *shooting-parsons*, and even *boxing-parsons*, are by no means rare; and where the practice of those liberal and truly christian recreations is so general, we must not be surprised that some one of their reverend professors should occasionally take pen in hand, and communicate instructions on such important topics both to his clerical and his lay brothers of the field. We have now before us a system of hunting, fishing, and shooting, from one reverend gentleman; and perhaps, at some future period, we may be favoured, from the same quarter, with a complete treatise on the *pugilistic art*.

We cannot say that we are fond of those sports in which a harmless animal is put to unnecessary pain, for the sake of affording recreation to the country gentleman; and we do think that a christian divine might have employed his time and labour to much better purpose, than in recommending and promoting an amusement so incompatible with his sacred function. Though we readily admit that those creatures, which are the object of this sport, must be slaughtered for our subsistence, and that foxes and other beasts of prey must be destroyed for the havoc which they commit among our domestic animals, yet we would so far extend the hand of mercy even to our enemies, as to put them to death by the speediest and least painful means. In fact, however, the destruction of these animals is altogether a secondary object with hunters, and the *preservation* of foxes is promoted by every possible means. Witness the following extract of a letter from a nobleman in London to his agent in the country, which we copy from the work before us:

"I must desire that all those tenants who have shewn themselves friends to the several fox-hunts in your neighbouring counties, may have the offer and refusal of their farms upon easy and moderate terms; and on the other hand that you will take care and make very particular enquiry into the conduct of those tenants who shall have shewn a contrary disposition, by destroying foxes, or encouraging others so to do, or otherwise interrupting gentlemen's diversion, and will transmit me their names and places of abode, as it is my absolute determination, that such persons shall not be treated with in future by me, upon any terms or consideration whatever. I am convinced that land owners, as well as farmers and labourers of every description, if they knew their own interest, would perceive, that they owe much of their prosperity to those popular hunts, by the great influx of money that is annually brought into the country. I shall therefore use my utmost endeavours to induce all persons of my acquaintance to adopt similar measures; and I am already happy to find, that three gentlemen of very extensive landed property in Leicestershire, and on the borders of Northamptonshire, have positively sent within these few days, similar directions to their stewards, which their tenants will be apprised of before they retake their farms at next Lady Day." Vol. I. p. 233.

We will venture to say that this association, against the liberty and property of one of the most useful and industrious classes of the community, has scarcely been equalled for illiberality in any age or country. Giving the noble landlords full credit for the object professed in this letter, "the good of the community," we may at least hint a suspicion that they have mistaken the means of attaining that object; and that the greater consumption of hay and corn, and the increased influx of money, which his lordship and the reverend editor regard as the natural consequences of these popular hunts, are more than balanced by the havock committed by the protected foxes among their protectors' lambs and poultry, and by the mischief done by the members of the hunt to the fields, fences, and crops, of the tenants.

To come now to the author's object in the present performance; it is stated to be to impart a certain degree of previous knowlege, which is requisite to enable sportsmen to prosecute the pastimes of the field with facility and success. We willingly allow that he has attained this end; and had it not been for the unfortunate word *Reverend* displayed in the engraved title-page, which naturally attracted our peculiar attention, and led us to expect something above the common style of writing, we should have been disposed to view the work in a favourable light: but, keeping the profession of the author in the back-ground, and considering the volumes as the performance of a sportsman, possessing rather more intellectual endowment than most o

hi

his brethren, we think that they form an interesting publication. Mr. D. however, has shewn himself to be an industrious rather than a judicious compiler. He has brought together a great mass of valuable and entertaining matter respecting the natural history of beasts, birds, and fishes; the mode of breeding, training, and feeding dogs; with a complete body of instruction for pursuing the various sports of which he treats; and a digest of the game, forest, and other sporting laws and statutes: but these subjects are by no means well arranged, and are interspersed with much useless or irrelevant digression. In estimating his merits, we may consider him in three different points of view; as a naturalist, a sportsman, and a lawyer.

First, as a writer on the natural history of the animals which are either the agents or the objects of rural sports, Mr. Daniel appears in the most amiable and most favourable light; and we have derived much pleasure and some information from this part of his work. He has indeed copied largely, and not always very judiciously, from Pennant, Buffon, White, and other eminent naturalists: but he has done more than this: for, though he modestly styles his work a compilation, and always speaks of himself as the 'compiler,' he has introduced several interesting facts and anecdotes from his own observation, or that of his sporting friends. We shall select a few of these, both because they will be new to many of our readers, and because they afford good specimens of Mr. Daniel's manner as an original writer.

Much of the first volume, and part of the third, are occupied with the natural history of the dog; and in particular with an account of the fox-hound, the terrier, the harrier, the beagle, the grey-hound, the pointer, the setter, and the spaniel. Speaking of the great capability of dogs to support life under very long abstinence from food, he presents us with the following affecting narrative:

'In 1789, when prepartions were making at St. Paul's for the reception of his majesty, a favourite bitch followed its master up the dark stairs of the Dome; here all at once it was missing, and calling and whistling was to no purpose. Nine weeks after this, all but two days, some glaziers were at work in the cathedral, and heard amongst the timbers which support the dome, a faint noise; thinking it might be some unfortunate human being, they tied a rope round a boy, and let him down near the place whence the sound came. At the bottom he found a dog lying on its side, the skeleton of another dog, and an old shoe half eaten. The humanity of the boy led him to rescue the animal from its miserable situation, and it was accordingly drawn up, much emaciated and scarce able to stand. The workmen placed it in the porch of the church, to die or live as it might happen. This was about ten o'clock in the morning; some time after, the dog was seen endeavouring to cross the street at the top of Ludgate hill, but its weakness was so great that, unsupported by a wall, he could not accomplish it. The miserable appearance of the dog again excited the compassion of a boy, who carried it over. By the aid of the houses he was enabled to get to Fleet market, and over two or three narrow crossings in its way to Holborn bridge; and about eight o'clock in the evening it reached its master's house in Red Lion Street, Holborn, and laid itself down on the steps, having been 10 hours on its journey from St. Paul's to that place. The dog was so much altered, the eyes being sunk in the head as to be scarce discernible, that the master would not encourage his old faithful companion, who, when lost, was supposed to weigh 20lbs. and now only weighed 3lbs. 14oz. The first indication it gave of knowing its master, was by wagging the tail when he mentioned the name of Phillis; for a long time it was unable to eat or drink, and it was kept alive by the sustenance it received from its mistress, who used to feed it with a tea spoon; at length it recovered.' Vol. I. p. 28.

We have seldom seen a more remarkable instance of *unnatural* affection between animals which are the declared enemies of each other, than is contained in the subsequent paragraph:

'A singular instance of ferocity and affection in a terrier bitch, which occurred some years since, may be here mentioned. After a very severe burst of upwards of an hour, a fox was by my own hands run to earth, at Heney Dovehouse, near Sudbury in Suffolk; the terriers were lost, but as the fox went to ground in view of the headmost hounds, and it was the concluding day of the season, it was resolved to dig him, and two men from Sudbury brought a couple of terriers for that purpose; after considerable labour the hunted fox was got, and given to the hounds; whilst they were breaking the fox, one of the terriers slipt back into the earth, and again laid; after more digging a bitch fox was taken out, and the terrier killed two cubs in the earth, three others were saved from her fury, and which were begged by the owner of the bitch, who said he should make her suckle them; this was laughed at as impossible, however the man was positive, and had the cubs, the bitch fox was carried away and turned into an earth in another county. The terrier had behaved so well at earth, that I some days afterwards bought her, with the cubs she had fostered; the bitch continued regularly to suckle, and reared them until able to shift for themselves; what adds to this singularity is that the terrier's whelp was near five weeks old, and the cubs could just see when this *exchange* of progeny was made.' Vol. I. p. 122.

It is, we believe, a novelty in the natural history of the fox, that the female should deposit its young within the hollow of a tree, at a considerable distance from the ground. Hence the ensuing circumstance, observed by Mr. Daniel, merits attention.

'In April 1784, the Compiler's hounds found at Bromfield-Hall-wood; by some accident the whipper-in was thrown out, and after following the track two or three miles, gave up the pursuit; in returning home, he came through the fields near the cover where the fox was found; a terrier that was with him whined, and was very busy at the foot of an oak pollard tree; this induced the man to dismount and examine if there was any hole at the bottom, supposing it might be the harbour of a polecat, or some small vermin; upon examination he could discern no hole, but the dog was still anxious to get up the tree, which was covered with twigs from the stem to the crown, and upon which was plainly to be seen the dirt left by something that had gone up and down the boughs; he lifted the terrier as high as he could, and the dog's eagerness increased; he then climbed the tree, putting up the dog before him; the instant the dog reached the top the man heard him seize something, and to his great surprize found him fast chapped with a bitch fox, which he secured, and four cubs; the height of the tree was 23 feet, and from the top there was a hole about 3 feet down, in which the fox had littered, so that the height from the ground to where the cubs *laid* was 20 feet: there was no mode of the fox getting to or from her young, but by the outside boughs, and the tree had no bend to render that path an easy one. It was considered by numbers of people who inspected the tree, to be a most extraordinary incident, and the cubs were begged, and three of them reared up tame to commemorate it. One of them the late Mr. Leigh had, and which is well remembered at Wood's Hotel in Covent Garden, where he used frequently to run tame about the coffee-room.' Vol. I. p. 231.

Mr. Daniel has given a rather full account of the diseases incident to dogs, with a large catalogue of their usual remedies. In particular, he describes at considerable length, chiefly from Mr. Blane's pamphlet, that affection which is called *the distemper*; and he treats at large on canine madness. On this last disease he has collected a voluminous mass of heterogeneous matter, both from sporting and from medical writers; and he has given the opinions of Drs. Bardsley, Darwin, Mede, Tissot, Rowley, Thornton, Arnold, and several other physicians, on the symptoms, causes, and cure of hydrophobia in the human body. In this farrago we particularly notice the observations of Mr. Meynell, communicated to Dr. Arnold, and published by him in his "Case of Hydrophobia," which seem to convey the most accurate ideas of the symptoms of this terrible disease as it occurs in dogs. Perhaps the most valuable part of the author's miscellaneous observations on hydrophobia is that which relates to the practice and effects of *worming* dogs, though he evidently does not understand the nature of the operation:

'The prevention of the direful effects of canine madness (says Mr. Daniel) seems to have been attempted in the early ages; to accomplish this, Pliny recommends the *worming* of dogs, and from his time to the present, it has most deservedly had its advocates. Very strong proofs have been adduced of its utility, nor is it natural to imagine so easy and effective an operation would have been omitted, had not more virtue been attributed to it than it really possesses, and wherein it failed; the absolute *prevention* of madness was said to be the consequence, whereas the fact was and is, that taking out the *worm*, has nothing to do with annihilating the disorder, although it will most certainly hinder the dog seized with it, from doing any hurt to man or beast. A late author asserts he had three dogs that were *wormed*, bit by mad dogs at three several periods, yet notwithstanding they all died mad, they did not bite nor do any mischief; that being determined to make a full experiment, he shut one of the mad dogs up in a kennel, and put to him a dog he did not value, the mad dog often *run* at the other to bite him, but his tongue was so swelled that he could not make his teeth meet; the dog was kept in the kennel until the mad one died, and was purposely preserved for two years afterwards, to note the effect, but he never ailed any thing, although no remedies were applied to check any infection that might have been received from the contact of the mad dog.

'The compiler has had various opportunities of proving the usefulness of *worming*, and inserts three of the most striking instances, under the hope of inducing its general practice.

'A terrior bitch went mad that was kept in the kennel with 40 couple of hounds, not a single hound was bitten, nor was she seen to offer to bite. The bitch being of a peculiar sort, every attention was paid to her, and the gradations of the disease (which were extremely rapid) minutely noted. The hydrophobia was fast approaching before she was separated from the hounds, and she died the second day after; at first warm milk was placed before her, which she attempted to lap, but the throat refused its functions; from this period she never tried to eat or drink, seldom rose up, or even moved, the *tongue* swelled very much, and long before her death the *jaws* were distended by it.

'A spaniel was observed to be seized by a strange dog, and was bit in the lip; the servant who ran up to part them, narrowly escaped, as the dog twice flew at him; a few minutes after the dog had quitted the yard, the people who had pursued, gave notice of the dog's madness, who had made terrible havoc in the course of ten miles from whence he had set off. The spaniel was a great favourite, had medicine applied, and every precaution taken; upon the 14th day he appeared to loath his food, and his eyes looked unusually heavy; the day following he endeavoured to lap milk, but could swallow none; from that time the *tongue* began to swell, he moved himself very seldom, and on the third day he died; for many hours previous to his death, the tongue was so enlarged, that the fangs or canine teeth could not meet each other by upwards of an inch.

'The hounds were some years after parted with, and were sold in lots: a madness broke out in the kennel of the gentleman who purchased many of them; and although several of these hounds were bitten and went mad, only one of them ever attempted to bite, and that was a hound from the Duke of Portland's, who in the operation of *worming*, had the worm *broke* by his struggling, and he was so troublesome, that one half of it was suffered to remain; the others all died with symptoms similar to the terrier and the spaniel, viz. a violent swelling of the tongue, and a stupor rendering them nearly motionless, and both which symptoms seemed to increase with the disease.' Vol. I. p. 159.

Whatever we may think of the style of the above paragraphs, we consider the facts which they contain as of great importance. We pretend not to determine what is the nature of the operation of worming: but if repeated experience shall ascertain its constant or even frequent effect to be the security of the human species from that direful malady, the cure of which medicine has so often attempted in vain, the operation ought certainly to be performed at an early age on every dog. According to Mr. Daniel, 'the worming of whelps should be previous to their being sent out to quarters: this operation is to be performed with a *lancet*, to slit the thin skin which immediately covers the *worm*; a small awl is then to be introduced under the centre of the worm to raise it up, the further end of the worm will with very little force make its appearance, and with a cloth taking hold of that end, the other will be drawn out easily. Care must be taken that the whole of the worm comes away without breaking, and it rarely breaks unless cut into by the lancet, or wounded by the awl.' p. 202.

2dly. As a practical *sportsman*, Mr. Daniel is quite at home; and though many years have passed since we partook of the *pleasures* of the chase, we have no doubt that the ample code of instructions which he has drawn up may be implicitly followed. These instructions respect fox-hunting, stag-hunting, hare-hunting, coursing, and the pursuit of rabbits, martins, badgers, and otters, in the first volume; *sea-fishing*, angling for all the various fresh-water and river-fish, with the construction of flies, nets, and other fishing tackle, and the management of fish-ponds, in the second; and shooting the various species of game, with the breeding and training of spaniels and pointers, and the choice and management of fowling pieces, in the third. We could have wished that the author had entirely omitted the *diversion* of badger-hunting, and we do not clearly perceive what *sea-fishing* has to do in a work of *rural sports*; but in general this part of the work is well executed, and abounds with interesting anecdotes. Among others, he has given an account of a sow that was trained and employed as a pointer, which we quoted in our last volume, p. 261. from Mr. Bingley's "Natural History of Quadrupeds."

Lastly. Mr. Daniel's digest of the game and other sporting laws, compiled chiefly from *Blackstone's Commentaries*, *Burn's Justice*, and (if we mistake not) from the *Sporting Magazine*, (in t early numbers of which we remember to have seen a ve similar digest,) appears to be complete, though faulty in poi of arrangement. We had expected to find the author strenuous advocate for the game-laws, but were pleased seeing some very judicious and impartial observations on t unpopular branch of our statutes. With a quotation from t part, we shall c s of Mr. Daniel's labours :

> ‘ No admirer well-regulated system of pub freedom, will be that the *laws* for the preser tion of *game* do ery thoroughly revised. Th certainly depart e line of genuine political justi and expose the h asses of the community more the hazard of pu oppression of power, than a rational advocat an consistently approve. Th are greatly imp their penalties are infinitely t severe. That t th should in any case be inflict on an act which rule of religion, justice, or m rality, is a refl he mind revolts with pain a horror. Where is the wrong to individuals that demands such atonement ? Where is the injury to society which requires such example ? That the act of destroying game is not *malum in se* evident ; for if it were the Legislature could not licence it. N only the want of true wisdom, but the want of common justice these statutes, requires the most earnest and attentive considerat in those who administer in the government of the state. Ev amendment, however minute, in the defective part of its legislat system, is an immense acquisition of strength to our constituti It takes a weapon from the armoury of its enemies, and knits more closely the union of its friends. Unwise laws are the wo foes of a state. It is the public statutes that should perpetuate keep alive the great principles of practical freedom.’ Vol. I. p. 2

In a production of this kind, a great variety of style must course appear : but we are sorry to say that the style of M Daniel, as far as we can judge from what are given as original observations, is considerably below mediocrity. abounds with inelegancies, provincialisms, and even gramma cal errors ; faults which we should not have expected in writer of his profession. On the whole, however, the wo is certainly calculated to form an acceptable companion for t sportsman and the country-gentleman ; and it is render highly interesting also to general readers, by the numerou and well executed engravings with which it is embellished.

Art. XV. *Outlines of Mineralogy.* By J. Kidd, M. D. Professor of Chemistry in the University of Oxford. 2 Vols. 8vo. 18s. Boards. Longman and Co. 1809.

In that class of subjects in natural philosophy which consists almost entirely of description and arrangement, Mineralogy may be regarded as one of the most important, both from its extensive connection with other sciences, and from its immediate application to purposes of utility. Although this department of science has at length fully participated in the improvements which have been experienced in the different branches of natural knowlege, it has happened to be one of the most tardy in its progress, and has also been that in which our countrymen have been notoriously deficient. We might, however, suppose that the Professor of Chemistry in the University of Oxford would redeem the character of his contemporaries; because, feeling the responsibility of his situation, he would refrain from publishing, were he not fully confident of his own powers. Even if we did not expect from his work any discoveries, we might at least take it for granted that he is intimately acquainted with the labours of others; and that, if he did not give us any thing that was new, his volumes would have the subordinate, although not unimportant merit, of a clear exposition of facts, or a lucid arrangement of the information that has been already acquired by others. Bearing in our minds this kind of excellence, we proceed to inquire into the claim on our approbation which these Outlines possess.

Dr. Kidd commences by an Introduction, in which he gives a general view of the composition of the globe, of the causes which have operated in reducing its component parts to their present form, of the hypotheses which have been framed to account for these changes, and of the leading works which have been written on this subject. Considering it in the light of an introduction to an elementary treatise, this part deserves some commendation; because, though it does not possess any very prominent merit, it is written in a perspicuous and easy style, and is on the whole tolerably correct: yet we cannot avoid mentioning, as a reprehensible omission, that no notice is taken of the mineralogical labours of Werner; a man who, both by those who approve and those who oppose his peculiar theory, is admitted to hold the first rank as an improver of his science. It is indeed in a great measure to his genius that this branch of natural philosophy may be said to owe its distinct existence, by making the study of the external characters the principal, whereas before it was only considered as a secondary object of attention. This circumstance marks the limit between chemistry and mineralogy; and we have every reason to suppose that, as the one becomes perfected, we shall see the necessity of considering the other as only subservient to it. On this account, we think that both Werner and Jameson, his zealous and intelligent disciple, would have done still better if they had carried their system to the full extent, and entirely omitted the genera depending on chemical composition. On the proper arrangement of what Werner has called *families*, the classification of minerals must be built; and the introduction of any other principle can only tend to embarrass and to interfere with the *correct* principle.

That chemical composition ought not to form the basis of mineralogical arrangement is clear from this circumstance, that the naturalist has occasion perpetually to examine and decide on the nature of a mineral which he has it not in his power to analyze. In support of the same opinion, it may be urged that frequently the prevailing earth is not the one which seems to give the characteristic properties to a substance; and sometimes a mineral contains very nearly the same quantity of two or more earths, so that varieties of a mineral, which bear the closest relation to each other, might be separated in consequence of some very minute difference in their analysis, and placed in quite different parts of the system*. If the chemical composition were followed with any degree of strictness, as the basis of arrangement, some of the present genera could scarcely be permitted to remain, and the greatest confusion would take place among the classification of the families. Many of the siliceous minerals must be separated from those with which they are most intimately connected, and ranked among the argillaceous substances †; while, on the contrary, many of the minerals included in the argillaceous genus contain a large quantity of silex ‡. The magnesian genus must be very nearly obliterated, since very few minerals contain a larger proportion of this than of any other kind of earth; and of these few some are at present placed in other genera §. From these considerations, we cannot but highly approve the method which has been adopted by Dr. Thomson, who has employed *families*, to the entire exclusion of *genera*; a method which we fully expect to see universally adopted.

---

* The Italian Vesuvian would be a *siliceous* and the Siberian a *calcareous* mineral, according to Klaproth's analysis.

† The sapphire, the corundum, the chrysoberyll, &c. &c.

‡ The porcelain jasper, the opal, the pumice, &c. &c.

§ The chrysolite and the rhombspar.

Viewing the subject in this light, what are we to think of Dr. Kidd's plan of proceeding, in which we find no attention paid to this great improvement of Werner, but the genera are retained, and the families entirely neglected? He has also placed the different species one after the other without any regard to their natural connections, and has in many instances raised simple varieties into the same rank with species. Indeed, he seems to have no clear conception of the first principles of mineralogical arrangement; since, while in one part he describes all the different kinds of coloured quartz as if they composed so many distinct species, in other places he confounds together minerals which possess well marked specific differences, as if they were merely distinguished by some trivial variations.—As the work professes to contain the outlines of the science only, we ought not perhaps to expect a complete account of it; otherwise, we might remark that the deficiencies are numerous, and many of them important. Those points, however, which we shall select as by far the most objectionable in the performance, are the insufficiency and inaccuracy of the descriptions. After what has been done by Werner on this subject, after the publication of Jameson's Essay on the external Characters of Minerals, and after the clear outline drawn by Dr. Thomson in his System of Chemistry, how are we to account for these defects? Are we to suppose that Dr. Kidd regards his descriptions as superior to those of his predecessors; or are we compelled to the conclusion that a Professor of Oxford conceived it to be below his dignity to obtain information from the productions of a lecturer at Freyberg, or of a Scotch Doctor? Let us rather believe that Dr. Kidd was not apprized of these sources of knowlege than that he despised them; and that, when he is informed of their existence, he will diligently study them, and endeavour to transplant their excellencies into a subsequent edition of his work.

This deficiency, with respect to external characters, is not the only instance in which Dr. Kidd has discovered his want of acquaintance with the modern improvements in the science which he has undertaken to illustrate. That which Werner, and after him Jameson, call *geognosy*, (a harsh but an expressive and a necessary term,) Dr. Kidd seems to have totally disregarded. Little is said respecting the natural relations of the different species to each other; and this most interesting part of the science is either neglected, or introduced in the most vague and cursory manner. Similarly to this, we may mention the very scanty information here afforded respecting the nature of rocks, and their connection with the other constituents of the globe. Even in the department of crystallography,—the peculiar province of Haüy, on which Dr. Kidd has appeared to rest so much of his system,—is imperfectly executed; and the characters are hastily and inaccurately designated.

These strictures, we believe, will not be termed too severe, by any one who is competent to form an opinion on the subject; and we cannot in justice assign the work a higher character, since we are under the necessity of declaring our opinion that it gives a most inadequate idea of the science on which it treats. Yet, after having passed on it so unfavourable a judgment, we have something to say in its favour; and we are happy to embrace an opportunity of bestowing any praise, where we have been obliged to deal so much in censure. The style in which the volumes are written is clear and unaffected, the terms employed are well explained, and the whole is made interesting by happy illustrations and judicious allusions. Were the information that is conveyed always correct, the publication would be valuable, as exhibiting under a pleasing form the rudiments of a science which generally appears with rather a repulsive aspect. The quaintness of Kirwan and the uncouthness of Jameson may damp the ardor of a youthful mineralogist; and had we a work that was unexceptionable in its scientific execution, and was written in the style of Dr. Kidd's Outlines, it would be an useful acquisition to the literature of the country.

ART. XVI. *Practical Observations on Strictures of the Urethra*, with Cases illustrative of the comparative Merits of the Caustic and Common Bougie; also Remarks on Fistula in Ano, and an improved Method of treating *Tinea Capitis*. With annexed Cases. By Thomas Luxmoore, Surgeon Extraordinary to the Prince of Wales, &c. &c. 8vo. 5s. 6d. Boards. Highley. 1809.

PUBLICATIONS on the subject of stricture have, of late years, been unusually numerous, and they have generally assumed the tone of controversy. They have indeed almost entirely turned on one point, viz. whether the disease be best treated by the mechanical action of the common bougie, or by the application of caustic. Each side of the question has advocates of great repectability, — persons whose education must have rendered them capable of judging, and whose practice might furnish them with sufficient grounds for deciding on the respective merits of the rival plans. Yet the opinions are so much at variance with other, that it is impossible to reconcile them; they cannot both be correct; and should we conclude that truth lies between the two extremes, we shall be obliged to regard each of the parties as having suffered their determiation to be biassed either by undue zeal or by uncandid prejudice. That this is the state of the case, however, is to us apparent; and though Mr. Luxmoore will by many readers be deemed the advocate for the common bougie, yet we think that he may be justly intitled to commendation for his impartial view of the subject. He admits that the caustic is frequently employed with success, and that it is occasionally even more proper than the common bougie: but he urges that in most cases this latter instrument will be sufficient to accomplish a cure, and that it is then the safer and consequently the preferable practice. So far the author's performance is meritorious: but we must add that here his merit stops, since he seems to have paid very little regard to what would naturally be the subsequent steps of the inquiry, viz. are there any means by which we can ascertain whether each particular case is a more proper subject for the one or the other of these instruments, and what are these means? Here, it appears to us that he might with propriety have entered more fully on the consideration of the probable effect of the two modes of practice on the varieties of the disease, the circular contraction, and the irregular thickening of a considerable extent of the cellular membrane. Although these varieties have been long known to exist, yet we attribute considerable merit to Mr. Charles Bell, for the precision with which he has discriminated between them; and still more for his proposal of ascertaining the nature of any individual case by the application of the metallic balls. This suggestion is so plausible, and its application is so easy, that we are surprized that any practitioner, who has devoted a large share of attention to the subject, should not have made a fair experiment of its value.

We cannot bestow much commendation on the pathological and physiological observations with which this work commences, and which are, for the most part, common-place and unimportant. On another portion, we must pass more decided censure; viz. that in which Mr. Luxmoore seems desirous of shewing that he has something original in his method of treating the disease. This originality we find it difficult to discover: he indeed is urgent in his directions not to use too large a bougie, not to keep it too long in the urethra, and not to employ too much force in opening the passage; — precautions which are very proper: — but we object to the attempt to give an air of originality to that which is not intitled to it. In the same spirit, the author formally lays down the principles on which he conducts the cure:

' 1. That in every case of stricture, the dilatation made should be extensive.

' 2.

'2. That the dilatation should not, at any time, be carried further than the feelings of the patient will allow.

'3. That the continuance of the dilatation, at each application, should be short; not exceeding, at most, a minute or two, till the urethra becomes accustomed to the use of the instrument.

'4. That the stricture being once paſsed by the bougie, the catheter or sound should be substituted to complete the cure, as instruments which admit of a more equal pressure.'

The first and second of these propositions are such as every judicious practitioner admits; the third is little more than a question of degree; and the fourth, which can alone claim any pretensions to novelty, seems to us rather inconsistent with the general tendency of the preceding observations. — A considerable number of cases are subjoined, which are illustrative of the method of treatment, and are related with candour. In some instances, however, Mr. L. appears to have deviated from his general principles.

Some of the most valuable of the practical remarks are those which refer to the enlargement of the prostate gland. A derangement of this part is frequently connected with stricture of the urethra, and the symptoms vary so much as to be discriminated with difficulty. The diseases of the prostate gland appear unfortunately to be almost beyond the reach of medical aid: Mr. Luxmoore considers mercury as of little use; and he seems scarcely to have hoped for any thing more than to palliate the urgent symptoms.

We now proceed to the author's observations on *Tinea.* He divides this disease into two species, the dry and the moist; and he considers it as being propagated by contagion, but often connected with constitutional derangement, particularly of the stomach and bowels. According to circumstances, he prescribes emetics, drastic purgatives, tonics, and mercurial ointment to the abdomen. The topical remedies which he suggests are very numerous, consisting of a great variety of ointments and washes, which we doubt not may have been found useful: but it is to be regretted that he makes no attempt to point out what preparations are the best adapted to individual cases, since we cannot suppose that they are all equally proper in all instances. — On the whole, Mr. Luxmoore's treatise cannot rank highly either as a literary or as a scientific performance: but it deserves perusal, and may be considered to possess value, inasmuch as it states the opinion of one who is apparently well qualified to judge on an important practical question.

MONTHLY CATALOGUE,

For OCTOBER, 1810.

BOTANY.

Art. 17. *An Introduction to the Linnæan Classification of Plants*, illustrated with Engravings. To which is added, a Glossary, and the Latin Terms of Linnæus with the corresponding English Words. By Henry Wyburd. 8vo. pp. 100. 5s. Boards. Darton and Co. 1810.

A PERSON, who is wholly uninitiated in the first principles of the Linnéan system of botany, may advantageously avail himself of this production, until he can readily discriminate the several classes. The author's phraseology is not always elegant, nor even correct; and his substitution of the French epithet *nouvelle*, for new, or original, savours of wanton affectation; while *Vulgarus Erica*, for *Erica Vulgaris*, would lead us to suspect that he is more familiar with the vernacular than with the Latin nomenclature. His definitions, however, are, for the most part, sufficiently perspicuous; and the plates, by which they are accompanied, will greatly facilitate the conception of the botanical tyro.

Art. 18. *A Calendar of Flora*, composed during the Year 1809, at Warrington, Lat. 53° 30′. By George Crosfield, Secretary to the Botanical Society of Warrington. 8vo. pp. 40. 1s. 6d. sewed. Wilkie and Co. 1810.

Upwards of eight hundred phænogamous plants, reputed natives of Britain, are here registered, according to the days and months of their inflorescence, as observed by the author and his botanical associates. A few interesting marginal notes, chiefly supplied by Dr. Kendrick, F.L.S. induce us to point to that gentleman as well qualified for the execution of a work which is still wanted; namely, a series of rational and dispassionate observations on the real and alleged properties of our indigenous plants. Mr. Crosfield's present attempt to unite, at the least possible expence, an indication of the vegetable contents of his district with a notice of the period of flowering observed by each species, is well deserving of encouragement, and will, we hope, be imitated in different parts of the island. In some cases, such calendars might be conveniently incorporated with meteorological diaries; and even in situations in which no accurate record of the weather is kept, the adoption of a tabular form, and the suppression of superfluous capitals, might considerably abridge the size and price of these *ephemerides* of Flora.

EDUCATION.

Art. 19. *The Principle of the System of Education in the public Schools of England*, as it respects Morality and Religion, favourably, but impartially considered. 8vo. 2s. 6d. Hatchard.

Our public schools, — that is to say, those endowed institutions for education which are subordinate to the universities, — have had a double charge preferred against them; first, that they neglect Chris-

tianity and devote too much time to the study of Pagan writers; and secondly that the discipline in them is lax. The grounds of these complaints are discussed in the pamphlet now before us, the author of which argues at length in favour of the wisdom of the present system. He contends that as much is done in the study of Christianity as can be done with safety in a public school, by having lessons out of the Bible and other religious books, on certain days in the week: that it is neither prudent nor necessary to make theology a distinct branch of education with boys from 8 to 16 years of age; and that
it would be better of that science till their judgment is more matu
, 'a positive rule is necessary,
I should say, that r ught to boys, chiefly as a con-
cern of this world, eneral notion of responsibility.
The great thing to is the necessity of being good
moral men, in their If the foundation is well laid
in the moral rules, of the Gospel, the superstruc-
ture may afterward

It is supposed th these institutions, having been
witnesses of the mi nces of religion when carried to
excess, formed th exclude an education entirely
monkish, while they admitted as much religion as was necessary fo the contemplation of youth. Formerly, the system was deeme adequate to the purpose of training up men to seriousness and to reputable conduct; and if it now fails, 'the fault (says this writer) is not in the plan of instruction, but in the manners of the age.'

In defence of the study of Pagan writers, it is contended tha though the morality which they contain is not equal to that of th gospel, it is for the most part excellent; and that in all whic relates to an insight into human character, and to the formation a correct and elegant taste, they are invaluable 'The mind of classical man differs as much from that of another, as the manne of a man, who has seen good company, differ from those of one wh has not'

As to the discipline of our public schools, the author admits th it is lax: but he pleads for this laxity as productive of certain ac vantages; and he is of opinion that its evils or objections oug to be counteracted by parental care, vigilance, and authority. H concurs with Dr. C. Burney in thinking that the vices of boys a school arise in a great measure from their parents loading them wi money, 'much beyond what they can have any reasonable use for In short, the subject is here very liberally and ably discussed, and t system of education in our public schools is placed in a point of vie which will recommend it to men of the world.

Art. 20. *History of Rome*, from the Building of the City to t Ruin of the Republic. Illustrated with Maps and other Plate For the Use of Schools and young Persons. By Edward Bal win, Esq 12mo. 4s. bound. Godwin. 1809.

The plan of this history is new, and claims some attention. M Baldwin (as the author calls himself) thinks that many details a dates are wearisome to young people; and he has therefore mere relat related the most remarkable anecdotes of Roman virtue, such as the generosity of Camillus, the patriotism of the Decii, the disinterestedness of Fabricius, and the continence of Scipio, &c. He has proceeded only as far as to the Destruction of the Republic, though he might have collected instances of magnanimity during the reigns of the emperors. The words and actions of Titus, Vespasian, and Trajan, &c. would have furnished him with many impressive passages; while the cruelties of Claudius and Nero serve to make Arria's heroism and Seneca's resignation more conspicuous. The work cannot fail of being interesting and in a certain degree useful to young readers, since it tends to inspire noble and generous sentiments; and it may excite a relish for the study of history, previously to the necessity of proceeding more methodically. We anticipate, however, the danger that this method of *skimming the cream* will make longer books on the same subjects appear tasteless.

Art. 21. *The World Displayed:* or the characteristic Features of Nature and Art exhibited: on a new Plan. Intended for Youth in general, &c. By John Greig, Teacher of Mathematics, and Author of "The Heavens displayed,"—"Lady's Arithmetic," &c. 12mo. pp. 664. 8s.6d. Boards. Cradock and Joy. 1810.

Geography and Biography, Chemistry and History, Botany and Mineralogy, have all contributed their portion of striking facts, remarkable discoveries, amusing experiments, and natural productions, in order to render this work worthy of attention; and it appears calculated to excite as well as to gratify the curiosity of young people on all the subjects of which it treats.

Art. 22. *The Junior Class of Book*; or Reading Lessons for every Day in the Year. Selected from the most approved Authors, for the Use of Schools. By William Frederick Mylius. 12mo. pp. 367. 4s. bound. Godwin. 1809.

This is an amusing compilation; and we think that it is calculated, by the variety of its subjects, to inspire a taste for reading in those who are too young or too volatile to attend to a more connected work.

RELIGIOUS.

Art. 23. *A Narrative of the Proceedings of the Society of Baptists in York*, on relinquishing the popular Systems of Religion, from the Study of the Scriptures: to which is added, a brief Account of their present Views of the Faith and Practice of the Gospel; in a Series of Letters to a Friend, by David Eaton. 12mo. pp. 180. Printed for and sold by the Author. 1809.

The intention of this pamphlet is to make us acquainted with a number of reflecting and well-meaning people in the city of York; who, on observing the variety of opinions and the discordant divisions which prevail in the Christian world, determined to lay aside all books and avoid all conferences of a worldly nature, and confine themselves solely to that volume, the Scriptures of the Old and New Testament, on which, amid the multiplicity of their distinctions, Christians professedly form their faith, their practice, and their hope. The consequence of this resolution has been not only the secession of these indviduals from the church established in this kingdom, but also their rejection of some opinions or articles which are more commonly received among different denominations.

For a short time, these humble inquirers appear to have been, to use their own term, *Methodistical Calvinists:* but, adhering to their determination of submitting solely to the guidance of Scripture, they were led to reject some of those opinions, and to fix on such principles of piety as appeared at once rational and christian. 'The measure,' say they, [illegible] men and their books, and betaking ourselves ent[illegible]g of the scriptures, as our only rule and guide in n[illegible] is to us one of the most memorable events of o[illegible] which, even at this distance of time, we contempla[illegible]st gratitude, and on which we never think, but wit[illegible]tion. To the rational reflecting mind, it may in[illegible] the powers of the human intellect, of unassiste[illegible] the lowest situations, where there is previously a [illegible] inquiry, and an ardent desire after truth, even to [illegible]he force of prejudice, and every other difficulty that [illegible] way.'

We shall only fart[illegible]his tract is written in a sensibl manner, with a recommendatory appearance of simplicity and sincerity: — qualifications which are in all instances valuable and desirable, but more especially on subjects of a religious nature.

Art. 24. *Thoughts on Prophecy:* particularly as connected with th present Times; supported by History. By G. R. Hioan. 8vo pp. 294. 6s. Boards. Longman and Co.

Is it owing to extreme self-delusion, or to a belief that the publi may be easily deluded, that so many writers present themselves a interpreters of the most abstruse parts of prophecy? Whatever b their motive, we have often reason to lament the impotency of thei efforts. Though. Mr Hioan writes with apparent gravity, and i one place exhibits himself as a person who has 'coolly and deliberately studied the subject,' we have found in his Thoughts nothin like study,—nothing that is intitled to serious notice. With many wh have preceded him in the line of wild conjecture, he has endeavoure to interest us by making the prophecies of Daniel and the visions o the Apocalypse refer to the present times. According to this illuminator of dark sayings, "the little horn" and "mighty King" o Daniel, "the Man of Sin" of St. Paul, and the Apocalyptic Beast with the number 666, mean no other person than the present Emperor of France, of whom Antiochus Epiphanes was a type; and he would have us believe this for our comfort, since he artfully adds, 'i my interpretation be true, we may live to see happier times.' Who, however, in the name of common sense, can adopt the whim of thi dreaming calculator; who twists the Corsican's name to the number of the Beast 666? To take it as it is written by any of his contemporaries will not answer Mr. H.'s purpose; and he therefore commences by remarking that 'it is very material to consider *in what way the prophet would have spelt the intended name:*' but without any information from the prophet, he spells it in Greek *Βονεπαρτη*; and as β=2, ο=70, ν=50, ν=50, ε=5, π=80, α=1, ρ=100, τ=300, and η=8; the number 666 is produced. To obviate objections, Mr. H. proceeds:

'Those who peruse this page will, perhaps, exclaim, I know no such person as *Bonneparte.*—Do you mean *Buonaparte?* I do—as much as the French mean the same person when they call him *Bonaparte.* But before my reader proceeds to further judgment, I only request he will hear the reasons offered for this variation of orthography, together with the proofs I shall adduce of the similitude between his character and exploits, with those recorded in holy prophecy. If after perusing them the reader still objects, and finds nothing convincing, let him throw the book on a shelf, and wait the issue of events — if Buonaparte dies in a natural way, and without any farther particular aggrandisement, his objections were correct, and my conjectures wrong — but if otherwise, the reputation of this book will last,' while the earthly remains of its author lie mouldering in the dust.'

The author then advances his reasons for the altered orthography: but the whole is so truly farcical that we shall not follow him. He honestly informs us that he sent this conundrum to a London newspaper, and that the editor refused to insert it. Had he taken the hint, he would have saved his credit, and much good paper. His motto is Απολλυ'ων βοννεπαρτη, Rev. ix. and xiii. What an inviting bill of fare! As Greek letters are used, why not take also Bonaparte's Greek name, καλλιμερις? We will answer: because, then, nothing could be made of the conceit.

NOVELS.

Art. 25. *The Acceptance.* By the Author of Caroline Ormsby. 12mo. 3 Vols. 15s. sewed. Booth. 1810.

This is a work of little interest or invention: the tale is simple, and the style is careless, the former not being enlivened by incident, nor the latter embellished by imagery: the heroine is amiable, and well-principled: but, from the insipidity of her letters, her resignation, when assailed by calamity, appears to proceed as much from constitutional apathy as from pious submission.—The epistles of Sir William Dorington to his friend, on religious subjects, have little cogency of argument, and not more eloquence of persuasion; and although we do justice to the good motives of the author, we think that his pages, like the leaves of the Sybil, would be worth as much if two-thirds of them were retrenched.—We are sorry that we cannot speak more favourably of the productions of a writer whose intentions appear to be so laudable, and whose precepts are in themselves good: but the present production does not challenge our praise more strongly than his former tale, of which we spoke in our Number for July last.

Art. 26. *The Discarded Daughter,* by Eugenia de Acton. 4 Vols. 12mo. 16s. Hughes. 1810.

Here we have Cheapside-glovers who turn out to be noble Earls, and lovely young ladies who let lodgings and take in needle-work, previously to their acceptance of the Earl's coronet, and their elevation to 'the rank they were born to adorn.'—Mrs. de Acton confines one of her heroines in a house of ill-fame for a week, and another in the same "durance vile" for a much longer period. They both meet with the same persecutions, are released in the same manner, and married on the same day. Their history abounds with

> "The cant that every fool repeats,
> Town-jests and coffee-house conceits;
> Descriptions tedious, flat and dry,
> And introduced the Lord knows why."

In short, though we "love to praise with reason on our side," our commendations would lose all value if we ventured to bestow them on the present work; of which the plan is absurd and improbable, and the style is not only incorrect but extremely inelegant.

Art. 27. *Anne of Britanny.* An Historical Romance. 3 Vols. 12mo. 13s. 6d. Boards. Cradock and Joy. 1810.

Although we are not quite convinced by the ingenious arguments in favour of historical romances which are contained in the preface to these volumes, we do not hesitate to acknowlege that the present performance is one of the most pleasing and rational publications of this description which we have lately had occasion to notice. The language is elegant, the plot is founded on an interesting portion of the French history, and the author has shewn good taste and consistency, as well in the selection as in the invention of the incidents.

POETRY.

Art. 28. *Poems*; consisting of the Mysteries of Mendip, the Magic Ball, Sonnets, Retrospective Wanderings, and other Pieces, by James Jennings. 12mo. 7s. Boards. Darton and Co. 1810.

Mr. Jennings appears to possess principle and feeling, and therefore we regret that we cannot discover in his productions any traces of poetic genius or of refined taste. The fragments in blank verse are unintelligible and bombastic; and we think that the 'Retrospective Wanderings' are the most natural and pleasing poems in the collection, though they are said to have been written at an early age, and contain many incorrect and prosaic lines. The spirit of conjugal affection, which, if not poetical, is at least respectable, has dictated many sonnets and compliments to *Mrs Jennings*; which we doubt not will be rewarded by her approving smiles, however fastidious may be the critic's reception of them.

Art. 29. *The Hospital*, a Poem. 4to. 1s. 6d. Longman and Co. 1810.

This is the first book of an intended poem, and the author wishes to be guided in his projected continuation by the opinion of his readers. He claims the merit of originality in his subject; and, although Mr. Crabbe has devoted one book to "the Hospital" in his "*Borough*," and Mrs. Montague in one of her letters desired to be distinguished as an "*Hospital Painter*," we think that no one will be forward in disputing with this gentleman the title of an Hospital Poet. — He commits a glaring impropriety in the outset of his lay, when he tell us of his

> 'Forsaking with disdain the futile aid
> Of Roman deities and Grecian nymphs,'

and then invokes the aid of the 'Eternal God' to 'assist the *Muse*.' We find little cause for either praise or blame in the rest of this performance; the style is insipid rather than incorrect: but if the author continues his work, it is possible that he may become more animated in his descriptions, and thus be better enabled to excite the sympathy of his readers.

Art. 30. *The Maniac*, a Tale; or a View of Bethlem Hospital: and the Merits of Women, a Poem from the French. With poetical Pieces, original and translated. By A. Bristow. Crown 8vo. 10s. 6d. Boards. Hatchard. 1810.

If Mrs. Bristow does not appear to be a first-rate-poet, she certainly possesses a respectable portion of talent, and her little volume affords proofs both of correct judgment and of poetic fancy. She pays less attention than some of her cotemporaries to the harmony of her numbers, but her serious pieces evince taste and reflection. She has translated the Abbé Delille's description of a stag-hunt (in *L'Homme des Champs*,) with spirit and feeling nearly equal to his own; and her poem on 'the Merits of Women,' which appears to have been written *con amore*, has all the animation of an original composition. The passage descriptive of maternal solicitude and tenderness contains so much truth and nature, that we hope to be applauded for transcribing it:

> 'Grave censors of the sex, whose eyes severe
> View these fine talents with contemptuous sneer,
> At least, can warmest gratitude, ah! say,
> Their *useful* fond exertions e'er repay?
> Ere yet existence breathes the vital air,
> Their cares for us commence; their love we share.
> When, after months of languor, terrors, pain,
> Then pangs still more acute doomed to sustain,
> The patient sufferer to maternal arms
> Receives her pledge of love: its infant charms
> Raising enthusiastic rapture high,
> She vows, with thankful heart, and tear-fraught eye,
> To him she will devote each anxious care;
> No toils remit, no tender office spare,
> To shield his infant state from infant woes.
> She o'er him hangs to watch his soft repose:
> Chases the insect, who, with buzzing sound,
> Or brushing wing, might break his rest profound.
> Dark midnight's shade no pause in feeling makes;
> Her ear attentive, 'midst deep silence, wakes,

To catch the slightest noise that might annoy
The tranquil comfort of her precious boy.
Or, should, at length, sleep's balmy pressure close
Her heavy eye-lids in a short repose,
E'en dreams her tender vigilance alarm;
She starts; flies to repel the threatened harm:
In fixed attention o'er her treasure bent,
Long she contemplates him with looks intent;
Then, scarcely satisfied her fears were vain,
Resumes her couch [illegible] wake again.
Anon, when stretc[illegible] ands are spread,
And gentle clamou[illegible] nbers fled,
Clasped in her arm[illegible] still his cries,
The pure, health-y[illegible] ient applies,
By Nature given, [illegible] es in vain,
Our feeble state to [illegible] stain.'

Art. 31. *Tuli, the Africa*[illegible] Six Cantos. Crown 8vo. 4s. Boa[illegible] 1810.

We are assured in the p[illegible] oem is founded on facts, and we think that the princ[illegible] s interesting and even affecting: but the versification seldom rises above mediocrity, though it never sinks below it. The concluding canto possesses more spirit and force than the rest; and the description of the hero's revenge and death is creditable to the talents as well as to the feelings of the writer.

MEDICAL, CHEMICAL, *&c.*

Art. 32. *Rudiments of Chemical Philosophy*; in which the first Principles of that useful and entertaining Science are familiarly explained, and illustrated. By N. Meredith. 12mo. 4s. Boards. Hatchard, &c. 1810.

The author of this little volume candidly informs us that only a short time has elapsed since he became acquainted with the science in which he now professes to instruct others. Notwithstanding the different elementary works that have been written on chemistry, he appears to consider that a more popular treatise is still a desideratum; and, as he is 'induced to hope that he possesses at least the talent of writing or speaking plainly,' he has endeavoured to supply the deficiency. He has chosen to convey his ideas in what we regard as the very objectionable form of question and answer; yet we must give him a degree of credit for the perspicuity of his style, and for his knowlege of the subject on which he treats. At the same time, we do not exactly perceive either the necessity or the utility of this publication; and we think that the "*Conversations on Chemistry*," mentioned in our 50th vol. p. 330, formed a better work than Mr. Meredith has produced, precisely on the same plan, and written for the same class of readers.

Art. 33. *The Rudiments of Chemistry*; illustrated by Experiments and eight copper-plate Engravings of Chemical Apparatus. By Samuel Parkes. 12mo. 5s. Boards. Lackington and Co. 1810.

This work is at least recommended by its cheapness; a quality which is unfortunately become so rare, as to deserve to be pointed out wherever it exists. We think that we can also commend it as being tolerably accurate, and as containing a fair compendium of the present state of chemical knowlege. To a young beginner, it might be an amusing and useful task to go through Mr. Parkes's volume, and perform the experiments which he describes in the course of it. These appear to us to be well selected; and the directions are, for the most part, sufficiently clear. We may say of the publication in general, that, without possessing any high degree of literary merit, it will probably be found of considerable utility in diffusing a taste for chemistry, among those who would have neither inclination nor capacity to profit by a more elaborate performance.

Art. 34. *An Essay on the Use of a regulated Temperature in Winter-cough and Consumption:* including a Comparison of the different Methods of producing such a Temperature in the Chambers of Invalids. By Isaac Buxton, M.D., &c. 12mo. 4s. 6d. Boards. Murray, &c. 1810.

The subject of this volume possesses more importance than has generally been attached to it. We daily hear of the wide-spreading depredations of phthisis; we ascribe its effects to the variable nature of our climate, and we consider a removal to a warmer atmosphere as the only remedy on which much dependence can be placed: yet it is remarkable that, under this impression, but few attempts have been made to procure for our patients, at home, that equable temperature which is sought at a distance with so much expense and difficulty. It is obvious, on the first view of the question, that the defects of climate cannot be entirely remedied by any artificial warmth communicated to confined chambers; because, though we might be completely successful in the exclusion of cold, we necessarily deprive our patients, in a great measure, of the advantages of air and exercise: but still, when we contemplate the complicated objections which often present themselves against the removal of a patient from his own home to a distant part of this kingdom, and yet more to a foreign country, we may conceive many cases, in which we should be inclined to adopt the more practicable though less efficacious method. The subject had not escaped the notice of the late Dr. Beddoes; who, among the other means which he pointed out for removing consumption, confined some of his patients in heated rooms and in cow-houses: but so much excentricity was mixed with all his movements, and his different projects were presented to the world with so much unpropitious eagerness, that we cannot be surprized if they made only a temporary impression on the public mind. The discussion is, however, now brought fairly into notice by Dr. Buxton; and we hope that the modest and unassuming manner in which he treats it will recommend his tract to notice, rather than prevent it from receiving due attention.

He begins by some remarks on the nature of that complaint which is correctly though perhaps not scientifically named winter-cough, and on its frequent termination in consumption. He then traces the manner in which it is aggravated by exposure to cold, and particularly by the frequent changes which occur in our variable climate; and he afterward proceeds to give a few cases in which this consumptive tendency was apparently suspended, if not entirely cured, by confining the patients to chambers, the temperature of which was carefully regulated. The latter part of the work properly consists of directions for obtaining this equable temperature; and Dr. B. particularly insists on a species of fire-place, which he thinks is better than the open chimney commonly used in this country, or than the closed stove that is employed in Germany. The former necessarily produces currents of air, which counteract the very object of the treatment; and the latter tends to contaminate the purity of the atmosphere of the room. Instead of these, he advises the adoption of a well known apparatus, which he chuses (we do not know why) to call the compound German stove, but which is in fact 'the common shop-stove and ironing-stove used in laundries.'

'It consists of a stove, of any shape, projecting some distance into the room which it is to heat, and opening into this room. It resembles the English fire-place, because it opens into the apartment which it warms, thus causing a constant ventilation. It resembles the German stove, because it exposes a large heated surface, continually warming the particles of air which come into contact with its sides.'

The preceding remarks will probably be sufficient to induce our medical readers to examine Dr. Buxton's work; in which they will not indeed meet with much force of reasoning, nor many very impressive facts, but will find some sensible suggestions which may perhaps hereafter be turned to good account.

POLITICS.

Art. 35. *On the Revival of the Cause of Reform in the Representation of the Commons in Parliament.* By Capel Lofft, Esq. Barrister at Law. The 2d Edition, with Additions. 8vo. pp. 37. Bone and Hone. 1810.

Mr. Lofft hails with hope and pleasure the returning attention of the public mind to the important subject of this tract, and has given to the world, in the form of a pamphlet, the observations which appear to have been designed as an address to the Friends of Reform, assembled at the Crown and Anchor on the 1st of May 1809. His general sentiments meet our entire concurrence; and they are here announced with a mixture of firmness and moderation, which we should rejoice to see universally imitated by those who honestly labor for the accomplishment of a great practical benefit, and are not actuated by the selfish motives of idle popularity or personal importance. Reasoning from the known effects of public opinion on the deliberations of the House of Commons, even as at present constituted, in accomplishing the abolition of the Slave Trade, and in compelling the resignation of the late Commander in Chief, Mr. Lofft does not despair of inducing a reformation of that body by a vote of its own, in conformity to the enlightened wishes of the whole community. Let it then be remembered that, in order to effect this desirable object,

ject, the expression of such a wish, and the conviction of its gratification being necessary to the salvation of the country, must be *universal*; and the language of prudence, as well as of sincerity, will be that which has a tendency to unite the greatest possible number of suffrages in favour of this important measure. Nothing exclusive, nothing vindictive, nothing illiberal, should mingle itself with the feelings of a real friend to reform: —slander, suspicion, and distrust, with a promptitude to ascribe all difference of opinion to base and sordid motives, are not the means of obtaining a cordial and widely extended co-operation in any public cause. We have lamented to witness too large an admixture of such sentiments in the proceedings of many well meaning persons, who have espoused the cause of reform, and who for so doing have been honoured with Mr. Lofft's panegyric: but to that gentleman himself we impute nothing of this sort, while we observe with pleasure a disposition to allay all unnecessary irritation, and to render justice to all men. Yet it may be questioned whether the following paragraphs, wise and liberal as they are, would have been received with patience by those to whom they were intended to have been addressed:

'The public has lost all implicit confidence in leaders of parties, and that is well. But it is losing with it that which it is far from well to lose: its respect, affection, and merited veneration, to its deceased worthies. I do not wish man immoderately to revere his fellow man, however amiable, wise, and excellent. But *that* virtue upon which death has set the seal, is consecrated to a just and rational respect. Those who immediately forget or change their sentiments toward the illustrious *dead*, can be expected to have little steadiness of attachment to the worth which is not yet removed from us.

'Mr. Fox died, as he had lived, in the service of his country, and of mankind. He died, I have no doubt, many months, at least, the earlier for his last devotion of himself to that service. When I consider that he last came into office under the languor of a fatal and hopeless illness, that he lived only about seven months after, and cannot be said to have been effectively in office, except in one or two great emergencies, more than five of that time; that in this short period, by personally standing forth and exerting the last energies of his great and generous mind for a great object of justice and humanity (indeed one of the greatest), he carried it, regardless of all personal and official discouragements, of all cabinet division, and party influence, and parliamentary interest against it; I think and feel what I said last night, that we ought to cherish the memory of Charles James Fox (Honourable or Right Honourable, or any difference of titles vanishes when plac'd in the balance with his name), that we ought indeed to cherish the memory of Charles James Fox, whenever we meet for parliamentary reform, or for any great public object: not because he was the head of a party; for I know of no parties in the grave: but because he was the friend of his country; of the pure and free principles of the constitution; the friend of reform in parliament, in and out of power; the friend of the peace, liberty, and happiness of mankind. He had by carrying the resolve for the abolition of the Slave Trade carried in effect the abolition itself. He had done in so few months what his distinguisht rival, wielding all the powers of parliament and of the empire for more than twenty years, had ceas'd even to attempt long before his death. He had carried to a highly promising degree of progress, a negotiation for peace, commenc'd from personal respect to an unaffected instance of his habitual benevolence, and abhorrence of treachery and cruelty; a negotiation of peace in the spirit of peace and candour, and which, consulting the honour and interests of all parties, had a probability, after such experience of war by all, of being slighted by none. I can not, therefore, ever admit that Mr. Fox had not done, in his short and precarious power, much, indeed, of what he had promis'd out of power.

'And from his character and conduct, and from his letter of the
18th of Feb. 1806, with which l me, I am convinc'd
that he was desirous to have done he would have been
ever vigilant to do more; that he l have lost sight of the
question of Parliamentary Reform, ever would have neg-
lected an opportunity to ameliorat of Ireland; both for
her own sake and for the honour ential interests of this
island; that he never would hav the cause of religious
freedom in behalf of Roman Ca of all descriptions of
dissentients; that he would have rsever'd in the investi-
gation of public abuses (to the vig hich that investigation
proceeded during his short admin e owe apparently the
present discoveries and their great the strenuous endea-
vour to check the lavish expenditur public money; that he
would have zealously adopted, as he had once before done, the wise
and benevolent design of the revision and melioration of our Penal
Laws. But I am not less convinc'd that in many, indeed in most
of these objects, he would have been defeated; and that while the
representation is unreformed, he could not have overcome defects in-
herent in the system.'

An Appendix contains the resolutions of several public meetings in favour of a reform in the Commons House of Parliament.

Art. 36. *Brief Treatise on the Privileges of the House of Commons.* By W. Burdon. 8vo. pp. 114. 2s. 6d. Longman and Co. 1810.

Though we cannot, in many instances, agree with either the conclusions or the arguments of this writer, who appears to us to have taken too narrow a view of the great question of privilege, we applaud the bold and manly spirit with which his positions are advanced, the freedom and impartiality which characterize his mode of conducting the discussion, and the large stores of information which he has contrived to draw together within a narrow compass. His plain dealing will indeed by some be deemed excessive, for he accuses Mr. Hatsell and Sir F. Burdett, in a breath, of mistaking and misrepresenting the precedent established in Thorp's case; wonders that the former should have omitted various precedents of importance; charges the latter with *misrepresenting* Trewynnard's affair, with *unfair inferences*, and with being afraid to tell the whole truth, where it seemed to make against his position; freely criticises the report of the Committee of Privileges; and deems the opinion of Prynne of more weight than the determination of fifty judges, who, nine out of ten, always lean to the side of power and prerogative. — Mr. Burdon is an ardent opponent of the privilege lately exercised by the House of Commons, and has certainly composed, if not a convincing, at least a very entertaining and instructive pamphlet on that question.

Art. 37. *A Letter addressed by Lieutenant-Colonel John Grey to a Member of the House of Commons,* on the Subject of the Liability of the Pay of the Officers of the Army and Navy to the Tax on Property. 8vo. pp. 40. Carpenter.

Colonel Grey begins his letter by an extract from an act of the first of William and Mary, granting an aid of a shilling in the pound, which is obligatory on all classes except *such military officers who are or shall be in muster or pay in their majesties army or navy;* and, fortified by this precedent, he declares (page 14.) his intention of appealing to a jury on the legality of the charge of property-tax on the pay of officers in active service. — We cannot commend the style of this epistle, which, instead of a plain statement, seems occasionally to aim (page 28.) at a rhetorical declamation that is unsuited to the subject: but we sympathize very sincerely with the hardship of the case. Our officers are among the class of subjects who have suffered most severely from the rapid enhancement of prices during the present age; and they have, as is well known, received no adequate increase of pay. We were much affected on reading (page 31.) that the author has a brother, still a navy-lieutenant, whose commission was dated *twenty-nine years ago*; and who has lately been forced to retire from active service by bad health, without any other provision than his scanty half-pay!

MISCELLANEOUS.

Art. 38. *Ferdinand and Ordella,* a Russian Story; with authentic Anecdotes of the Russian Court after the demise of Peter the Great. By Priscilla Parlante. 8vo. 2 Vols. 12s. Boards. Tipper. 1810.

Priscilla Parlante was introduced to our readers as the writer of a peculiar kind of work, in our last vol. p. 218.; and an advertisement of the present new production of her pen announces it to be the performance of the Honourable Mrs. Cavendish Bradshaw, who had chosen the appellation of P. P. as her *nom de guerre.* — It commences with a long and rather fatiguing dissertation, consisting chiefly of a critique on "Cœlebs in Search of a Wife;" in which the author encroaches on our province, without maintaining our positions, since she refuses to *Cœlebs* 'the negative merit of doing no harm,' while she grants it to the works of Sterne and of Monk Lewis! — Although Mrs. C. Bradshaw thinks that Cœlebs is too severe, she also would attempt reformation: but we cannot exactly divine what would be either its measure or its manner. She wishes entirely to prohibit novels in 'the younger circle of readers,' and then to allow the ist still greater latitude 'for the recreation of persons whose and moral principles may be supposed soundly established;' case he may be permitted to 'sketch his subjects with a line of excentricity, to colour his scenery with more expres- ts of *glowing sensibility*, and to dispose his drapery in all the *folds* of a *luxuriant fancy*.' Now it is our opinion that s, 'whose moral and religious principles are soundly estab- ,' cannot find 'recreation' in the perusal of licentious publica- ; and *that* is nearly what we understand from the above descrip- when reduced to its *lowest terms*, and connected with the cha- rs of the books which are mentioned.—Mrs. B. is also unsparing er censure of Barouche-drivers, and Play-house immoralities, out allowing that any amendment is necessary in the first prin- les whence these excesses spring; and without being aware that, he exuberance of vice and folly be repressed in one of its exhibi- ns, it will, unless radically reformed, break out in another shape. This lady appears to possess more imagination than judgment. The ormer quality has enabled her to enrich her work with many scenes f real interest, but the latter would perhaps have deterred her from putting a "Slip-slop" pronunciation of English words in the mouth of a Russian Dame; and from making Ferdinand's enemies drop such frequent and opportune packets of confessions and death-warrants.—She has great command of language and powers of fancy; and though we cannot coincide in all her speculative opinions, we have been pleased and amused with the volumes before us. How far her 'anecdotes of the Russian Court' may be received as '*authentic*,' we do not undertake to pronounce.

Art. 39. *The Prison of Montauban*; or Times of Terror. A Reflective Tale. By the Editor of "Letters of the Swedish Court." 12mo. 6s. Boards. Cradock and Joy. 1810.

The Title of 'a Reflective Tale' has not been unduly assumed for this little work, in which much good and pious reasoning is engrafted on an interesting narrative. The prison-scene is both improving and affecting; and the anecdotes relative to the French Revolution have an appearance of truth. We can safely recommend this volume as one of which the perusal may be attended with pleasure and advantage.

Art. 40. *An Address to the Public, upon the dangerous Tendency of the London Female Penitentiary*; with Hints relative to the best Means of lessening the Sum of Prostitution. By William Hale. 8vo. 1s. 6d. Conder.

Art. 41. *Prostitutes reclaimed, and Penitents protected*; being an Answer to some Objections made against the Principle and Tendency of the London Female Penitentiary; with Observations on Licenced Brothel-Houses, and on the Means of discouraging Prostitution. By William Blair, Esq. Surgeon of the L Hospital and Asylum, the London Female Penitentiary, &c. 8vo. 2s. Seeley.

Art. 42. *The Remonstrant*; being a Letter to Mr. William Hale; in reply to his Address to the Public, &c. By G. Hodson. 8vo. 1s. Conder.

Art. 43. *A Reply to the Pamphlets lately published in Defence of the London Female Penitentiary*; with further Remarks on the dangerous Tendency of that Institution. By William Hale. 8vo. 2s. 6d. Conder.

Art. 44. *Strictures on Mr. Hale's Reply to the Pamphlets lately published in Defence of the London Female Penitentiary.* By G. Hodson. To which is added a Letter to the Author, on the Inadequacy of the Poor Laws, for employing, protecting, and reclaiming unfortunate Females destitute of Work, in answer to Mr. Hale's Reply. By Mr. Blair, Surgeon of the Lock Hospital, &c. 8vo. 2s. 6d. Williams and Co.

Art. 45. *General Redemption the only proper Basis of General Benevolence*; a Letter addressed to Robert Hawker, D. D. Vicar of Charles, Plymouth. Suggested by his Defence of the London Female Penitentiary, recently established in the Vicinity of Islington. By John Evans, A.M. &c. 8vo. 1s. 6d. Sherwood and Co.

The objections urged by Mr. Hale, against the newly established *London Female Penitentiary*, are that its *effects* will be to increase the sum of prostitution, and that its *principle* is unsupported by the word of God. Mr. Blair, who gives his professional assistance to the Institution gratuitously, and Mr. Hodson, undertake to combat the positions of Mr. Hale, together with the arguments which he employs in their support. They maintain that the *principle* on which the Female Penitentiary is instituted is highly laudable; that, in its *effect*, it is a school of virtue; and that its *object* is strictly conformable to the spirit and letter of the Gospel. Mr. Hodson explains the probationary course through which the applicant passes, previously to full admission to the benefits of the charity, in order to confute Mr. Hale's broad assertion that Penitentiaries 'open wide their doors to the most abandoned prostitutes.' He contends, against the author of the Address, that there is no reason for supposing that these unhappy females are determined in their crimes by any motives resulting from the existence of such charities; and that the probationary ward of the Penitentiary is as likely a means of reformation as Mr. Hale's solitary cell in a prison. In reply to that part of the charge which relates to the supposed bad effects on the morals of the public, by placing the reclaimed prostitutes in the bosom of decent society, viz. by introducing them as servants in regular families, Mr. Hodson remarks that none are sent from the Penitentiary to these situations whose repentance is dubious: and that, by the religious instruction which they have received, and by the habits which they have acquired, they will be more likely to amend than to injure the morals of those who are in the class of servitude. The probability of their relapsing, however, must be allowed*.—To re-but the charge that the principle of thes institutions is unsupported by the word of God, Mr. Hale is referred to the parable of the Prodigal Son, &c. ; and in opposition t his ideas of work-houses as Reformatories, Mr. Hodson styles them seminaries of vice.

Not convinced by the reasoning of his two opponents, Mr. Hal makes a furious rejoinder, in which he complains that misrepresentation and falsehood have been employed against him instead of argument. He reiterates his original charge respecting the immora tendency of the Inst [illegible] regards as an Asylum suited t ladies *with the hard*[illegible] to "seduced females;" and h vehemently protests [illegible] of the Penitentiary, in disposing of the repenti [illegible] rvants in regular families. H suspects hypocrisy [illegible] and calculates on the chanc of the return of vic[illegible] after their dismissal. Wishin to prevent rather tha [illegible] to prostitution, *even after th fact*, Mr. Hale calls [illegible] inhabitants in every parish t perform their publi [illegible] by paying a *fine*, to exonerat themselves from the [illegible] rochical offices, on the carefu discharge of which [illegible] als of the lower orders greatly depend. The vigilance of gentlemen in their respective districts may, h thinks, but Penitentiaries cannot, in the very nature of things, greatl thin the ranks of prostitution. In short, he complains that, in attempting thus to root out this evil, we begin at the wrong end ; an that the advocates for the Institution at Pentonville, in the ardor o their defence, have indiscreetly asserted that there is no law agains prostitution, nor punishment annexed to it in the word of God ; positions which, if true, must induce the rising generation to think very lightly of this crime.

In the *Strictures* by Messrs. Hodson and Blair, we find Mr. Hal in his turn very warmly assailed with the charge of falsehood, o specious reasoning, and of using foul and injurious language agains the abettors of the Penitentiary, which rises in estimation on the on hand in proportion to the vehemence with which it is depreciated o the other hand. It is unnecessary for us, however, farther to detai the progress of this controversy, the merits of which lie in a very narrow compass. Mr. Hale and his antagonist are all partly right and partly wrong. The former is right in thinking that the prevention o prostitution is preferable to attempts at a partial cure when the evi has reached an alarming height ; he is also justified in his apprehensions respecting the consequences of admitting "reclaimed prostitutes," as they are called, into respectable families, since the calculation against their relapsing into vice is only as 2 to 1 : but he is not perhaps, sufficiently authorized in asserting that, for every individua

---

* According to an inquiry made at the Magdalen, *two-thirds* of th number admitted were *permanently reclaimed.* Hence the chance i favour of the future good conduct of a *reclaimed prostitute* is only a 2 to 1.

wh

who is admitted into the Penitentiary from the walks of prostitution, two will be found to occupy her place. On the other hand, the friends of the Institution may be too sanguine in their views of the moral benefits which will result from it; they may have more good intention than sound judgment; and the arts of designing women may make a bad use of their benevolence. Considering the description of females for whose benefit the institution is established, it may be presumed that the majority of those who present themselves at its gate are led thither rather by "*the sorrow of the world*" than by "*godly sorrow*;" yet its discipline may in most cases have a good effect: though to calculate too largely on its advantages would betray an ignorance of human nature, and of the extreme dissoluteness of the age.

As to work-houses, and the operation of the existing Poor-Laws in restraining and reclaiming prostitutes, Mr. Hale and Mr. Blair are in point-blank hostility; the former sustaining his opposition by the authority of Mr. Moser, and the latter by that of Mr. Colquhoun, &c.; the weight of argument, however, is on the side of Mr. B., who proves that the poor-laws are inadequate, and require revision.

Mr. Evans, in his pamphlet, does not enter into the merits of the controversy maintained by Messrs. Hale and Co., but simply takes occasion, from the circumstances of the case, to level an *argumentum ad hominem* at Dr. Hawker, on account of his Calvinistic creed, which Mr. E. thinks cannot be made to harmonize with the Doctor's amiable heart and active benevolence. 'Are we to suppose,' he asks, 'that whilst *you* and *your brethren* discover such warm and persevering kindness towards the unhappy objects of seduction, the Divine Being should contract his love and prescribe to itself bounds which human benignity disdains?' This question is a very fair one, and it is followed by an attempt to induce Dr. H. to review those texts on which the horrible doctrines of Election and Reprobation are founded. Mr. E. presents those just and amiable views of the Deity which the gospel of Christ displays, in opposition to the gloomy creed of Calvinism, and concludes by expressing his own opinion, in the words of Dr. Doddridge: "That a BEING who is said, *not to tempt any*, and even *swears* that *he desires not the death of a sinner*, should *irresistibly* determine MILLIONS to the commission of every sinful action of their lives, and then with all the pomp and pageantry of an *Universal Judgment*, condemn them to *eternal misery* on account of *these* actions, that hereby he may promote the happiness of others, who are or shall be *irresistibly* determined to virtue in like manner, is of all *incredible* things, to *me* the MOST INCREDIBLE."

We may add that, while so absurd as well as horrible a tenet is held by Protestants, they should not laugh at Papists; whose creed, if revolting to common sense, does not outrage our feelings and blaspheme the Deity. Nothing in Euclid is more evident than that the Creator cannot be a God of Love if he could form a Being with the determined purpose of damning him to all eternity. Such a

Being, moreover, could not be an object of piety, nor could religion be a duty under his government.

Art. 46. *A Letter to William Hale, &c. by R. Hawker, D.D.* 8vo.

As a nice causist, Dr. H. may be desirous of ascertaining the curious point whether a woman *ceases to blush* after she has lost her *chastity*; and though perhaps the answer of most of the women of the town would tend to prove that blushes and modesty are closely associated, the matter at issue is very little benefited by the solution.

Some other pamphlets on this controversy have appeared.

Art. 47. *The Penitentiary*, or the Battles of Pentonville; a Mock-heroic Poem. 8vo. 1s. 6d. Hatchard.

At the close of the dispute on the London Penitentiary, we should have been pleased to meet with something which would have relieved its dullness; and this something we flattered ourselves we had found when we took up the present pamphlet: but we have been sadly *mocked* by what is here improperly called a mock-heroic poem; which breathes more spleen than fun, and in which the *Saved Sinner* of Providence Chapel, who has had the good luck to throw down a coal-sack and to pick up a rich baronet's widow, makes the most prominent figure. When the poet was put to such a shift to help out his loading, he ought to have known that his wit was not worth carrying to market.

Art. 48. *Strictures on the Origin of Moral Evil*; in which the Hypothesis of the Rev. Dr. Williams is investigated. By William Parry. 8vo. 2s. 6d. Conder.

Art. 49. *A Vindication of Strictures on the Origin of Moral Evil*, &c. By Wm. Parry. 8vo. 3s. Conder.

Metaphysical writers are said to "reason high," but the height to which they soar generally makes their heads giddy; at least they contrive to produce this effect among their readers. No subject has more perplexed the human intellect than the origin of Moral Evil; and the moderns as well as the antients soon get out of their depth when they attempt to discuss it. Mr. Parry admits that it is both a solemn and a difficult question, and that without the utmost caution it will lead to statements which are scarcely consistent with that holy reverence for the Deity which it becomes his creatures to entertain. The hypothesis here examined may be comprized in the four following particulars: '1. That a tendency to defection, both physical and moral, is of "absolute necessity," essential to all created existence. 2. That this tendency to defection, whether physical or moral, is "*passive power.*" 3. That the certain consequence of leaving intelligent creatures to the exercise of liberty, in connection with passive power, is sin; or that liberty terminating on passive power is the true cause and origin of Moral Evil. 4. That it is pure equity in God, to leave intelligent and accountable creatures in these circumstances, under which "the inevitable consequence" is that their liberty will terminate on "their passive power," and produce actual sin.'

To such an hypothesis, objections will certainly present themselves, but they can scarcely be stated without exciting other objections; and thus no end can be put to the metaphysical controversy. Some of Dr. Williams's terms are certainly exceptionable: but we think that Mr. P. does not always rightly conceive their meaning. It appears to us that he does not perceive the distinction intended by Dr. W. between *tendency* and actual *depravity*; and that his assertion that 'there is an *essential* difference between a tendency in creatures to annihilation, and any *other tendencies*, which they may be supposed to have while in existence,' will not be admitted. Justly does Mr. Parry remark that, respecting the Deity's permission of moral evil, "clouds and darkness are round about him."—Against the account given in the 4th proposition, of the *pure equity* of the Deity in leaving intelligent creatures, &c.; Mr. P. argues at some length, conceiving it to militate against God's moral attributes. He maintains that 'Dr. W.'s hypothesis gives a harsh and unwarrantable view of the Divine character—is the height of injustice, — affords *no relief* to the difficulties respecting the *origin* of moral evil; and that the scheme does *virtually*, though not intentionally, make God the author of sin.'

Though for these reasons Mr. P. is of opinion that Dr. W.'s system ought to be rejected, he does not endeavour to substitute another in its place; regarding every attempt of this kind as vain and nugatory, since it is not the design of the creator to explain *this* subject to us in the present state. — The hypothesis, which is the object of these Strictures, occurs, with several other peculiarities of sentiment, in the notes subjoined to an edition of Dr. Doddridge's works; a place which was not, perhaps, the most proper for such exhibitions.

A young Divine of the name of Hill having animadverted on the Strictures here noticed, Mr. Parry has taken the field against this young metaphysician: but, as Mr. Hill's definitions are not very accurate, nor his reasoning very correct, we do not deem it necessary minutely to notice them, nor to record the triumph which Mr. P. assumes in his 'Vindication:' it is proper, however, to observe that in the latter he apologizes for the length to which he has extended the discussion, by pleading the importance of the points at issue, as they affect *morality* and *moral obligation*. He opposes the hypothesis of Dr. Williams because 'it makes God the author of sin, supersedes the criminality of sin in the *first* instance, and may be adduced in extenuation of the most vicious propensities;' whereas the doctrines maintained by Mr. Parry are, '1. That the ever blessed God, the source of all excellence, perfection, truth, and purity, is the author of all good, of all that is or that ever will be *morally* good or *holy* in his creatures. 2. That intelligent and moral agents are spontaneous agents. Actions may *originate* with them, otherwise there would be but *one agency* in the universe. 3. That all laws, human or divine, which take cognizance of the actions of moral agents, suppose or imply that criminal actions might have been otherwise than they are. If this were not the case, they would be most notoriously unjust. 4. That moral and accountable agents were not, in their original formation, under circumstances which rendered transgression *inevitable* or *unavoidable*, for this would have destroyed their accountability. 5. That moral evil, or sin, though the precise mode of its origination must remain *unknown* to us, could not have had its origin in the agency of God, or in the uncontrollable circumstances of his creatures. To suppose the former would be blasphemous: to admit the latter would supersede criminality.'

Mr. Parry's representation is certainly more comfortable and satisfactory than that against which he militates, and his abilities as a reasoner are respectable: but, after all, he leaves us in the *dark*, exactly where he found us.

Art. 50 *Some Account of the ancient and present State of Shrewsbury.* New Edition. Small 8vo. pp. 557. Richardson.

A plain book on a plain subject — [illegible] a short account of the situation and a narrative of the [illegible] capital of Shropshire the writer describes its trade an[illegible] The castle, the ecclesiastical buildings, the infirmar[illegible] and country seats, have each their turn. The Free School [illegible] ble for having conferred education on two very different char[illegible] Sir Philip Sidney and Chief Justice Jefferies. — This little work, without possessing any claim to the attention of the public at l[illegible] will be found useful to those who have a local interest in its co[illegible].

CORRESPONDENCE.

We have received the favour of Dr. Clarke's note, and shall make inquiries on the subject of it. — We have repeatedly observed that the cause of the neglect in forwarding our *Appendixes* into the country, of which we hear such frequent complaints, is the omission of a *specific order* from the provincial to the London bookseller, for those supplementary Numbers being sent with the current Reviews.

Mr. Greig's production is *in course*: but we are totally unable to keep pace with the natural impatience of authors.

We hope that T. F. — alias *Verax*, — will accept of our excuses. So much has already been said on the subject of his publications, which is also not of *general* interest, and so much time has elapsed since the appearance of those tracts, that we beg to be allowed to pass them over. — The copies of them lately left with our publisher will be re-delivered to *Verax*, or to his order, if he pleases.

M. M., *Poetess of Nature*, is also desired to excuse us. Her letter, and her book, alike convince us that we can say nothing that will be agreeable to her, and it will be better for her to be contented with our silence.

The APPENDIX to our last Volume was published with the Number for September, on the 1st of October.

THE MONTHLY REVIEW,

For NOVEMBER, 1810.

Art. I. *Herculanensia*; or Archæological and Philological Dissertations, containing a Manuscript found among the Ruins of Herculaneum; and dedicated (by Permission) to His Royal Highness the Prince of Wales. 4to. 1l. 11s. 6d. Boards. Cadell and Davies. 1810.

In the 79th year of the Christian Æra, and the first of the short reign of Titus*, the cities of Herculaneum and Pompeii were swallowed up, the former gradually and the latter all at once, by an earthquake which accompanied an eruption of Mount Vesuvius; and sixteen hundred and thirty-four years subsequently to that event, these cities were discovered in the most extraordinary state of comparative preservation, though they had been buried for so many centuries in the bosom of the earth. The Genius of the fine arts among the moderns seized with delight this opportunity of holding intimate converse, as it were, with its sister of antiquity, by contemplating the busts, statues, and paintings which were still remaining in the cabinets and on the walls of these subterranean habitations. This wonderful discovery brought us nearer to the antients; their domestic habits and manners seemed more familiar to us from a survey of their dwellings; and when to this closer acquaintance with the specimens of their cultivated taste, was added the hope of retrieving some still nobler examples of their unrivalled literary excellence, not only the classical scholar rejoiced in unison with the connoisseur and the virtuoso, but every civilized nation anticipated instruction and improvement from so fortunate an event. Yet the hopes of the learned, at least, have been hitherto wholly disappointed, or, if this be too strong an expression, the gratification of those hopes has been lamentably retarded; and we are now compelled to extract any consolation that we can derive from an inquiry into the causes of so mortifying a delay. The preface to the present volume will furnish us with much information on the subject; and, since it is drawn up as concisely as the number of facts that were to be stated would admit, we shall make rather ample extracts from it.

---

* The benevolence of this Prince towards the unfortunate sufferers at Herculaneum, &c. would alone have been sufficient to gain him the title of *father of his people*. Instead of seizing on the effects of the sufferers who had left no heirs, he gave those effects towards the restoration of the destroyed cities: having declared that no public loss should arise from this affliction, he decreed that all the decorations of his palaces should be transferred to the temples and public works at these places; and he chose commissioners from the equestrian order to hasten the execution of those decrees. (See Suetonius.)

We must, however, previously state that we learn from the Dedication of this work to his Royal Highness the Prince of Wales, that it proceeds from the joint labours of the Right Honourable William Drummond, (now Sir William D.) lately minister from the English Court to that of Palermo, and of Mr. Robert Walpole, a gentleman whose literary talents have been before made advantageously known to the public. The object of this dedication will appear from the passage which we shall first quote from the preface, and occasion will arise for farther reference to it.

'Thirty nine years (says Sir W. D.) after the discovery of the ruins of Herculaneum, (which event happened in the year 1713,) an excavation was made in a garden at Resina, and there, in the remains of a house, supposed to have belonged to L. Piso, was found a great number of volumes of burnt *papyrus*. Many of these *papyri*, as they have since been generally termed, were destroyed by the workmen; but as soon as it was known that they were remnants of ancient manuscripts, their developement became an object of no common interest to the learned world. Father Piaggi invented the machine which is still employed for unrolling them, and which has been already described by several writers.

'When we reflect on the number of valuable works which have been lost since the period when Herculaneum was destroyed, we ought not to be surprised at the sanguine expectations which, upon the first discovery of the MSS., were entertained, of adding some important acquisitions to the treasures of ancient literature which we already possess. The lost books of Livy, and the Comedies of Menander, presented themselves to the imagination of almost every scholar. Each indeed anticipated, according to his taste, the mental pleasures, and the literary labours, which awaited him. Some connected the broken series of historical details; some restored to the light those specimens of eloquence, which, perhaps, their authors believed incapable of being ever concealed from it; and others opened new springs, which should augment the fountains of Parnassus. Varius again took his seat by the side of Virgil; Simonides stood again with Sophocles, and Pindar by the throne of Homer; and the lyre of the Theban was struck to themes and to measures, that are remembered no more.

'These enthusiastic hopes were perhaps too suddenly repressed, as they had been too easily excited. When we walk among the remains of temples and palaces, we must not expect to meet only with fragments of sculpture, with the polished column, or the decorated capital. Where the ruin has been great, the rubbish is likely to be abundant. Since men have written books, many, it may be believed, have been produced in every age which were unworthy of being preserved to posterity. The first *papyrus* which was opened, contained a treatise upon music by Philodemus the Epicurean. It was in vain that Mazzochi and Rosini wrote their learned comments on this dull performance: the sedative was too strong; and the curiosity which had been so hastily awakened, was as quickly lulled to repose. A few men of letters, indeed, lamented that no further search was made for some happier subject, on which learned industry might be employed; but the time, the difficulty, and the expense, which such an enterprize required, and the uncertainty of producing any thing valuable, had apparently discouraged and disgusted the Academicians of Portici.

'Things were in this state, when his R. H. the Prince of Wales proposed to the Neapolitan Government to defray the expenses of unrolling, decyphering, and publishing the manuscripts. This offer was accepted by the Court of Naples; and it was consequently judged necessary by his R. H. to select a proper person to superintend the undertaking. The reputation of Mr. Hayter as a classical scholar justified his appointment to the place which the munificence of the Prince and his taste for literature had created. This gentleman arrived at Naples in the beginning of the year 1802, and was nominated one of the directors for the developement of the manuscripts.

'During a period of several years the workmen continued to open a great number of the *papyri*. Many, indeed, of these frail substances were destroyed, and had crumbled into dust under the slightest touch of the operator.

'When the French invaded the kingdom of Naples in the year 1806, Mr. Hayter was compelled to retire to Sicily. It is certainly to be deeply regretted that all the *papyri* were left behind. Upon the causes of this singular neglect we do not wish to offer any opinion, the more especially as very opposite accounts have been given by the two parties to whom blame has been imputed. The writer of this preface only knows with certainty, that when he arrived at Palermo in 1806, on his second mission to his Sicilian Majesty, he found that all the *papyri* had been left at Naples, and that the copies of those which had been unrolled were in the possession of the Sicilian Government. How this happened, it would be now fruitless to enquire. The English Minister made several applications to the Court of Palermo to have the copies restored; but without success, until the month of August, 1807. It was pretended, that according to the original agreement the MSS. should be published in the place where his Sicilian Majesty resided; that several Neapolitans had assisted in correcting, supplying, and translating them; that his Sicilian Majesty had never resigned his right to the possession either of the originals, or of the copies; and that as a proof of this right being fully recognized, the copies had been deposited by Mr. Hayter himself in the Royal Museum at Palermo. It was, however, finally agreed, that the MSS. should be given up *pro tempore* to Mr. Drummond, who immediately replaced them in the hands of Mr. Hayter. In the space of about a year, during which period they remained in the possession of the latter, a *fac-simile* of part of one of the copies was engraved, and some different forms of Greek characters, as found in these fragments, were printed under his direction.

'From some circumstances, which took place in the summer of 1808, and to which we have no pleasure in alluding, a new arrangement became indispensable. Mr. Drummond proposed to the Sicilian Government, that the copi [illegible] nt to London, where they might be published with ad [illegible] could not be obtained at Palermo. His proposal w [illegible] and they have been accordingly transmitted to Eng [illegible] nner, in which their publication will be conducted, [illegible] epend upon the determination of his R. H. the Pri [illegible] in whose hands they have been deposited; but it ma [illegible] that the republic of letters will not have to lament th [illegible] sting fragments are to be brought to light under the [illegible] a Prince, who has always shown himself to be the p [illegible] arning and the arts. We venture not to assert, but [illegible] at the MSS. will be submitted to the inspection o [illegible] r of learned men, and will be edited under their car [illegible] ir annotations and translations.

'With respect to the present volume, the authors have had no other view in giving it to the world, than to call the attention of the English public to some subjects, which the perusal of the MSS. and the ancient state and situation of Herculaneum suggested to them as worthy of being investigated. His R. H. the Prince of Wales has graciously permitted them to insert in their work a copy of one of the MSS. as it has been amended by the Academicians of Portici.'

It is with singular pleasure that we assist in recording the liberal and enlightened zeal of the Heir Apparent to the British crown, exerted in the recovery of any monuments of Grecian or Roman fame;—we participate most warmly in the applause bestowed on that zeal by the authors of this volume;—and we are anxious to give our testimony to the justice of the sentiments expressed in their Dedication, which we trust will also find an echo in the bosom of every genuine Englishman. After having alluded to that barbarous imperial rescript, by which the professors at the National Institute of France were restrained in their classical instructions to the students, and by which it was decreed that *none* should attain a greater knowlege of Latin than would enable them to construe the commentaries of Cæsar, nor more of Greek than would explain the terms of science, the writers proceed :

'We shall not pretend to assign the reasons which may have dictated an edict, evidently intended to discourage for ever the study of the learned languages, and with it all taste for the works of those who wrote in them, and whose beauties are but faintly seen through the medium of translation, and especially of French translation. We cannot, however, help remarking, and not without a meaning here, that all the distinguished writers of antiquity, without exception, were the friends of civil order, of justice and of liberty. Mistaken they might be on religious and metaphysical questions ; but their reasoning is always on the side of virtue, their talents were employed to defend it, and their genius was exerted to exalt it. They celebrated the actions of the great, and the deeds of the warlike ; but they reprobated the cruelty of the oppressor, and the crimes of the tyrant. No man will learn from *them* to love political confusion, or military depotism, or barbarous pomp, or unbridled ferocity, or unjust aggression, nor yet the meaner arts of a boundless and unprincipled ambition.

'But whatever, Sir, may have been the views of the French government in endeavouring to repress all taste for classical literature, we cannot but feel gratified in contrasting them with those of the Heir Apparent of the Crown of England. The Greeks and Romans have been our masters in all that can tend to polish and adorn the mind. If in science we have gone beyond them—if in genius we be their rivals,—it must be confessed that in taste, in grace, and in elegance, we are not yet their equals. Your Royal Highness has shown, that you desire us not to forget our masters in literature, and you have done so, because *you* know, that among them are to be found the noblest models in poetry and eloquence ; the best, because the most rational defenders of civil liberty ; and the wisest instructors, and the safest guides in the conduct of human life.'

To these pleasing extracts, we add the notice of a fact commemorated in this Dedication, since we consider it as our duty to give all the additional publicity in our power to so gratifying an instance of concern for the interests of literature, in a quarter in which we should most deplore its absence ; for well may we exclaim,

"*Et spes, et ratio studiorum, in Cæsare tantùm ! !*"

'It was not until large sums had been expended by your Royal Highness, and the success of the execution had justified the boldness of the plan, that pecuniary assistance was requested and obtained from Parliament. Attentive as the people of this country are, and ought to be, to the expenditure of public money, they must glory in having contributed with the Heir Apparent to the British Throne, in forwarding a work which does honour to the English name.'—Pages 3 and 4.

If the spirit, indeed, manifested in this undertaking, proceed as it has begun, (whatever the results of its exertions in the present case may be,) we may join, perhaps, in the sanguine but agreeable anticipation of the authors, and conclude our remarks on this part of the subject in their language:

> 'From the ruins of Herculaneum we turn our anxious eyes to far distant scenes; and we desire to believe that long ages hence, wherever we shall have left the monuments of our power, the proofs and the records will also remain of our virtues, our knowlege, our generosity, and our beneficence.'

We do not propose to detain our readers with any account of the difficulties attendant on opening the rolls of papyrus, which had been reduced to a perfect *carbo*. After the laudable zeal which has been displayed, we trust that we shall not have to say (as has been wittily said already) "*Fato invido* Carbonem, *ut aiunt, pro Thesauro invenimus!*" but on this point we are about to hazard an opinion; and we shall now only subjoin to the foregoing account of the transactions relative to these MSS., an intimation that we are informed by those who have witnessed the process of unrolling the volumes, that much time and many hands were employed in carrying on the labour, and that the expence incurred was in course proportionate. When the MSS. were unrolled, it was necessary that persons competent to the task should decypher and transcribe them, separate the capital letters[*] into the words to which they belonged, and supply those deficiencies in the text which but too frequently occurred. We may reasonably hope that the persons who may be selected for this delicate office, by the University of Oxford, (in whose possession the fac-similes, we understand, are now placed,) will discharge their duty in a manner that shall be creditable to the antient fame of that learned body.

We know not what censure we may incur from the minute philologer and indiscriminating antiquary of the day, when we declare that the fragment of the treatise before us concerning the Gods[†], which has strongly attracted the notice of some who have already perused this volume, appears to us the least interesting part of it. If such only were the treasures buried at Herculaneum,—dissertations on the music * and on the piety of the antients,—the overflowing of the Lava of Vesuvius, *et flammea diri Montis hyems*, would, as far as Literature is concerned, have caused us but little sorrow: but, surely, among the eighty MSS.† which have been unrolled and rendered legible, something of greater interest must occur. With the taste of the selectors, therefore, we cannot express ourselves satisfied; and if the general curiosity of the scholar be not lastingly excited towards these MSS. until they prefer some stronger claims to attention, we cannot allow this indifference to be any proof of a declining literary spirit among us. The perfectly insipid work of Philodemus, with the laborious comments of Mazzochi, (for his pupil, Rosini, seems most unjustly to have engrossed so large a portion of that Academician's fame ‡,) has already fallen into an oblivion on earth, as deep as that which overwhelmed it in its subterranean state of repose; and we think that no long period will elapse ere the treatise concerning the Gods must follow its musical predecessor into the shades of forgetfulness:

---

[*] The MSS are all in capitals, which resemble the letters of the *Codex Alexandrinus*; with no accentual marks of any kind, nor spaces between the words.

[†] Mr. Hayter, in a printed *Letter to Sir William Drummond*, seems to have satisfactorily shewn that the title (Περι των Θεων) prefixed by him to the fragment is very defensible; and that the use of the word παραγραφειν, in the concluding sentence, implies an intention in the author, (whether Phædrus, the instructor of Cicero, or any other Epicurean philosopher,) to *subjoin* the opinions of Epicurus on the same subject.

> "*Ostendent terris hunc tantùm Fata, neque ultra*
> *Esse sinent.*"

What, in the name of common sense, can be our interest, in the nineteenth century of the Christian æra, in ascertaining the sentiments of Chrysippus, or of Diogenes the Babylonian, concerning the names and attributes of the heathen Gods? If the spirit of Foote were revived among us,—and it never was more imperiously called from the dead by the absurdity of the living,—what a subject were this for a new farce on *Taste!* How pleased would he have been to have discovered another MS., the text of which all the literati of Europe, after the most intense pains, are unable to agree in settling, but which they are unanimous in considering as good for nothing! Yet we fear that we have greatly overstated this latter fact; and although we certainly think that the fragment in question ought to be thus considered, we shall pay so much deference to existing prejudices as to bestow some attention on it ourselves, and to uphold for awhile

> "The unyok'd humour of this idleness."

---

* The treatise on music was published 15 years ago.—Rev.

† More than eighty; all in Greek, with the exception of one fragment of a Latin poem.

‡ See Mr. H.'s *Letter*.

As the opinion of Sir William Drummond, that
borrowed some parts of his first book *De Naturâ Deorum*
this treatise, has been controverted, it may be right for
extract his statement of the grounds of that opinion, whi
also profess to be our own ; and which, assuredly, form
least trifling part of the whole disquisition that we could
for the notice of our readers :

'The treatise of Cicero *de Natura Deorum* is one of th
finished and agreeable of his philosophical compositions. He
states and re the Stoics and Epicureans co
ing the divi uch learning, argument, a
quence, that y be supposed to have been
by a man w de of his life in the study of
sophy. It to understand how the mo
liant orator, d one of the most active pol
in Rome, wl sponded with so many friend
struggled ag , and who was either cou
persecuted b hould have found leisure t
himself so ac with the most abstruse subj
metaphysics, and [illegible] the most subtle questions which were a
in the schools of Greece. Cicero, it is true, had studied for
period at Athens, and was accustomed to listen to Diodotus,
Antiochus, and Posidonius, who were admitted among the
of his *familiares* ; but when we consider the extent and preci
his knowledge, and especially the clearness, justness, and bea
his definitions, we shall probably admire how all this learning
quired in his casual conversations with a few philosophical frie

'These difficulties may be in great measure removed by sup
that the Roman orator translated or compiled his books from
originals, all of which were eclipsed by the lustre of his eloq
and which have since been lost and forgotten. The manu
which is the subject of our consideration, and which forms on
fragment of a large work, may be adduced in support of this o
The commencement of it seems to have been the prototype of
siderable part of the speech of Velleius ; for it would be idle
pose that the Greek author was the plagiarist. Who would
to offer for his own what had been already said by Tully ?

'The fragment before us, then, contains the sentiments
Epicurean, concerning the system of theism professed by the
From the first part of it, Cicero has taken the 14th, 15th, and
chapters of his first book *de Natura Deorum* ; but towards th
clusion of the manuscript, I find the charge of atheism urged
the Stoics with a vehemence which has been avoided by the
orator. A disciple of the new academy cannot be supposed
very desirous of giving too much weight to an accusation
many may be apt to bring against himself ; for mankind in
will never be satisfied with the faith of a philosopher, who ref
affirm, or to deny, and who always speaks of what is probabl
never of what is certain. On the other hand, the Stoics a
ns, who made lofty pretensions to popular applause,

philoso

philosophical expounders of the popular religion, loudly accused each other of that atheism, of which both affected to be abhorrent, and of which both were indubitably culpable. The atheism of the Epicureans seems not to have been questioned by any men of learning, though their exoteric doctrines were so well disguised as not to offend the vulgar. The Romans, who heard with indignation of the profanation of an idle mystery by Clodius, received with admiration the splendid blasphemies of Lucretius.'

The parallel passages specified by Sir William are the following. At line 12. of page 1. in the Greek Fragment, *as supplied by Mr. Hayter*, we read ᾽Αλλα ὀιεται Χρυσιππος. το παν ἐπιδιακρινων, ἐν τῳ πρωτῳ περὶ θεῶν, διαρρηδην την φρενα παντων, και παντα λογον, και την του ὁλου Ψυχην, και τη τουτου μεν ψυχη παντα Πανταχου γινεσθαι θεον, και τους λιθους· Undoubtedly, this concluding member of the sentence is very abrupt and would seem to sanction the interpolation of και τα ζωα, which has been suggested: but the several alterations, which that interpolation requires, render the whole cast of the amendment too conjectural to be countenanced without considerable hesitation. What Mr. H. means by the words, "and that by the soul of this," in his translation of this passage, we are at a loss to conceive: but his Greek text, whatever other objections may be made to it, is at least conformable to his own rule (as farther stated below*) of admitting in his interpolations no words that are too long for the obliterated spaces in the MS.; and any alterations which neglect this rule must obviously be erroneous. No breaks appeared between the words in the Papyri, which Mr. H. professes to have compared with the fac-similes; and it is clear that, on such a comparison, our whole reliance on the correctness of any arguments deduced from the state of the MS. must ultimately be placed. This comparison, unfortunately, cannot now be continued; and since the total loss (to us at least) of the Papyri leaves us solely to depend on the accuracy of the fac-similes, we are pleased to have the evidence of Mr. H., as far as it goes, in favour of the laudable exactness of the copyist in the present instance. "The copyist," he says, "had himself first taken for his fac-simile the exact dimensions of the vacuity in the original; whether that vacuity were produced by a chasm in the substance or by obliteration, or whether the piece wanting of that column had adhered to another, or had fallen from the column in the act of unrolling it, or of moving it afterwards. These dimensions, taken with much care by the copyist, I invariably and sedulously collated again with those of the original, that my conjectural letters might not offend against the rules of just proportion." (See Mr. Hayter's *Letter.*)

---

* This gentleman has laid claim, in express terms, to all the supplementary matter introduced into the present fragment. He professes, as we intimate above, to have admitted in his interpolations no words, nor even any letters, without previously measuring the space left vacant by obliteration, and accomodating his supplement to that exact admeasurement. This precaution, which has not been taken by all the experimental restorers of the fragment, is obviously necessary to ensure even the chance of correctness. When we compare the unsupplied and the supplied copy of a single page of this fragment, we are more disposed to admire the learning and ingenuity (however misemployed, we think, in this instance) which have done so much, than to censure the partial, or even the numerous faults of the performance.

We hasten to submit to our readers the passage of Cicero which is conceived to be parallel to the above. Whether Sir William Drummond may not have been wrong in using so harsh a word as 'plagiarist,' in speaking of the Roman Orator in the extract which we have made from the *Herculanensia,* is a question, we suppose, of no great importance.—In the first Book, *de Naturâ Deorum,* we read; "*Ait enim* (*Chrysippus*) *vim divinam in ratione esse positam, et universæ Naturæ animo, atque mente; ipsumque Mundum Deum dicit esse, et ejus animi fusionem universam,*" &c. &c.—Let our readers compare this with the preceding Greek extract.—Again, ibid. "*Chrysippus disputat, æthera esse eum, quem Homines Jovem appellarent; quique aër per maria manaret, eum esse Neptunum; terramque eam esse quæ Ceres diceretur: similique ratione persequitur Vocabula reliquorum Deorum. Idemque etiam legis perpetuæ, et æternæ vim, quæ quasi dux Vitæ, et magistra officiorum sit, Jovem dicit esse, eandemque fatalem necessitatem appellat, sempiternam rerum futurarum veritatem: quorum nihil tale est, ut in eo vis divina esse videatur.*" On this passage, Sir William remarks:

> 'By Jupiter the Stoics understood that *vis physica,* which in fact was their God *, and which was known by different names according to the phænomena. Thus the great agent in Nature, materially considered, is the æther, which is also called Jupiter;—when the mechanical power, which produces change in the Universe, is the object of attention, the *vis æterna et physica* still receives the name of

---

* The *Vis Physica* of the Stoics was as dignified and divine as the *vis abdita quædam* of the Epicureans, mentioned by Lucretius in his First Book. *That,* he tells us, was an "Unknown Power," which deranged, at will, the order of the creation, established by chance!—Can nonsense exceed this?—Well might the enlightened Apostle say of the wisdom of the Greeks, "Professing themselves wise, they became fools." (*Rev.*)

Jupiter;—but Jupiter also represents the reasonable nature, which is the same with fatal necessity.'

In a word, in the conveniently stretching physico-theology of the antients, (a system which certainly reminds us of Swift's simile for an easy conscience,)—who, however they may have been split into sects, seem to have had more verbal than real differences *, — Jupiter appears now to have been contracted into the το ἑν, and now diffused abroad into the το παν; now to shine forth as the ἑις Ζευς, ἑις ᾽Αιδης, κ. τ. λ., and now to lurk in the mass which he animates.

Let the reader next compare the passage of Cicero, last cited, with the following sentences from the Fragment Περι Θεων·—Page 1. line 24. Διο και Ζηνα καλεσθαι † Δια δυτηριον, ἀυτον τε κοσμον των ἀνοσων ἐμψυχον ἐιναι, και θεον και το ἡγεμονικον ἐιναι την ὁλε ψυχην· .... και την κοινην παντων φυσιν, και ἐιμαρμενην, και ἀναγκην .... κ. τ. λ. ——the verb ὀιεται being understood, or φησιν less probably, to govern the whole sentence.

See also page 2. line 24. *et sequent:* and line 24. again, page 5. and the following lines, down to the word Πλετωνα, which suits the context well enough, and which we prefer with Sir William Drummond and Mr. Hayter to the word Πλατωνα; a word that appears to have been unnecessarily substituted, from that fondness for verbal alteration which the *ductus literarum* never fails to excite in the minds of the genuine syllable-hunters,

Γωνιοβομβυκες, μονοσυλλαβοι, ὁισι μεμηλε
Το σφιν, και σφωιν, και το μιν, ηδε το νιν·

to whom we have such frequent occasion of saying—᾽Αρχη της φλυαριας; ὑμιν γεγονασιν ὁι Γραμματικοι.

"*Et hæc quidem in Primo Libro de Naturâ Deorum,*" adds Cicero; "*in secundo autem vult Orphei, Musæi, Hesiodi, Homerique fabulas accommodare ad ea, quæ ipse primo libro de Diis Immortalibus dixerit; ut etiam veterrimi Poetæ, qui hæc ne quidem suspicati sint, Stoici fuisse videantur.*"

᾽Εν δε τῳ δευτερῳ, says the author of the treatise, page 3. line 16. τα τε ἐις ᾽Ορφεα, και Μουσαιον ἀναφερει θεια, και τα παρ ῾Ομηρῳ, και ῾Ησιοδῳ, και ᾽Ευριπιδη, και ποιηταις ἀλλοις τους (ὡς, probably, as has been proposed, unless a longer stop be placed after ἀλλοις·) και Κλεανθης πειραται συνοικειοῦν ταις δοξαις

---

* *Stoica dogmata ——— ——— à Cynicis tunicâ distantia.* (*Rev.*)

† An evident false print for καλῦσθαι, and corrected by the editors among the errata; their excuse for the number of which is perhaps as adequate as any such excuse can be.

αὐτῳ—or, perhaps, *αὐτων*, according to the same authority; unless Cleanthes be put for the whole sect, as we find *Fruge Cleantheâ*, &c.

“ *Quem Diogenes Babylonius* (Cicero, ibid.) *consequens in eo libro, qui Inscribitur de Minervâ, partum Jovis, ortumque Virginis, ad physiologiam traducens sejunjit a fabulâ.*

Διογενης δ' ὁ βαβυλωνιος (page 5. line 14.) ἐν τῳ περι της Ἀθηνᾶς, τον κοσμον γραφει τῳ Δι τον αὐτον ὑπαρχειν, περιεχειν τον Δια καθαπερ ανθρωπον ψυχην, και τον Ἡλιον μεν Ἀπολλω, την δε σεληνην Ἀρτεμιν·

“ *Jam Apollinis* bid.) *est Græcum; quem solem esse volunt; L* *unam eandem esse putant.*”

These are coinci e explained, in our judgment, by supposi d the Roman author to have drawn from information. Both the accounts of the Sto ideed merely brief notices of some of the theo hat sect: but Cicero, following in the order also, as we have seen, in the arrangement of his abstract; and the last three passages of the Fragment, supported by another which we observe at line 15. *et sequen.* page 6. where we see the confirmation of Cicero's remark, *Partus Jovis, ortusque Virginis, ad Physiologiam traducitur, et sejungitur a fabulâ,*” almost assure us of the truth of Sir William Drummond's opinion, as extracted above.

We decline any more detailed examination of the contents of this unattractive treatise. In many instances, we are disposed to coincide with Mr. Hayter's proposed supplements: giving credit, we mean, to the assertions in his Letter to Sir William Drummond; who declares, in his answer, that he was previously ignorant of the full extent of Mr. H.'s claims to the revision of the Fragment; and that, “ when he published it *as read and supplied by the Academicians of Portici,* he was not so certain of Mr. Hayter's being the sole corrector and amender of the text, as could have authorized his declaring it upon his own knowledge.”—Indeed, whatever may be the final decision of the Γραμματισται respecting the merits of Mr. H.'s interpolations, we are disposed to applaud the learned and judicious editors of the volume before us, for abstaining from the display of their own conjectural sagacity; and for not encumbering the Fragment with a mass of verbal criticism, which we cannot think that it deserves *. They have done better in attempting to draw the attention of the scholar to the general subject of the Herculanean MSS.; and in furnishing him with much collateral information on topics which interest all lovers of classical literature. Besides, situated as Sir William Drummond was, we discern a propriety in his leaving to others the task of criticizing the labours of the Academicians of Portici *; whom he then conceived to have been associated with Mr. Hayter in the direction of the business. Sir William by no means supports, as he observes in his answer to Mr. H. published with that gentleman's *Letter*, the correctness of all the supplied passages: on the contrary, he thinks that many of them are erroneous †: but he could not well appear as the censor on this occasion, when he was under obligations to the Sicilian government for agreeing to part with the fac-similes, and was not less indebted to the Prince of Wales for allowing him to publish a copy of the Fragment. Under these circumstances, we are clearly of opinion that it would have been indelicate in the editors to have stood forwards as the public accusers of the persons selected by both parties to restore the true readings of the Manuscript. Some slight alterations and verbal objections have indeed been suggested by Sir William; and, to mention an instance, he properly maintains the allusion to the Ægyptian worship of the Cat, in the Iambic line 34, page 10. quoted by the author of the Fragment from a comedy of Timocles. Mr. H., meanwhile, strenuously defends his hexaméter — Δεῦρ' οὖν βωμος ἐπιτρειψειεν ἀν ἀντιλεγουσι· : but, strange and barbarous as such an hexameter is in itself, it is still more strangely connected with the preceding Iambics; and we cannot *felicitate* Mr. H. on his exclusion of the '*feline* Divinity from the text ‡. — *Obe jam satis est!!* — *Qualia demens Ægyptus*

---

* It might assuredly be possible, by even a cursory examination of the fac-similes, to judge of the comparative interests of their subjects; and that MS. also should be selected for publication which is least mutilated.

---

* Mr. H. mentions Rosini, and Foti. The former, now Bishop of Puzzuolo and Capellano Maggiore to Murat; and the latter, the respectable Basilian Abbot of that name: but Mr. Hayter, it seems, was appointed *sole director* by his Sicilian Majesty, in the business of revising and correcting the fac similes taken from the Papyri. – That these originals are lost must be always regretted by the learned; and indeed the loss must considerably diminish our interest in the whole subject, since the comparison, mentioned before, as our only certain guide in the restoration of true readings, cannot any farther be instituted.

† Truly, Mr. H. would be a most miraculous commentator if they were *not* often erroneous. – The Treatise on Music was more free from obliterations in the original MS. than the present Fragment; and Mazzochi was not so cautious as Mr. H. in measuring the vacancies.

‡ 'Αιλυρωιο, as it stands in the Herculanensia, (in the quotation from Timocles, as corrected by Casaubon in Athenæus,) was manifestly

Ægyptus portenta colat, or the opinions of Diogenes the Babylonian on those portentous Deities, cannot detain us any longer.

The Dissertations of Sir W. Drummond and Mr. Walpole, on subjects intimately connected with the Herculanean MSS., and on some more remote but interesting topics of literature, seem to us, comparatively speaking, to be not only the most valuable part of their volume, as well as the chief substance of it, but to form also a positive accession to our stock of classical knowlege; and, allowing for some errors and inadvertences which we are willing to attribute to haste, and to partial absence from the country in which the book was published, we would say that these dissertations are written in as true a spirit of learning and of genius, as any work which we have had the satisfaction of reviewing for a succession of years.

The first dissertation (written by Sir W. D.) examines 'the size, population, and political state of the antient city of Herculaneum.'

'We cannot (it is observed doubt of the opulence of this city from its remains; and where there is opulence there must be population. The statues, the pictures, the vases, the medals, the libraries, the furniture, the numerous articles of luxury and ornament, the houses, the baths, and the spacious theatre, which have been discovered among the ruins of Herculaneum, attest the splendour of the place, and the wealth of its inhabitants. Cicero thus indicated its luxury, and perhaps its *corruption*, in his oration against Rullus:—*Accedet eo Mons Gaurus; accedent salicta ad Minturnas, adjungetur etiam illa via vendibilis Herculanea, multarum deliciarum et magnæ pecuniæ*, &c." (page 3.)

We must remark that, by the word "*vendibilis*," Cicero alludes to the proposed sales of land under the Agrarian law; although the words, *multarum deliciarum*, &c. &c. certainly imply more than a public road: but we shall not enter into the author's critical arguments to prove the "*via vendibilis Herculanea*" of Cicero to be the city which was subsequently overwhelmed by the volcano. 'If we suppose,' he says, 'Herculaneum to have resembled the towns now built over its ruins, these words would be very descriptive. Portici, Resina, and Torre del Greco make a long street; and the form and extent of the town are marked in the expressive phrase of Cicero, as well

---

festly a false print for Αιλουροιο: but still Timocles would be forced to plead the benefit of comic licence for a defect of metre in the worst place of the verse; and the emendation of Pierson, αἰλουρου, is most probably right. The ει dipthong in the third syllable of [illegible] occurs again in the Fragment instead of the ι, in the word Δημοσ the *venality* of its inhabitants.' Their *venality* was to be compulsory: but we will not dwell on this error in the inquiry*; nor make any extracts from the account of the Roman *municipia*, and the discussion intended to shew 'that this city had yet a higher rank, and was classed among the colonies.' Sir William displays both learning and ingenuity in the support of this latter opinion; and we are inclined to maintain its justice.

The second Dissertation, 'on Campania in general, and on that part of it called Felix,' by Mr. Walpole, is the least interesting of any in the volume. The sum and substance of the whole matter may be stated to be that 'the greatest breadth of Campania Felix, from the Mons Tifata to Misenum, is twenty-eight geographical miles; and that its length from the Pons Campanus to the river Sarnus is twenty-five geographical miles.' This is information. The adjustment of the differences of Cluverius and Camillus Peregrinus, &c. &c. is prolix trifling.

Dissertation III. 'On the Etymology of Herculaneum.'

'I am clearly of opinion,' (says Sir Wm. Drummond, page 31,) that Herculaneum was so called from Hercules. This city was probably built by the Osci; and we know that Hercules was worshipped by the Etruscans. But the fact which seems to decide th question, is the number of coins which have been found among th ruins, with the head and attributes of Hercules stamped upon them.'

---

* Ovid calls Herculaneum *Urbs Herculea*, *Metam.* 15.711. and is description of the line of the coast confirms our subjoined opinion; r we may briefly state that, on an examination of the passage in icero, and a comparison of it with the map of Italy, the Orator ppears to have given a tolerable exact topographical delineation of e territory which was to be sold under the Agrarian law; and that, we adopt Sir William Drummond's idea, we must suppose Cicero, this passage, to mention Herculaneum in conjunction with the arshes of Minturnæ in Latium, (or at all events at the confines of ampania and Latium,) and with Mount Gaurus in that part of Campania which was adjoining to Cumæ. He would, however, rather ve mentioned it with Pompeii, Neapolis, Nuceria, and other ces, which he enumerates according to their situation, in another rt of his speech. Introducing it with Mount Gaurus and Minturnæ, conceive him to mean by *Via Herculanea* what Propertius (iii. 18) ls *Herculeo structa labore Via*; what Silius Italicus describes as *rculeum iter*; (xii. 118.) and what Strabo says (lib. 5.) Hercules ned near the Lucrine Lake, namely a road on a mound, of eight ia in length. This road Cicero calls *vendibilis*, or saleable, on unt of the pleasant country near it; namely the Lucrine Lake, Baiæ, and the numerous villas and places of resort in that neighhood. See Statius Sylv. iii. 5. In the word *Via*, (see the note icero, Olivet. in Rull. Orat. 2. c. 14.) the Orator implies the adjacent to the road: as in our own language we have an ana expression in the names of towns and villages, as street-houses, lforth, &c. &c. &c.

'I have no great difficulty in deciding that Hercul, or Hercule is derived from the Hebrew words hor, or aor, fire, and chul, o chol, which signifies universal. In allowing for those changes in th sounds of vowels, and of mutable consonants, which may be observed in the pronunciation of all languages, we have in the word Hercul, the expression of that mighty and universal fire, which the Pagans adored as the sour ght, and of life, and which exists in all things, and p

We have only to say ek Ἡρακλης (as in some other cases of Greek de e unnoticed: but we are disposed to accord with most of his derivations; and, allowing his data t he just inferences which he draws from them s greater number of instances as a very fortu .

The IVth Dissertatio *Inscriptions found among the ruins of Herculaneum,* by ir William: who intimates in the course of it (where he derives an Etruscan word from the antient Oriental tongues) that he considers the Masoretic punctuation of the Hebrew as of little authority; and in another part of the volume he expresses an intention, which we are pleased to see announced, of shortly publishing a grammatical work on some peculiarities of the Hebrew language. At the close of this dissertation, he refers to the plates at the end of the volume:

> 'In the first (he says) I have given the best fac simile I could of these two Etruscan inscriptions*. In the second my readers may compare the Etruscan alphabet which I have adopted, with those given by former writers; and they will judge from these specimens of the extreme difficulty which must occur in reading the Etruscan, Samnite, Volscan, and Oscan characters. The third plate will exhibit letters in various languages; with which the forms of the Etruscan characters may be compared.'

The Tables of Characters will undoubtedly be very useful, to those who are sufficiently ardent antiquaries to inquire into the scanty remains of the Etruscan language.

Dissertation V., which is the longest and the most attractive, and from which we regret that our limits will not allow us to make any but very brief extracts, discusses an etymological question, whether 'the names of places in the Campania Felix

---

* The first is the only Etruscan inscription discovered at Herculaneum. The second was found on a marble between Pompeii and Herculaneum. *Rev.*

are

re not frequently derived from the Phœnician *.' That they re so derived in point of fact, Sir William seems to have roved; and therefore that they would be so derived, as a matter of high probability, becomes a question of little importance. We indeed never entertained a doubt of the truth of the historical record, that one of the Phœnician colonies was established in Lydia; and that the Lydians sent a colony into Italy, which took possession of Umbria and Etruria. The testimony given by a host of Grecian and Roman writers, to this truth, is not to be shaken by the scepticism of Dionysius Halicarnassensis on the subject, ill-supported as it is by his arguments. 'That, finally, the Osci, Tyrrheni, Pelasgi, and Samnites, were descended from those same Lydians, and consequently retained much of the Phœnician in the Etruscan dialect, which they continued to speak until the Romans gave their laws and their language to the conquered provinces of Italy,' as Sir William contends, we think that we have every reason to conclude. We select a brief instance of the author's general etymological skill:

> 'The city of Colophon was situated between the river Caystrus and Mount Mimas. Strabo reports the Greek traditions concerning its foundation. This place was celebrated for producing a fine and peculiar kind of resin. Now the Hebrew word for this resin is cholbona, and it is so used by Moses. We may then conclude that the name of the thing existed before the name of the place; and that the Phœnicians called the town by the name of the thing for which it was most remarkable. Colophon seems to me to have been a corruption of Cholbona, or Cholbon, or Cholobon.'

The arguments of Sir W. D. on the derivation of the word *Tmolus* (see pages 45. and 6.) appear equally ingenious with the foregoing, if not in all points equally satisfactory; and the remarks on the word Corycus are to us conclusive: (see p. 47.)

> 'Corycus is a lofty mountain near Teos, and not far from Erythra; it is said to abound with crocusses.
>
> "*Ultima Corycio quæ cadit aura croco.*"
>
> Choruchim is the Hebrew for these flowers, and from this word, slightly changed by the Greeks, I conceive the mountain to have been named.'

As more particular instances of the author's ingenuity, exerted on his immediate subject, we would refer to his derivations of Pompeii, of Vesuvius, and of Abella, pages 78 and but his last example we cannot forbear to cite: (page 82.)

---

* Phœnicia Sir William conceives (page 44.) to have been subdued, and in a great measure peopled anew, by the Egyptians; and the Egyptian language, (page 30.) he observes, was originally a dialect of the Hebrew.

'The following line is ascribed to Virgil:

"*Unde locum Graii dixerunt nomine Aornon.*"

This is probably an interpolation; and therefore I shall say nothin of an absurd etymology which it was unworthy of the Muse of Virgil to record. Aornus, or Avernus, has been evidently once a volcano, and, as it would appear, a very terrible one. The root is unquestionably aor, *fire*.'

We cannot wholly agree iam in his remarks on the word *Nyrtia*. In th Juvenal (Sat. 10.) in which the word is used, as osed, for the Etruscan Goddess of Fortune*, S rs, 'if the author had written Cypra (a false p ea, we imagine,) the sense would have been as y not so clear, nor so proper: but if Nyrtia was res only, the allusion to her as the peculiar p he Tuscan, her compatriot, will indeed be equ

We must again express n at being unable to select more from this dissertation: but we are happy to liberate our censure of the overstrained and ill-applied exercise of conjectural verbal criticism from any appearance of injustice, by recommending to every scholar, who may be so disposed, the minutest etymological pursuits, provided that they be of a nature as worthy as the present;—of a nature which leads to the discovery of the mutual relations and dependencies of antient nations.—It would be easy, indeed, to laugh at the *Bryantism* of some of the derivations, but not so easy to disprove their justness.

Dissertation the sixth is a very classical and amusing essay, by Mr. Walpole, 'on the knowlege of the Greek Language, and on the state of the Art of Painting among the Romans, before and about the time of the destruction of Herculaneum.' The former division of this title is that which the author has treated most scientifically: on the latter, he confesses himself to be a sciolist:—yet he affords some entertaining information.

'The more we consider the subject, (says Mr. Walpole, page 85.) the more reason we shall find to be surprised at the great knowledg which the Romans must have obtained, at different periods, of th Greek, and the regard which was paid to compositions in that language. Polybius, Appian, Dio Cassius, Dionysius of Halicarnassus Ælian, Josephus, all wrote at Rome in Greek. Polybius was th friend of Scipio Africanus; Ælian was born at Præneste; Josephu wrote in the Court of Vespasian. Cicero does not scruple to tell u

---

* "*Si Nyrtia Tusco favisset,*"—namely, Sejanus.

ho

how much the literature of Greece was studied in his time *Erat Italia tunc* (in his youth) *plena Græcarum artium ac disciplinarum studiis.* And in the same oration he attests the universality of that language: *Græca in omnibus ferè gentibus leguntur; Latina suis finibus, exiguis sanè, continentur.* (*Pro Archia.*)'

The ensuing remarks, in the other divisions of the subject of this paper, seem also to be worthy of selection:

'It does not appear that painting as an art was known in times prior to those of Homer. The word Ζωγραφος occurs neither in the Iliad nor the Odyssey. Γραφειν is there used to represent or designate an object; and is never used in the acceptation of painting. The mistakes of those who have given to the art an earlier origin, seem to have arisen from confounding two things essentially different, design and painting. Under the reign of Alexander, the art reached a point of perfection which it seems never to have since attained. The age of the Cæsars is not mentioned by Pliny as having produced any among those paintings which formed part of the finest ornaments of the capital of the world. It has been supposed that many of the paintings at Herculaneum were copies of performances executed by the hands of Grecian artists. It certainly deserves to be noticed, that the information which can be obtained from ancient authors relating to the artists who employed themselves in painting throughout Italy and Rome for many ages, leads us to infer that they were Greek. The names that we meet with from the time of Mummius, when the Romans first became acquainted with the art, to the age of the first Emperors, are Greek: among them are Lala of Cyzicum, Sopolis, Dionysius, Timomachus. Of the few Romans who exercised themselves in painting, Pliny has given us no favourable idea.' (p. 93.)

Mr. Walpole records, from Vitruvius, (p. 95.) in the account of a new style of painting censured by that author, that in these pictures 'there were many tender stalks, rising from roots with volutes, including in them small figures sitting *without any meaning*; also flowers springing from stalks having half busts rising out of them; some like human heads; some like those of beasts:' but he does not advert to the fact betrayed by these remarks, namely that Vitruvius, in saying that the small figures, &c. had *no* meaning, seems not to be aware of their Egyptian origin, and of their apparently intended imitation of figures of a similar kind exhibited in the Mysteries. In those ceremonies, they were allusive, as it is highly probable *, to the general doctrine of the renovation of nature from water, of which the lotus-plant was the most common emblem: while by the *infants* was expressed the restoration of the race of man, and by the chimæras that of the brute creation.

---

* See our late account of Christie on Etruscan Vases.

In the VIIth dissertation, by Sir Wm. Drummond, the writer brings into a focus most of the scattered information of other authors on a curious subject of antiquarian research, namely the materials on which the antients wrote:—but we think that he has rather hastily decided, from two passages in Plautus, that, when linen books are mentioned by the antients, they mean only 'tablets of wax, which were prepared by stretching a piece of linen over a board, to which it was made to adhere by some glutinous substance, and then laying the wax over the linen.' That this was a mode of preparing the waxen tablets will by no means disprove the existence of volumes properly called linen, nor that this substance was used in them as the sole material on which the author wrote. Indeed, this latter fact seems to us sufficiently established by two other testimonies cited by Sir William himself; to mention no instances in confirmation, which might easily be adduced.

The VIIIth dissertation, containing *Paleographical* Observations (as they are rather conceitedly called) on the Herculanean MSS., will certainly in some respects be useful to all future examiners of those MSS.:—but Mr. Walpole does not mention the specimens of the Papyri in an unrolled state, which, we have heard, were sent over by the court of Naples at the commencement of the business as a present to the Prince of Wales, six in number, and four of them yet unexamined. The two which have been inspected, with great care and chemical skill, (according to the report,) are in so complete a carbonic mass, that it has not yet been positively ascertained what are their contents!—Even as to the subjects of the Fac Similes, we are told nothing by Mr. Walpole; except that among them is a MS. on Rhetoric, and that some (unaccented) lines of Homer are quoted in it;—and that *the works* of Epicurus are also among the number. Must he not mean *a work* of Epicurus? We trust that it will be found to place the *summum bonum* in mental pleasure; or we do not see how the University of Oxford can contribute to the circulation of the spurious Epicurean dogma,

"*Vivas in amore, jocisque!*"

Mr. W. gives us a line from the Fragment of the Latin poem mentioned above as the only Latin MS. in the collection; which, he justly observes, has a quaintness and an antithesis not unlike the manner of Lucan:

"*Consiliis nox apta ducum; lux aptior armis.*"

It might be added that the expression in another line, alluding to Cleopatra's design of killing herself, *trahiturque libidine mortis*, is in Claudian's worst style of bombast. We would gently admonish Mr. Walpole, for whose abilities it is impossible able not to feel respect, that he betrays in his own style a tendency to the imitation of a very faulty model. When speaking of Bishop Horsley, Mr. W. calls him ὀυ τυχοντα ἀνδρα:—Priestley he denominates, τον τε της ἀπιστιας σπασαντα βορβορον;—and, delivering his opinion concerning the success of the former in the well-known controversy with the latter, he adds, την νικωσαν ἐθεντο ψηφον Ὑπερειδη, quoting Phot. Bib. page 807. Though we by no means discountenance occasional quotations on a classical subject, as will be seen by our own practice, we must deem it indispensable that these quotations should not be wholly uninteresting in themselves, nor destitute of that force and liveliness which they are certainly capable of adding to an argument.

The common account, which attributes the honour (*qualiscunque fuerit*) of inventing the accentual marks to Aristophanes of Byzantium about the 145th Olympiad, might perhaps be reconciled with the facts stated by Mr. Walpole relative to Callimachus, who preceded him by some Olympiads, if we recollected how many propagators of an art have been mistaken for its inventors: but, indeed, in the present case, no original authorities having been cited by the principal modern assertors of the claims of Aristophanes[*], the matter must rest in the uncertainty which in our conception it every way deserves.

The IXth Dissertation, on the MS. of Herculaneum intitled Περι των Θεων, we have already in part examined, but other notes and illustrations occur in it, of which we can only say that they merit a better subject.—Sir Wm. Drummond, in our opinion, attaches too much value to Greek metaphysics. Our real knowlege of the properties of mind, as far as that knowlege has been reduced to system, may be said to have begun with Bacon and Descartes:—but on this point we shall have better opportunities of speaking. As to the natural philosophy of the Greeks, we confess that neither the water of Thales nor the fire of Heraclitus can interest us. To return to the infancy of science, after its subsequent gigantic growth, is as rational a pursuit in philosophy, as it would be a proof of good taste in theatrical entertainments to revive on our modern stage the mysteries and allegories of old, which were expelled from the drama by Shakspeare.

The Xth and last Dissertation is the production of Mr. Walpole; and its contents are, 'Inscriptions at Herculaneum; at Stabiæ;—Excavations at Pompeii;—Inscription there;

---

[*] Villoison has indeed published an extract to this effect from a treatise of Arcadius, Περι Ευρεσεως των Προσῳδιων, preserved in the Library at Paris.

—Subject of Pictures at Herculaneum.'—We must be satisfied with this bare enumeration: merely adding that some of the contractions which are used in the language of Inscriptions, and other peculiarities of the *lapidary style*, are here explained concisely and correctly; and that the whole of this essay, like the others of Mr. Walpole, proves the author to be a proper associate with Sir William Drummond, in the illustration of any department of classical literature.

ART. II. *Enquiries, historical and moral, respecting the Character of Nations, and the Progress of Society.* By Hugh Murray. 8vo. pp. 424. 10s. 6d. Boards. Longman and Co.

THE subject here undertaken by Mr. Murray ranks among the most important of literary labours. It belongs to that department which, since the days of Voltaire, we have been accustomed to call "the philosophy of history;" its object being to record those general truths which the annals of various nations concur to establish, and to deduce those conclusions which are applicable to all mankind. Mr. Murray aims at occupying only a part of this extensive field; since, leaving it to others to delineate the progress of laws and arts, he confines himself to the moral history of man,—to the 'manners and character of nations, and the circumstances on which these are dependent.' He limits himself farther, in the present production, to one only of the great divisions of the history of mankind,—the savage state; reserving his disquisitions on the more advanced ages for a future work, the publication of which seems to depend (Introduction, p. 7.) on the reception which the present may experience.

Mr. M. has divided this volume into two parts; the first of which lays down the principles that regulate the moral progress of society, while the second exemplifies the operation of these principles by references to history. The former is a continued disquisition, and partakes, in some measure, of the dryness of an abstract subject; the latter is more diversified, and admits of many interesting illustrations from the various shades of manners and national character, which are presented by the historian and the traveller. The circumstances which accelerate the moral advancement of society are termed by Mr. Murray, 'progressive principles,' and are classed under the heads of, 1. Collection of Numbers into one Place. 2. Freedom of Intercourse. 3. Acquisition of Wealth. 4. Occurrence of great public Events. 5. Freedom from the Necessity of Labour; and 6. Freedom from Coercion. This enumeration, although not a literal transcript from Mr. Murray's book, will be found to be an accurate representation, in substance, of his mode of arrangement. Each of these progressive principles is ultimately productive of great improvement: but the irregularity of this improvement, and the mixture of deterioration attendant on it, have suggested to the author the curious inference that 'whatever eventually tends to improve the condition of man, is positively injurious in its first operation.' The collection of numbers into a large city, for example, is essential to the production of those arts which refine and exalt human nature, and to the acquisition of fixed opinions and extensive views: but it is fatal to that simplicity of character which rests on moderate passions, and the absence of temptation. In like manner, freedom of communication leads to knowlege of the world; which, while it increases our ability and conduces to our success in life, is productive always of danger and frequently of injury to our moral principles.

While we express our full assent to the essential part of Mr. Murray's position, of mixed good and evil arising from the operation of the progressive principles, we cannot help remarking a difference in opinion between two philosophers, in regard to the manner of this mixture taking place. Mr. Murray has no hesitation in putting the bad first and the good afterward; while a French philosopher, whose work (*Compensations des destinées humaines*) we noticed in our Appendix to Vol. lxi., maintains that every evil has its equivalent good; not consequent, as Mr. Murray says, but co-existent and inherent with itself.

The finest example afforded by history, of the beneficial effects of the progressive principle of free intercourse, is found, as Mr. Murray observes, in the rapid improvement of the Grecian states. Their country was sufficiently divided to create diversity of manners, and sufficiently connected to enable one state to copy from another. Their mountains, rivers, and narrow seas, formed barriers against that conquest which in a level country is generally antecedent to civilization, and preserved the different tribes separate and independent, until each had established its particular government and manners: but in a more advanced age, these territorial boundaries proved no impediment to friendly intercourse; and their common language powerfully facilitated a communication of ideas. The contemplation of different habits and opinions supplied their observing minds with ample materials for reflection; while it freed them from the chains of inveterate custom, and overthrew the blind submission which men are disposed to yield to the prejudices of country and education. The revival of learning in modern Italy took place under a similar combination of circumstances;

and the present superiority of Europe over Asia is owing, in a great degree, to those physical obstacles which arrest the progress of early conquest, and afford time and opportunity for the establishment of separate states and the formation of national characters.

As to the influence of wealth on the progress of society, it is too obvious to stand in need of illustration: but the effects of great political vicissitudes are by no means so generally understood. These epochs are fruitful indeed in crimes, but they abound also with instances of exalted heroism, and call forth those powers which are latent in a state of general tranquillity. The activity inspired by great struggles remains after the public agitation is over, and, being diffused into every department of society, becomes a source of general improvement. During the continuance of national exertions, the great attraction is political distinction: but when war has been succeeded by peace, and commotion by tranquillity, the lottery of politics is less tempting, and the talents which were roused originally by public danger are directed to the cultivation of the arts in private life. That the improvements arising from this principle are posterior to the occurrence of great events is apparent from a variety of instances. The classic age of Athens was subsequent to the triumphs of Themistocles; the Augustan age of Rome implies, by its name, the reduction of contending parties under an absolute chief; and, in our own country, the energy excited by civil war gave rise to the literary æra of Charles II. A familiarity with public events tends to direct literature, as Mr. Murray judiciously remarks, to purposes of practical utility. A writer is then occupied with the scenes of actual business, and finds in them a wholesome corrective of imaginary speculations. On the other hand, distance from the scene of action is apt to lead the man of letters into visionary theories. To what other cause are we to attribute the perversion of literature at Alexandria under the later Platonists; or that accumulation of absurdities, under the name of logic, which occupied the monks for so many ages without enriching science with a single discovery? The ignorance, in which they were immersed, continued till literature became an object of attention to men of the world; and Bacon, the great reviver of philosophy, is well known to have been an actor on the busy stage of life. It is remarkable that occupation with public affairs existed likewise in the case of Longinus, almost the only Alexandrian who is intitled to permanent reputation.

'Freedom from necessity of labour' forms the next of the progressive principles. By this expression, Mr. Murray means the advantage resulting from the application to literature of that time which most men are forced to give to the acquisition of subsistence. He enumerates, in his usual manner, the advantages and the disadvantages of labour, acknowleging its tendency to produce a sedate character, but lamenting its effect in 'weighing down the springs of the mind.' The few observations which he has made are not liable to much objection, but they form only a very small portion of what ought to have been said on the subject. If it was foreign to his plan to have analized the origin of industry, and to have traced the progress of its application from tasks of necessity to those of improvement, it was at least within his province to have explained its effect on moral character, and to have illustrated his reasoning by an appeal to those examples which history and travels present in such varied abundance. In the course of this research, he would have discovered that many peculiarities, which are ascribed by superficial observers to other causes, have their origin in the absence or the prevalence of industrious habits. It is, fundamentally, to long continued industry that we are intitled to attribute the regularity and steadiness of our own countrymen, when compared with the frivolity of their Southern neighbours; among whom a despotic government, and the Catholic religion, rendered labour at one time unfashionable and at another time unlawful. In regard to a country which more nearly concerns us, Ireland, a philosophic observer,—without ascribing, like Sir William Temple, the unsettled habits of its natives to the exuberance of natural produce and consequent independence from labour,—would have found the source of the evil in a want of regular industry, arising from defective government, and from a preposterous system of commercial regulation.

The most important of all the progressive principles, the influence of government, is discussed under the title of 'Freedom from coercion.' A part of this disquisition we shall give in the words of the author:

'It is liberty alone which can form that stable self-determining virtue, which is alone suitable to the dignity of human nature. Little value can be attached to the good conduct of him, who does not commit evil, merely because he dares not; or who abstains from violence, because his spirits are bowed down beneath the weight of servitude. When these restraints are withdrawn, he will probably be the first to rush into every excess, and to compensate for former privations by unlimited indulgence. It is only by the habit of determining for himself, of weighing the consequences of his own actions, that he can learn to direct his conduct by sure and manly principles.

'As liberty is essential to genuine virtue, so she has always been found the great nurse of the arts. Genius has taken its highest flights only when buoyed up by her influence. The classic ages, which the fame of their writers has rendered immortal, have, almost all, been ages of unbounded freedom. Even amid the calamities of licentiousness and misrule, science has reared its head.'—

'In the courts of the Mahomedan conquerors, various circumstances were found united; wealth, power, and widely extended communication. But liberty was wanting; and this was a want which nothing could repair. Philosophers, affected by the general tameness, contented themselves with bowing to Grecian authority; and amid the learned men who crowded the courts of Haroun and of Mahmud, Sadi the poet alone laid the foundation of a lasting reputation.

'Of the states of modern Italy, many were free. Florence, the most famed of all for learning, was entirely a popular government.'—

'A free government is peculiarly favourable to the cultivation of moral and political philosophy, certainly of all branches the most important. These can seldom be carried on with safety under the jealous eye of a despot. In free states, too, the activity of the human mind, and the various aspects under which it presents itself, furnish ample room for such speculations; and present a striking contrast to the stillness and uniformity of absolute government. Poetry, as ministering to pleasure, may be expected to meet with the greatest encouragement in courts. Yet, under the shade of freedom chiefly flourishes the poet of nature, the man who can paint human feelings and passions in true and glowing colours. A circumstance, still more wonderful, is that which takes place in the history of those arts which minister to the gratification of the external senses; the arts of painting, sculpture, and architecture. Here the greatest demand must undoubtedly be produced by the residence of a court; yet it is in the pure democracies of Athens and Florence, that they have reached the summit of excellence; while despotism can produce only huge and shapeless masses, devoid of any informing principle of genius or taste. So much more dependant are these arts upon mind, than upon external excitements.

'The only sciences which flourish under despotism, are the physical and mathematical; these, when other circumstances are favourable, seem even to have some predilection for this form of government.'

Under the head of 'climate,' Mr. Murray combats, with much good sense, the favourite theory of Montesquieu that hot climates are naturally the abodes of indolence and slavery. He cites, in contradiction to that plausible philosopher, the warlike spirit of the inhabitants of Malacca, Java, Sumatra, and other islands in the Indian ocean, lying almost immediately under the sun, whose governments partake more of feudal irregularity than of confirmed despotism. The tribes of savages living near the Equator, in Africa and America, are almost all warlike and independent. Mr. Murray denies also the influence of climate in regard to sensual irregularities.

The habit of drinking to intoxication was termed by Dr. Johnson, 'a northern vice:' but a comprehensive survey of nations and climates will lead to the conclusion that this vice is more dependent on moral than on physical causes. It is rare under a despotic government, because noisy conviviality is hardly compatible with that stillness which is inspired by the watchful jealousy of an absolute ruler: but among independent tribes, such as the South American savages, the heat of climate forms no obstacle to its excesses. It is common to ascribe to the power of the atmosphere those sexual irregularities which are prevalent in tropical climates; yet no natives of a frozen region can be more indifferent to females than the Charibs and Brazilians. That warm climates are in general characterized by such excesses cannot be denied: but their origin is to be traced to the exemption from labour which is afforded by fertility of soil; while in the less favoured countries of the North, the imperious calls for labour diminish the indulgence of these propensities. Yet it will be found that, in those quarters of the North in which a plentiful fishery, or other causes, render the means of subsistence abundant, the laxity of morals is not inferior to that of Southern Asia.

While climate, however, cannot be considered as having any direct influence on moral character, its indirect power must be acknowleged to be great. A warm climate, by increasing fertility, multiplies numbers and augments wealth, while it affords, in a great degree, exemption from labour:—circumstances, all of which belong, as we have seen, to the class of progressive principles, and operate powerfully in the acceleration of improvement. Accordingly, the progress of society has been much quicker in warm than in cold climates. The fertile plains of Assyria and Egypt have long been the acknowleged nurseries of the arts; and they would have continued to send forth the instructors of mankind, had not that despotism, to which countries easily traversed are always liable, checked their career in its commencement, and placed them behind their more independent competitors in the North.

We have now finished our notice of that part of Mr. Murray's work which is appropriated to the exposition of his general principles, and are arrived at the division of the book which exemplifies his theory by references to the actual condition of mankind. These references are directed to the earlier periods of society, and do not come lower down than the termination of the savage state. They are thus introduced:

'It has been supposed, that every conclusion which can be formed respecting the earliest stages in the progress of man, must be beyond the reach of authentic history, and can rest only upon uncertain conjecture. But to conjectural history, farther than as an object of amusement, I have never been disposed to attach much value. The operations of nature are not regulated by the standard of human wisdom. The steps by which she proceeds in accomplishing her ends, when fully developed, discover striking marks of design; but they are almost always different from what might previously have been supposed or expected. In the course of my own enquires, at least, I have rarely found her taking that course which we, *a priori*, might have imagined that she would take. Hence an attempt to delineate her processes, according to our own previous ideas, can hardly fail of leading into error. Where materials were wanting, I have therefore preferred gleaning the few facts which history affords, to an indulgence in hypothetical supposition. But the truth is, that here, as in many other instances, those who seek will find; and that if the enquirer has recourse to conjecture, it will be less from the absolute want of facts, than from not duly availing himself of those which are within his reach. Of late, particularly, the intercourse of Europeans with these early tribes has been so much extended; their condition has been described by such intelligent and respectable authorities, as to afford to the enquirer of the present day, advantages greatly superior to those enjoyed by his predecessors. We have now under our eye, as it were, almost every possible form of human society: it seems desirable to seize and delineate them, before, by the influence of communication, it be all melted down into one mass.

'Man, before arriving at the habits of pastoral life, and the measure of civilization which it involves, is generally designated by the epithet of *Savage*. Concerning the character which he then exhibits, opinions have been various and contradictory. Nor can this be wondered at, considering the manner in which they have been formed. Some have drawn the picture merely from fancy; while others, conceiving its appearance at this early period to be universally the same, have formed their ideas of it, merely from observing the manners of some single tribe. But besides that savage life exhibits within itself the most striking varieties, and even contrasts,—we shall also find, on attentive examination, that there is a state prior to the savage state, and exhibiting an aspect totally different. This state is distinguished by the extreme smallness of its numbers, the complete absence of the progressive principles, the want of all political union, and by an estrangement from violence and bloodshed of every kind. I shall therefore call it the *Primitive State*. The two first forms of it are not very inviting, or possess, at least, only a negative excellence. It is not till we advance a little farther, that the character which it assumes is peculiarly amiable.

'The forms into which it may be divided are three. The classification, for reasons stated above, is entirely determined by the circumstance of number.

1. Solitary Individuals.
2. Separate Families.
3. A Few Families United.'

On the first of these classes, that of individuals grown up in absolute solitude, it can answer little purpose to enlarge. The second class, that of a family living by itself, and rarely holding intercourse with any other family, has as yet been found only on the mountains of Lapland. Indolence, helplessness, and terror at strange sights, are their principal characteristics. —The most interesting form of primitive society is the third class, in which we find a few families living together, but separated in a great measure from the rest of the world. Of this stage, the most conspicuous example is exhibited by the Greenlanders, who are inoffensive in their behaviour to each other, and have not even an abusive word in their language; their property also seems to be held in common. This class is seen to great advantage in the Nicobar islands, a small cluster in the Indian ocean; in St. John's, the smallest of the Azores; and in St. Kilda, the most remote of the Hobrides, where 200 inhabitants live together, secluded from the world, and in a happy ignorance of crime. The feature which distinguishes this from other rude classes is a steady industry in obtaining the means of subsistence.

After having described man in primitive simplicity, Mr. Murray proceeds to delineate the savage state, which he divides into three stages: I. Tribes imperfectly formed. II. Small nations in a state of freedom. III. Small nations subject to despotism. In the first of these stages, the constitution of men into separate nations being yet unknown, no room is given to the combined operations of war; and that love of fighting and revenge, which marks the savage state, can be displayed only in individual quarrels. The brutal treatment of women, ascribed indiscriminately by superficial observers to every class of savages, is most conspicuous in this stage. Not only is labour made to devolve on them, and their value is estimated merely by their ability to endure fatigue, but their scars and bruises bear evidence of the violence to which they are habitually subjected.—As voluntary submission to such tyranny is not to be expected, a wife can be obtained only by force; and it is common to attack a female of a hostile family or tribe, when unprotected, and to drag her, stunned with blows, to her new habitation. Superstition, dishonesty, and sometimes murder, enter into the character of this early period of savage life. The natives of New South Wales, near Botany-bay, the American Indians, north of Hudson's-bay, and the inhabitants of Navigator's Island, belong to this disgusting class.

The next description of savages, that of small nations in a state of freedom, comprizes by far the largest proportion of American Indians. The Iroquois in North America, and the Charibs

Charibs and Brazilians in the South, may be reckoned among the most complete examples of it. A division into tribes has now taken place; individual quarrelling has given way to war; and unbounded ferocity towards a hostile tribe is the accompaniment of strong attachment to the members of their own. War is carried on with obstinate rancour; and, as reputation is acquired not by open courage but by the extent of execution which is effected, ambuscade and stratagem are the favourite modes of operation. As they have no interest in preserving their prisoners, it is customary to subject them to an inhuman death; torture being common in North America, and cannibalism in the South. Yet this barbarity towards enemies is blended with great mildness to each other. Profound peace generally reigns among them; and when quarrels occur, they are easily appeased. Their habits of continued reflection, both in council and in the field, also raise them, on the score of intellect, greatly above the preceding stage. Although extremely hospitable, they are insensible to the pleasures of society. On public occasions, they are noted for making long speeches: but the quality of their harangues has been in some measure misunderstood. Their allusions to objects of nature are introduced, not as with us for ornament, but for explanation, and the prominent characteristics of their discourses are deliberation and good sense. Their treatment of women is by no means so degrading as in the previous stage; and their well known sexual indifference is chiefly to be ascribed to the power of habit, originating in their ambition to maintain a character of unvarying sensibility.

A despotic government was not for some time believed to exist among savages: but, as our acquaintance with them extended, the prevalence of this system was discovered to be considerable. It takes place chiefly among those tribes who live in the neighbourhood of the sea, and who possess subsistence in greater abundance than the inhabitants of the inland country. The increase of numbers, and the exemption from labour, which are consequent on an abundance of provisions, produce that step in the progress of society which is marked by the exchange of a republican for a monarchical government. The Natches, the Indians of Virginia and Florida, of Nootka Sound, of the Society Islands, of the Friendly and Pelew Islands, and of the greater part of New Zealand, fall under this description. Their characteristics are a veneration for their chief, carried often so far as to induce them to sacrifice themselves at his death; compararive gaiety of manners, produced by their exclusion from deliberation on national affairs; and increased attention on the part of the male sex to private business, a disposition which paves the way for a transition from hunting to pasture and agriculture. On the other hand, the mind being no longer elevated by a participation in public concerns, nor occupied with anxiety for subsistence, becomes devoted to coarse pleasures; and it is here that we discover for the first time an excess in sexual intercourse. The subdued character produced by despotism leads also, by degrees, to superstition, and to the influence of priesthood. Our ancestors, when attacked by the Romans, appear to have been in this stage; and among modern nations, the inhabitants of the Pelew Islands may be cited as affording the most favourable example of it.

From the outline which we have given, our readers will be enabled to form an idea of the plan of Mr. Murray's book. Our impression of its value has rendered us more desirous of conveying a conception of its general contents, than of starting objections to his principles, or of pointing out the mistakes into which he has occasionally fallen. We might have stopped to comment for example, on the sentence, (p. 103.) in which, speaking of 'the necessity of labour' as an obstacle to improvement, he says, 'I am disposed to think that in consequence of the extension of machinery and the division of labour, a provision is making for gradually releasing the human race from this severe though necessary bondage; and for allowing them a greater portion of leisure, in proportion as they become qualified to make a proper use of it.' This is but a faint and partial representation of the improvements that would follow a long continued cultivation of science; as Mr. Murray will feel when he has extended farther his researches into political economy and the history of civilized society. Again, in page 89, he says 'the mild government of a single person, immediately succeeding a republican form, is, of all political situations, the most favourable to literature.' What does history teach us, but that literature is more successfully cultivated after the cessation of political agitations than during their continuance? The mild government of *a single person* is no doubt good for literature: but, if there be any truth in the influence of freedom on literature, a mild government in which *the people have a voice* is incomparably better.—Notwithstanding occasional blemishes, however, this work has a strong claim on public attention. It contains much that is new, and more which, without being new, has not before been brought into a connected shape, nor made subservient to a course of enlightened reasoning. It will not bear a comparison, either in elegance of style or profundity of thought, with the labours of Millar on similar subjects: but it may be read with great advantage even after a perusal of the productions of that eminent philosopher. The accumulation of facts is here greater; the arrangement is different, and, in some respects, happier; the objects in view are distinct, and are productive of novelty in the research. Extent of reading, and good sense in its application, are characteristics of Mr. Murray's work, and create in us a favourable prepossession in respect to the additional publication which he has promised. His style, though in general correct, is open to considerable improvement. It might admit in many places of condensation, and in some of more direct alteration. Of the latter we shall give a few examples. As early as the second page of the Introduction, we have an ungrammatical sentence about 'the aspect of society;' in another place, (p.396.) we have the tautology, 'again repeat;' in a third place, (p.160.) 'multiplies wealth,' for "augments wealth;" and in a fourth, (p.204.) 'they are not bloody,' for "they are not sanguinary," &c.

ART. III. *A Second Journey in Spain, in the Spring of* 1809; from Lisbon, through the Western Skirts of the Sierra Morena, to Sevilla, Cordova, Granada, Malaga, and Gibraltar; and thence to Tetuan and Tangiers. With Plates, containing 24 Figures, illustrative of the Costume and Manners of the Inhabitants of several of the Spanish Provinces. By Robert Semple, Author of Observations in a Journey through Spain and Italy to Naples, and thence to Smyrna and Constantinople, in 1805; also of Walks and Sketches at the Cape of Good Hope; and of Charles Ellis. Crown 8vo. pp. 304. 8s. Boards. Baldwin.

THE present is the third time that Mr. Semple has come under our jurisdiction in the capacity of a traveller; the first occasion having been (Vol. 43. page 78.) as a describer of the neighbourhood of the Cape, and the next (Vol. 54. p. 46.) as a tourist in Spain. The interest excited in the public mind by the situation of that country induced him, during the last year, to resume his travels; and he has lost no time in bringing before his readers the fruit of his researches. In our former criticisms, we took occasion to censure his inelegancies and inaccuracies of style, while we paid a tribute of commendation to the fidelity of his descriptions. These impressions have been recalled to our recollection by the perusal of the work before us. It possesses an equal degree of merit with its predecessors, in regard to candour of delineation; and it continues to betray the traces of the same false taste in composition, particularly in a disposition to launch out too frequently into sentimental effusions. We have remarked also several errors in regard to local circumstances, the result of too hasty observation and of too rapid a progress in travelling.

After a tedious passage of nearly a month, Mr. Semple arrived at Lisbon, in the packet from Falmouth, on the 29th January 1809. He found that capital in alarm at the recent successes of the French over the Spaniards, and the spirit of the people depressed by the retreat of General Moore. The Government-paper was at a depreciation of 30 per cent.; the eagerness to transfer property to England caused a high premium on bills; and so impatient were our countrymen in Lisbon to return, that nine places for the home passage were engaged before Mr. Semple left the packet to step on shore. The appeals of government, however, roused the Portuguese to the appearance at least of resistance; and the squares and streets were lined with motley groupes of volunteers. After having descanted on the inefficacy of such a force for the defence of a country against regular troops, Mr. Semple proceeds to give a distressing example of the disorders which men, who had been long subjected to bad government and were armed on a sudden, are liable to commit:

'The mob of Lisbon was armed, and determined to shew that it was so. Every night, at least one Frenchman, or one suspected to be so, was discovered and dragged to prison, where generally his dead body alone arrived. I myself was witness to an Englishman being murdered in this manner, and strove in vain to save his life. An Englishman! you exclaim. Yes, reader, an Englishman. It was on a Sunday evening, and I was proceeding up the principal street, when having advanced a little beyond the head-quarters of the English General, I heard the shoutings of a great mob. They drew nearer, and I presently found myself enveloped in a furious crowd, dragging along a poor wretch in the English dress; his countenance disfigured with blood, and hardly able to stagger along from the blows which he had received. I demanded his crime. They told me he was a Frenchman: but an English officer who was in the crowd exclaimed, that it was his servant, and endeavoured to reason with some who appeared as leaders of the mob. At this intelligence I made my utmost efforts to get near the unfortunate man, and just arrived in time to seize with both my hands a pike, which some *brave* Portuguese from behind was endeavouring to thrust into his back. I called out to the officer to assist me. He replied, it was the positive order of the General, that in all such cases no Englishman should interfere, and advised me to take care of my own life. I was in the midst of pikes, swords, and daggers, which seemed to be thrust about in all directions, as if through madness or intoxication. In spite of all my struggles, I was thrown down and nearly trampled upon by the mob, and at length with difficulty escaped from amongst them. Next morning I was informed that the poor wretch had been murdered in the course of the night. And this passed within one hundred yards of the English head-quarters!

'Because they were armed, and the enemy was not at their gates, the Portuguese already began to utter rhodomontades. Every man finding a weapon in his hands, perhaps for the first time, performed with it a thousand deeds of heroism. But not merely what they were going to do, what they had already done against the common enemies of Europe, was the topic of their discourses. They had gained (in conjunction with their English allies) the battle of Vimeira. It was a Portuguese soldier who made General Brenier prisoner, and they had beaten the French at Oporto. Lest there should be any doubt of these facts, an engraving of the battle of Vimeira, to be found in every shop, represented the dreadful Portuguese dragoons charging the enemy, and bearing away at least one half of the palm of victory.'—

'The English have supported a regency odious to the people, and have lost more by that, and the convention of Cintra, than they gained at Vimeira. The French are attacking, in all directions, old and corrupted establishments, ready to fall by their own weight. We fly to prop them up with the whole of England's strength. The natural consequence is, that the people of most countries execrate the French, but find it hard to condemn many of their measures; while on the contrary, the English are very generally beloved, and their measures execrated. The former Government of Portugal, of which the present Regency is the representative, was a very bad one. Its oppressions and its ignorance were alike notorious. Yet we have linked ourselves to this Government, and not to the people. We make no appeals, as it were, directly from nation to nation. All that we say comes to the people through the medium of magistrates, not beloved, nor respected farther than that they hold an arbitrary power in their hands.'—

'I beheld at Lisbon a Government, hated, yet implicitly obeyed; and this was to me a kind of clue to the national character, where the hereditary rights of tyrannising in the great, and long habits of servitude in the multitude, compose the principal traits. But the people are awakened; they are appealed to; they are armed! and habits of freedom will by degrees arise among them.—Never. This nation, with all its old rites, its superstitions, and its prejudices of three centuries, is in its decrepitude. To produce any good the whole race must be renewed. Their present enthusiasm, produced by the pressure and the concurrence of wonderful circumstances, proves to me nothing.'

From Lisbon, the author set out to travel post to Seville by the way of Badajoz and the Sierra Morena; and, notwithstanding the forebodings of his friends, who endeavoured to dissuade him from the undertaking, he accomplished the journey, and reached Seville in safety. He passed a week in this antient city, and devotes a chapter to a description of the remarkable objects contained in it. He then prosecuted his journey to Cordova and Granada, not as hitherto on horseback, but in a muleteer's train; which mode of travelling was slow, but afforded him an undisguised view of the manners of the Spaniards in humble life. We extract a few of the passages in which he seems to have been most successful in conveying an impression of their customs and disposition:

'On the afternoon of the 16th of February I repaired to the gate of Carmona, where I found the muleteers and their cattle already collected. My portmanteau was placed on one side of the back of a mule, and balanced on the other with a large bundle of bacalao, or salt fish. I rode upon an ass without a bridle, with my pistols, my cloak, and my leathern wine-bottle, fastened to the pummel of my saddle. A woman, who was also going to Cordoba, sat in a kind of chair on the back of another ass; and about three o'clock, the principal carrier having given the signal, the whole procession, consisting of five or six men, and nearly forty mules and asses, moved on along the road of Carmona.'—

'At this season nothing could surpass the beautiful appearance of the plain of Sevilla, covered with fields of rising corn and olive plantations. Here and there some of the later kinds of trees stood, yet bare of leaves, and presented striking contrasts to the universal green which surrounded them. As we proceeded, the fields became less cultivated, and the hedges were in general of aloes mixed with pines. It was dark before we reached Ervizo, a stage of four leagues from Sevilla, and a place of about five hundred houses. The mules were all unloaded, and their burthens piled up together at one end of a hall paved with rough stones, which occupied the whole length of the house. At the other end was the fire-place, where the mistress of the house, expecting our arrival, was already busy in preparing our supper of salt fish, eggs, and oil. After supper, each of the muleteers spread out the furniture and saddles of his mules for a bed; whilst for me a few bundles of straw were laid side by side over the stones, on which, wrapped up in my cloak, I slept soundly till the morning.

'It was eight o'clock on the 17th before our caravan was completely in motion. The first part of our road was through a country of continued hills and dales, cultivated in patches of beautiful green, amid vast tracts of wild and barren land. As we approach Carmona, a stage of two long leagues, the soil is in general of a sandier nature, but more extensively cultivated. This part of the country appeared to be remarkably destitute of water; I did not observe a single brook all this morning. Near the road side was a peasant girl selling water; and a Spanish soldier being drinking at the same time, I went up to follow his example: having drank a goblet full, I was proceeding to pay for it, but the girl informed me that the Senor who had just walked on had paid for me. This is a custom very common among all ranks in Spain, towards those whom they perceive to be strangers; it is meant to give an exalted idea of the generosity and magnificence of the Spanish character; and the traveller will sometimes be surprised to find his dinner paid for at a public table by some unknown, who has left the house, whom he most pro-would soon be in his dear mother's house. After some time she exclaimed, " But why do I stop here ? come away, come away, and meet him," and so saying, attired as she was, she hurried into the road, and soon disappeared.—But what can describe her return ? Her son lived, but alas ! how changed since last she saw him ! His arm had been carried away by a cannon-ball, the bandages of his wound were dyed with blood, he was pale and emaciated, and so weak that he was with difficulty supported on his ass, in a kind of cradle, by the help of a peasant who walked by his side. On the other side walked his mother; now looking down on the ground, now up to heaven, but chiefly on her son, with anxious eyes, and a countenance in which joy and grief, exultation and despondency, reigned by turns.'

On arriving at Granada, Mr. Semple is so forcibly struck with the beauty of the prospect, as to cease to wonder that the Moors on the Barbary coast should continue to pray for the re-establishment of their empire in this seat of magnificence and luxuriance. The ruins of the Alhambra engaged in course his particular attention; and he admired its beauties in detail: but when he viewed it as a whole, he experienced the same disappointment in this as in other Moorish monuments.—Being so near the Sierra Nevada, Mr. Semple determined to ascend towards its summit as far as its condition at that season (the beginning of March) would permit his approach: but the enterprise was attended with considerable hazard, at least on the second day, when his progress is thus described:

'We rose by dawn of day. The morning was charming, but my companions were shivering with cold, although not exceeding that often experienced in England on a fine morning in autumn. As soon as the shadow of the peak became visible on the snow to the westward, we set out. The deep chasm or valley on our right led directly to the bottom of the peak, but other chasms from the heights on our left opening into this principal one, intersected our path at every interval of five or six hundred yards, and occasioned us infinite trouble in passing them. By degrees the sides and bottoms of these chasms became covered with snow, fragments of broken ice, and rocks smooth with the dew frozen on their surface, to which the sun had not yet reached. At length we arrived where all traces of vegetation were lost and buried beneath the snow which extended in every direction to the summit of the peak. Here my guide, fatigued and alarmed, would proceed no further, but pointed out some broken rocks on the left, called the Heights of Saint Francisco, at the foot of which he promised to watch my progress and await my return. I ascended now alone, more cautiously and slowly, along the summit of a ridge which appeared to terminate at the bottom of the very highest part of the peak. Sometimes the surface of the snow was softened, and I sunk up to the mid-leg, not without occasional apprehensions, until I found myself uniformly stopped by a frozen bank beneath. At other times my progress was along so slippery a surface, that I proceeded with the utmost difficulty, being frequently obliged to break small holes with my stick, and crawl upon my hands and knees. In this manner however I surmounted all the neighbouring peaks and ridges of mountains, an elevation of which I was made fully sensible by the sudden change of the atmosphere. Bathed as I was in perspiration, an extremely cold wind all at once blew upon me and caused an instant chill over my whole frame, the effects of which I felt long afterwards. But the sight of the highest peak to which I was now so near inspired me with fresh courage, and after great exertions I arrived to within two hundred yards at farthest of perpendicular height from the summit. Here all farther progress became impossible. I had now got to the end of the ridge on which I had proceeded so long, and nearly to its junction with the highest part of the peak, which rose before me exceedingly steep, and entirely covered with frozen snow. I endeavoured to make holes with my stick, and to ascend in a slanting direction; but having proceeded twenty or thirty paces, and stopping to take breath, on casting my eyes downwards I was not a little alarmed to find, that from the moment of leaving the summit of the ridge, I had incurred the danger of slipping down into a tremendous valley on one side of it. I almost turned giddy with the sight. The pieces of frozen snow which I had broken off slid down with astonishing rapidity, and clearly shewed me what my fate must be should I make a single false step. Having stopped a few minutes to recover myself and become familiarised with the sight of the deep valley of ice, I retraced my footsteps, and never felt more thankful than when I regained the summit of the ridge. I was not before aware that in so short a distance I could have incurred so great a danger. From this point I was fain to content myself with the views of the surrounding mountains, which appeared everywhere tossed in great confusion, although all apparently connected with, or branching from the high mountain on which I stood. It did not appear possible, even if provided with proper instruments, to group them under any form, so strangely did they intersect each other. Towards the east the view was intercepted by the peak and its slope in that direction, but on every other side it was a stormy sea of mountains.'—'I was able clearly to distinguish the mountains which separate the province of Granada from that of Andalusia, those towards the northern parts of Murcia, the Sierra of Malaga, and the mountains towards Gibraltar. On some of these ridges immense white clouds rested as if immoveable, on others dark storms appeared to be brooding, whilst some were in a blaze of sunshine from their bare and stony summits to where they mingled with the plains.'

On leaving Granada, Mr. S. resolved to change again his mode of travelling. He had sustained a robbery when in the company of the muleteers, and he now took care to set out together with a party who were able to protect themselves. They proceeded to Malaga, and in their route discovered the vestiges of the Moors in several of the public buildings, but more frequently in the features of the inhabitants. The continued practice of irrigation afforded also a pleasing example of the preservation of Moorish improvements.—From Malaga, Mr. S. travelled to Gibraltar, whence he determined to cross over to the Barbary shore, and attempt a journey to Fez. In this expedition, he was accompanied by three of his countrymen, Sir William Ingilby, Dr. Darwin, (the son of Dr. Erasmus Darwin,) and Mr. Theodore Galton. Since nothing can be done among the Moors without presents, the travellers took with them patterns of cloth of various colours, each sufficient for a Moorish garment: to which they added a tent, a table, and a stock of utensils for cookery; and, as they were wholly unacquainted with the language, they provided themselves with an interpreter. They crossed over to Ceuta, and proceeded without interruption as far as Tetuan: but, on applying for passports to Fez, they found it impossible to remove the suspicions which were conceived by the Moors in regard to the object of their journey to the interior. In vain they urged the pleasure which they would enjoy from the sight of a country and of manners so different from their own, since the governor and his counsellors insisted that men could never be so foolish as to take so much trouble for the gratification of mere curiosity. The Moors, however, promised to write to Fez for passports: but a tedious delay of three weeks intervened, and the permission, when received, extended no farther than Tangiers, Sallee, and a few other towns along the coast.

Wearied with the evasions of the Moors, the travellers determined to confine their journey within narrow limits. They were highly gratified with the fertile and romantic country around Tetuan; and they were surprized to meet with numbers of camels, an animal which they did not expect to see so near the confines of Europe. In riding across the country from Tetuan to Tangiers, they had an opportunity of observing the simple manners of the Moors in their huts and tents; in which the women were employed in spinning a coarse kind of thread, or in grinding corn between two flat stones, while the children were making butter by swinging backwards and forwards a skinful of milk suspended from the top of the tent. From Tangiers, the party crossed over to Tarifa in Spain.—Short as this African journey was, Mr. Semple recommends a similar excursion to every person who travels in Spain. A visit to Tetuan and Tangiers may be performed in four or five days, and even this transient glance will suffice to bring under the traveller's observation many points of resemblance in the customs of the Spaniards and the Moors. The armour, the dress, and the riding accoutrements of both are the same; their houses are formed on the same model; and the Spanish cookery is evidently of Moorish origin. In both countries, the implements of agriculture are the same, and the progress of the art equally slow.

On returning to Gibraltar, Mr. Semple found the town thronged with Spaniards and French refugees. The cannon, mortars, and bullets of the Spanish lines had been removed into the fortress, and placed at the disposal of the Governor.—From the *old Rock*, our traveller returned to England by way of Cadiz; and he concludes his work with observations on the political state of Spain, written with considerable animation and energy. He is of opinion that, with so large a disposable force as we possessed, much more might have been done to aid the Spaniards in their struggle. We regret that our limits do not permit us to make a quotation from this part of the book.—The plates representing the dress of the Spaniards in various ranks of life appear to be faithful and lively delineations; and on the whole this little volume, though transgressing in the points to which we have already adverted, will be found equal in interest to the labours of several travellers of the present day who come before the public with loftier pretensions.

ART. IV. *Philosophical Transactions of the Royal Society of London*, for the Year 1810. Part I. 4to. 10s. 6d. sewed. Nicol and Son.

MEDICINE, SURGERY, *and* CHEMISTRY.

THE *Croonian Lecture. By* W. H. Wollaston, *M.D. Sec. R.S.*—This lecture consists of some observations on three distinct subjects, the duration of voluntary action, the origin of sea-sickness, and the effects produced on the health by gestation. With respect to the first subject, Dr. W. endeavours to shew that each voluntary muscular action is produced by several successive contractions, repeated at very short intervals. He was led to this conclusion by remarking that, when the ear is stopped by the finger, a noise is heard, like the distant rumbling of carriages over pavement. These small pulsations occur at the rate of from 20 to 30 in a second, and they are conceived to arise from the alternate contraction and relaxation of the antagonist muscles of the parts which produce the pressure.

During a short excursion by sea, while suffering from severe sickness, the author noticed a peculiar affection of his breathing

ing, viz. that it was generally during the pitching of the vessel that the air was taken into the lungs. Reasoning on this fact, he supposes that, when the ship is sinking or descending from the subsidence of the wave, the blood-vessels in the head are rendered turgid, and press on the brain; to counteract which effect, we are induced to perform a full inspiration, when the blood passes more readily through the chest, and tends to relieve the head. Dr. W. compares this effect on the blood-vessels to the rising of the mercury in the barometer, as the vessel sinks. This pressure on the brain instantly causes sickness at the stomach, but how this effect is produced does not appear to be explained.

The principal influence of gestation is supposed to be on the venous system, of which the contents are pushed forwards by the agitation which it experiences, while the valves prevent their return. From this circumstance, the blood is enabled to circulate more rapidly, the heart and arteries have less resistance to overcome, and it may be supposed that all the functions will be performed with more regularity.

The Bakerian Lecture for 1809. *On some new Electro-chemical Researches, on various Objects, particularly the metallic Bodies from the Alkalies and Earths, and on some Combinations of Hydrogene. By* H. Davy, *Esq., Sec. R. S. &c.* — In the Bakerian lecture of this year, Mr. Davy continues his researches into those objects which have of late so much engaged his attention; and though in the present instance his labours have not been rewarded by any brilliant discoveries, yet they appear to have been well directed, and to be adapted for the advancement of science. He begins by considering some objections that have been made to his ideas respecting the nature of the alkaline metals; particularly the opinion of MM. Gay Lussac and Thenard that these were not simple substances, but were composed of a metallic body in union with hydrogen. The French chemists were led to this conclusion by the effects that ensue when potassium is heated in ammonia. In this case, a quantity of hydrogen is supposed to be produced, more than that which enters into the composition of the ammonia, and this is conceived to be given out by the potassium. Mr. Davy, however, very successfully refutes this inference; both by shewing that water is present in the operation, which affords a more direct source of hydrogen, and also by proving that, when the experiment is performed with every attention to accuracy, the results are not exactly such as MM. Gay Lussac and Thenard have stated them to be. He details at full length some individual experiments of his own, in which every source of error was most scrupulously avoided; and in these it did not appear that any superfluity of hydrogen occurred. The general conclusion, which Mr. Davy deduces from this part of his experiments, is 'that by the operation of potassium upon ammonia, it is not a *metallic* body that is decompounded, but the volatile alkali, and that the *hydrogene* produced does not arise from the potassium, as is asserted by the French chemists, but from the *ammonia*, as I have always supposed; the potassium in the most refined experiments is *recovered*, but neither the ammonia nor its elements can be reproduced, except by introducing a new body, which contains oxygene and hydrogene.'

Precisely the same observations apply to the metal of soda; and, as it is less violent in its action, the phænomena can be better ascertained than in the corresponding processes with potassium.

The author next examines the opinion of Mr. Ritter, who also imagines that hydrogen is essential to the existence of the alkaline metals. He draws that inference from their specific levity, but to this argument we have the following very satisfactory reply: 'Sodium absorbs much more oxygen than potassium, and on the hypothesis of hydrogenation, must contain much more hydrogen; yet though soda is said to be lighter than potash, in the proportion of 13 to 17 nearly, yet sodium is heavier than potassium in the proportion of 9 to 7 at least.' Mr. Ritter likewise endeavours to support his opinion by a curious circumstance which he first noticed, respecting the effect of galvanism on tellurium. When this metal is placed in the circuit, oxygen is discharged at the positive surface; while at the negative side a compound is formed, which appears to consist of the metal and hydrogen, or to be a proper hydruret of tellurium. The fact may be considered as sufficiently established, but it does not appear that any inference or analogy can be drawn from it to the other metallic bodies. As potassium and tellurium exhibit a strong attraction for each other, it seemed probable that potash might be decomposed by permitting heated charcoal to act at the same time on a mixture of potash; and the oxyd of tellurium; and it was accordingly found that, by these means, an alloy of potassium and tellurium was produced, of which the leading properties were very similar to those of sulphuretted hydrogen. An alloy of a somewhat similar nature, though less perfect in its composition, was formed by the oxyd of arsenic and tellurium; a circumstance which Mr. Davy was led to predict, from the known affinity which arsenic possesses for hydrogen. With respect to the nature of the metals from the fixed alkalies, he conceives himself warranted in still retaining his original idea,

idea. 'After these illustrations,' he says, 'I trust the former opinions which I ventured to bring forward, concerning the metals of the fixed alkalies, will be considered as accurate, and that potassium and sodium, can with no more propriety be considered as *compounds*, than any of the common *metallic substances*; and that potash and soda, as formed by combustion of the metals, are pure metallic oxids, in which no water is known to exist.'

We have next a section containing a number of experiments on nitrogen. From some circumstances attending the action of nitrogen on ammonia, it might be supposed that the former of these substances was a compound; and either that it consisted of oxygen and hydrogen, or that it might be produced from water. The Professor has bestowed much pains on the solution of this problem, but hitherto without success; in all these processes, when nitrogen was evolved, he saw no sufficient ground for believing that it had been either generated or decomposed. In some of the processes in which it has been supposed to have been formed, as in those of Dr. Pearson on the electrization and of Dr. Priestley on the freezing of water, the nitrogen disengaged may be traced to some accidental circumstance. Mr. Davy attempted to decompose it by permitting nitrous gas and sulphuretted hydrogen to act on each other, by electrifying potassium and the phosphuret of lime in nitrogen gas, and by passing nitrogen gas and oxygenated muriatic acid-gas through heated tubes: but in no case were any decisive results obtained; and nothing occurred, in any of these experiments, which can be considered as proving the decomposition of nitrogen.

Some experiments on ammonia are next given, particularly on the proportion in which hydrogen and nitrogen enter into its composition; and also respecting the existence of oxygen as one of its constituents. This latter question cannot yet be considered as decided, though the evidence appears to preponderate against the existence of oxygen;

> 'On the whole.' says the author, 'the idea that ammonia is decomposed into hydrogene and nitrogene alone, by electricity, and that the loss of weight is no more than is to be expected in processes of so delicate a kind, is in my opinion, the most defensible view of the subject.
>
> 'But if *ammonia* be capable of decomposition into nitrogene and hydrogene, what, it will be asked, is the nature of the matter existing in the amalgam of ammonia? what is the metallic basis of the volatile alkali? These are questions, intimately connected with the whole of the arrangements of chemistry; and they are questions, which, as our instruments of experiment now exist, it will not, I fear, be easy to solve.'

A section follows 'on the metals of earths.' It principally consists of a detail of experiments which were made for the purpose of forming alloys with potassium and the metallic bases of the common earths, and amalgams from those metals and mercury. — The paper concludes with some hypothetical considerations. It is remarked that hydrogen combines with more oxygen than any other substance, that therefore it must be more highly positive than any other substance, and that consequently, if it be an oxyd, as has been conjectured, no simple attraction can decompose it. At present, it seems rather doubtful whether the recent discoveries of Mr. Davy be favourable to the antiphlogistic hypothesis, or whether they do not rather lead to the conclusion that hydrogen is the common principle of inflammability. We are disposed to the former opinion, though it is probable that the theory will require some modifications before it can be adopted.

The Case of a Man, who died in consequence of the Bite of a Rattle-snake; with an Account of the Effect produced by the Poison. By E. Home, *Esq.*, *F.R.S.* — Readers of news-papers will recollect that the subject of this case, a journeyman carpenter, having irritated a rattle-snake which was exhibited in Piccadilly, was severely bitten by it. He went almost immediately to St. George's hospital, where the arm was found to be considerably swelled and painful, the surface of the body was cold, and a degree of delirium prevailed, with sickness at the stomach. Ammonia was applied to the wound, and was given internally in combination with ether. In a few hours, the pain and swelling were much increased, faintings came on, the skin was very cold, and the pulse frequent. On the following day, the arm exhibited the symptoms of incipient gangrene, the skin became livid and mottled, and vesications began to be formed. The process of mortification slowly advanced, until sloughing took place; and the patient died on the 18th day. — The case is related with minuteness, and no doubt with accuracy. From comparing it with others of which we have authentic accounts, it would appear that very different effects are produced according to the size of the wound, or the force with which it is inflicted. Sometimes, the shock is so great as to prove almost immediately fatal; and in this case the only morbid appearance, discoverable on dissection, consisted in the destruction of the cellular membrane round the bite, and the inflammation of the contiguous muscles. Mr. Home does not think that any internal remedy can counteract the effects of the poison, and of course he has no faith in the supposed specific, the *eau de luce*. We subjoin, in his own words, the treatment which he recommends; premising,

mising, however, that we can scarcely regard it as likely to prove very efficacious.

'The only rational local treatment to prevent the secondary mischief, is making ligatures above the tumefied part, to compress the cellular membrane, and set bounds to the swelling, which only spreads in the loose parts under the skin; and scarifying freely the parts already swoln, that the effused serum may escape, and the matter be discharged as soon as it is formed. Ligatures are employed in America, but with a different view, namely, to prevent the poison being absorbed into the system.'

An Analysis of several Varieties of British and Foreign Salt (Muriate) of Soda, with a View to explain their Fitness for different economical Purposes. By W. Henry, *M.D. F.R.S. &c.*—Although the object of this paper is rather economical than scientific, yet it is a point of so much importance, that we are glad to see it taken up by a person who is so capable of doing it justice. It has been frequently asserted that foreign salt, prepared by the spontaneous evaporation of sea-water, is preferable, for the purposes of preserving food, to the salt which is manufactured by artificial heat in various parts of this island. Dr. Henry proposes to inquire whether there be any real foundation for this preference,—whether any chemical differences can be detected between the several kinds of salt, and if so in what these differences consist,—and lastly, whether all the varieties of British salt are equally proper as preservatives of food. He commences by briefly describing the several processes that are employed in this country, especially those which are adopted in Cheshire and Lancashire, in the neighbourhood of Edinburgh, and at Lymington. In Cheshire, the salt is prepared from salt-rock or brine springs, entirely by artificial heat; and principally in consequence of the degree of heat employed, it is formed into the several varieties of stoved salt, common salt, large grained flaky salt, and fishery-salt, the first being produced by the highest and the last by the lowest temperature. The same kind of processes are pursued on the banks of the Mersey. The stoved salt is in small crystals, and is preferred for domestic purposes; and the common salt is used for curing provisions which are not intended for long voyages, while for this purpose the fishery-salt is selected. In Scotland and Hampshire, salt is prepared by the evaporation of sea-water, in the former altogether by artificial heat. The salt usually called Bay-salt is procured entirely by the spontaneous evaporation of sea-water.

After these preliminary observations, Dr. Henry proceeds to give us his analysis of the different kinds of salt. The results of his experiments are placed in a tabular form; exhibiting the proportion of insoluble matter, that of the muriate of lime and of magnesia, that of sulphate of lime and of magnesia, and lastly the proportion of the pure muriate of soda. The author's deductions from these experiments are, 'that the foreign bay-salt is purer, generally speaking, than salt which is prepared by the rapid evaporation of sea-water; but that it is contaminated with about three times the amount of impurities, discoverable in an equal weight of the Cheshire *large-grained* salt, and with more than twice that of those that are found in the *stoved* and *common* salt of the same district.' The insoluble matter, which probably consists in a great measure of accidental impurities, is much greater in the foreign bay-salt than in any other species: more muriate of magnesia occurs in the Scotch than in the bay-salt, but very little of it is found in the Cheshire salt; the salt-rock, from which the Cheshire salt is manufactured, being almost entirely free from this ingredient. The sulphate of lime exists in the greatest quantity in the Scotch, and least in the Cheshire salt; and from this latter the sulphate of magnesia is totally absent, though it exists in considerable proportion in the others. — Besides the saline ingredients which enter into these several varieties, Dr. Henry conceived it to be an object deserving of inquiry whether they might not possess different quantities of the water of crystallization. It was found, however, that, when they were equally dry, the proper water of crystallization existed in a very small quantity in any of them; that the fishery and the bay-salt, as we might expect from their larger crystals, contain the most, and that stoved salt supplies the least water. On what, then, it may be asked, does the different effect of these varieties of salt depend? To this question, the author proposes the following answer:

> 'If I were to hazard an opinion, on a subject about which there must still be some uncertainty, it would be that the differences of *chemical composition*, discovered by the preceding train of experiments in the several varieties of culinary salt, are scarcely sufficient to account for those properties, which are imputed to them on the ground of experience. The *stoved* and *fishery* salt, for example, though differing in a very trivial degree as to the kind or proportion of their ingredients, are adapted to widely different uses. Thus the large grained salt is peculiarly fitted for the packing of fish and other provisions, a purpose to which the small grained salts are much less suitable. Their different powers, then, of preserving food must depend on some mechanical property; and the only obvious one is the magnitude of the crystals, and their degree of compactness and hardness. Quickness of solution, it is well known, is pretty nearly proportional, all other circumstances being equal to the quantity of surface exposed. And since the surfaces of cubes are as the squares of their sides, it should follow that a salt whose crystals are of a given magnitude will

dissolve four times more slowly than one whose cubes have only half the size.

'That kind of salt, then, which possesses most eminently the combined properties of hardness, compactness, and perfection of crystals, will be best adapted to the purpose of packing fish and other provisions, because it will remain permanently between the different layers, or will be very gradually dissolved by the fluids that exude from the provisions; thus furnishing a slow, but constant supply of saturated brine. On the other hand, for the purpose of preparing the pickle, or of *striking* the meat, which is done by immersion in a saturated solution of salt, the smaller grained varieties answer equally well; or, on account of their greater solubility, even better.'

In general, the Doctor concludes, and we think that he is warranted in the inference, that no ground of preference for the foreign salt over that of British manufacture can be assigned; that the British salt is more pure as to its chemical composition; and that the larger-grained varieties are equal to the foreign salt in their mechanical properties. Dr. Henry closes his paper by a minute account of the analytical processes which he employed: we have examined them with attention, and they appear to us to be well contrived, peculiarly accurate, and perfectly satisfactory.

Description of an extraordinary Human Fœtus. In a Letter from Mr. B. Gibson, *Surgeon at Manchester, to H. L. Thomas, Esq., F.R.S.*—This writer judiciously observes that the instances of monstrosity, in which only some parts of the body are in an unusual state, are peculiarly interesting, as exhibiting in a more striking manner the powers of nature in accommodating the different organs to their new situation, and in adjusting parts which ordinarily have no communication or connection with each other. The fœtus described in the present memoir had two heads, with one body, and one pair of arms and legs. The trunk, however, contained two spines, the upper parts of which were at some distance from each other, while the lower parts were nearly united. It had two hearts; the lungs were divided into two cavities; and each separate cavity was supplied with air from a distinct trachea. Besides an abdomen formed nearly in the usual manner, it had a second imperfect kind of abdomen. Considerable irregularity prevailed in the structure of the blood-vessels, but in general each heart had an independent set of vessels: the two aortæ united at some distance below the hearts. The external organs of generation had the character of the male, though in some particulars deviating into the female structure; and an uterus was found within the cavity of the bladder. The nerves consisted of two half sets, each set supplying the half of the body to which it was contiguous.

which might dissolve the calculi after the magnesia was suggested as the most likely pose. It was accordingly tried in four patients shewed a strong disposition to the d in which alkalies had not produce unt is given in the present paper of th the symptoms experienced by the i vere favourable to the employment o owed to say that, th uold some useful hints, we can , to establish the utility of the p respect to Mr. Home's suggestion, we are s ing it as a new idea, that we recognize in i which the carbonated alkalies are generally e

A Meteorological Journal for the year 180 part of the Transactions.—Part II. has just

---

ART. V. *Hints on the Economy of feeding Stock a dition of the Poor.* By J. C. Curwen, Esq., M. Hall, Cumberland. 8vo. pp. 364. 10s. B Co.

A ATION having been made by a r mission to collect and republ Mr. 's Prize Essays on the Ec Horses a attle, this enlightened merce continues to dazzle and mislead us. Notwithstanding so much has been written on the importance of agriculture, yet, as this pursuit opens no speedy road to the attainment of wealth, it is only subordinately attractive in a nation of commercial adventurers and speculatists. Mr. Curwen, however, hopes that a new æra in our system of internal and external policy is likely to arise. We wish that this may be the case, and that his efforts may contribute to forward its arrival.

We have here this gentleman's papers *on the Steaming of Potatoes as a Substitute for Hay in the Feeding of Work-Horses,*—*on the Means of supplying Milk for the Poor,*—and *on Soiling Cattle,*—which have appeared in the Memoirs of the Society for Arts, and in the Communications to the Board of Agriculture. In our account of the first part of the VIth Vol. of the latter *, we deferred our notice of the paper on Soiling Cattle to this place; and we have now briefly to state that the experiment was made with 80 work-horses, and 10 milch and 20 calving cows, which were soiled on 24 acres of land, viz. 18 of clover and rye-grass, and 6 of lucerne, with the aid of 2½ acres of pasture for turning in the cattle during the night. The horses and cattle were kept in good condition, and Mr. C. declares his conviction of the superiority of soiling compared with grazing. For the details of management and the estimates, we must refer to the paper, which is highly satisfactory, and the statements in which are duly substantiated.

Having passed the Essays, which are given as republications, at p. 213 we enter on new ground, and are presented with an original paper, intitled *General Hints on Farming,* which is thus introduced:

> 'Should the preceding Essays have merited any share of the public attention, either on the grounds of their general usefulness, or from the correct attention with which the experiments have been made, it may not be unacceptable to the friend of agriculture, to enlarge the sphere of his enquiry, by perusing the few general remarks which have occurred to me in the progressive management of my own farm, or have resulted from my observations of the practice of others.'

Mr. Curwen's General Hints amply merit the notice of agriculturists, and especially of gentlemen-farmers. He narrates with great explicitness the circumstances which induced him to give his attention to farming; with the benefits which resulted from obtaining a practical knowlege of the details of agriculture, and from a spirited and persevering superintendance of the business of his farm. As the good sense and ingenuousness of Mr. C. are very conspicuous in this account of himself on assuming the character of a gentleman-farmer, we wish to make room for it:

---

* See our Number for August last, p. 352.

'If farming, as is boldly and confidently asserted by many, be a pursuit in which gentlemen must of necessity be losers, it may not be useless to ascertain from what combination of circumstances this failure arises. Conceiving that nothing is more conducive to the interests of agriculture, than the practice and encouragement of it by gentlemen, I am anxious to examine into the grounds of an opinion, which appears to militate against past as well as present experience. The advantage of the public, not less than the virtuous happiness of its individual members, is deeply implicated in the decision of this question. In proportion as example is more forcibly illustrative of imperfect practice, than the most cogent reasoning, I present myself to the attention of my readers: and in detailing the causes which led me, at a late period of my life, to undertake the superintendance of my own house-farm, after having neglected it for upwards of twenty years, I am sincerely desirous of benefiting those, who from choice, or other motives, may, like myself, be induced to a constant residence in the country. The apprehensions generally entertained in the year 1801, from the failure of the hay-crops, and the difficulties likely to arise in the providing food for any number of horses, roused me from my indifference, and compelled me to dedicate my most serious attention to the subject. The result of my enquiry was the adoption of the plan for steaming potatoes, mixed with cut straw, as a substitute for hay. Hence an alternative which I had every reason to consider as likely to be productive of very serious loss, proved most unexpectedly a source of profit, and afforded me, what was not within my expectation, a fund of pleasurable amusement. For many years I had confided the management of my farm, which was of some magnitude, entirely to the direction of a bailiff, with the single injunction of attending to the culture of turnips. It was about twenty years since; and this crop of mine was the first grown in this neighbourhood. This was, however, the solitary instance in which I had taken any part or concern whatever in its management. The success of my steaming, and the flattering marks of approbation conferred upon my humble endeavours, by the Board of Agriculture, and the Society of the Arts and Sciences, inspired me with a decided taste for agriculture; and I determined to remain no longer ignorant of what it is so much the interest of the proprietor to be acquainted with, the value of his estate, and the most judicious methods of cultivation and improvement.

'My first enquiry was respecting the system of management, which had been practised in my own farm; and I confess, that it costs me something to be obliged to expose my own remissness and inattention; but as an impartial statement may prove serviceable to others, I shall be more than compensated for any self condemnation which I may have to record. It was not long before I discovered that the neglect and inattention of the owner are *maladies* of a very *infectious* nature, communicating their baneful effects in every direction, and enervating the exertions of all within their range. In short, I found my farm in the worst possible condition. Every thing was out of order, and neither intelligence nor spirit in any one employed. The extent of the farm was upwards of five hundred acres valued at a thousand pounds per annum. I was surprized, beyond measure, at finding that not only the whole produce of that year was swallowed up in expences, but a debt of seven hundred pounds incurred in addition; yet this proceeded entirely from my own ignorance. The produce, as I have now beyond a doubt ascertained, was far short of what it ought to have been; and the number, as well as the neglect and idleness of those employed, was out of all proportion to the work performed. To whom was the blame of mismanagement chargeable? I have no hesitation in taking it entirely to myself. Here then is a notable instance in proof, that gentlemen cannot farm to advantage! To what extent my annual losses might have gone, but for the season of scarcity, which roused me from my state of lethargic indifference, I am not prepared to say: but it would be fortunate for many gentlemen-farmers, if similar difficulties were to produce similar examinations into the proceedings of their farms. Can an example of exertion be pointed out, where the stimulus of fame or profit is wanting? Is there any branch of trade; are there even any of the sports of the field practised with success. which have not cost much time and attention in acquiring? Permit me to ask then, why a knowledge of the various operations in farming should expected to be attained without thought or application? Ignorance and inattention are the sources from whence spring the losses the gentlemen farmers.

The foregoing description of my own attempt at conducting a n by the agency of others, may be assumed as a faithful and ge- l picture of the consequences of indifference on the part of the rietor, and consequent wastefulness on that of the servant. He would wish to farm with credit, satisfaction, and advantage, do well to mark the words of old Cato, "*Miserum est, cum Vil- Dominum docet.*" This admirable precept I adopted as the rule y agricultural proceedings; and I have pursued it with unre- g perseverance. Taking upon me at once the whole direction perintendance of my farm, it became necessary for me to make acquainted with every operation.

e errors I committed were no doubt numerous; however they ot entirely without their advantage. Every failure proved a centive to energy and exertion.

be promptly and uniformly obeyed, the judgment of the must be respected, and looked up to by those who are to re- orders: and to establish this belief, and subdue the force of e, requires a considerable length of time, as well as an unre- ttention.'

is history, Mr. C. subjoins a view of the methods e pursued in bringing the Schoose Farm, consisting acres, into a high degree of cultivation. Under the System, Draining, Clearing, Seeds and Weeds, Accounts and Experiments, Labour of Workmen, Practices of different Counties, Manures, Early Sowing, Leases, Jealousy of Farmers at the proceedings of Gentlemen-agriculturists, Returns, Economy, and Workington Agricultural Society, many judicious observations occur, which will fully repay the reader.

We have next some remarks on *Friendly Societies*, which appeared in the IVth Vol. of the Communications to the Board of Agriculture. For these institutions, Mr. C. is a strenuous advocate, from extensive experience of their good effects; and his sentiments appended to the orginal paper, respecting the policy and humanity of inviting the Poor to act for themselves, and to acquire some little consequence in their own eyes, in preference to degrading them by our present system of Poor-management, are so very creditable to his mind and heart, that we cannot but applaud and repeat them:

> 'A circumstance of trifling notice, but important in its influence on the feelings of a body of people, must not be omitted; the yearly celebration of the first formation of their respective Societies, the parade of colours and music, the joint attendance on public worship, the dining in common with their Patron, the passing the yearly accounts, and choosing a new committee of management from among themselves, are so many charms to bind and engage man to man, and raise him in his own estimation.
>
> 'That such a plan might be made general, under Parliamentary restrictions, and accompanied with proper checks, is what I cannot too positively affirm; but I shall submit at some length the grounds of my opinion.
>
> 'It is not enough barely to satisfy the wants and alleviate the sufferings of our fellow creatures; we must advance farther; and the mind must be an object of our care as well as the body. The near alliance of vice and misery to mental degradation, and the dreadful moral effects of torpid indifference and hopeless poverty on the lower orders, (evils of late greatly increased and still increasing daily,) satisfactorily prove, that whatever has already been done by law, has been founded on erroneous principles, and that something less complicated in its system, and more consentaneous to the great springs and motives of human action, must be speedily attempted. I would not hastily pull down and destroy what is even avowedly imperfect and insufficient to its ends, but I would inquire whether some plan might not be so constructed, as to supply its place, and in time render its application altogether useless.'

All persons who have reflected on the large sum which is raised by Poor-rates, and the little good that is effected by its expenditure, on the state of Poor-houses in most parishes, and on the increasing misery and profligacy of the Poor, must be solicitous to revise our existing Poor-laws, and to introduce a new system. In order to benefit the Poor, as Mr. C. remarks, 'we must 'make the mind an object of our care as well as the body;' and we should not overlook 'the intimate connection of reason and virtue with the happiness and good order of the great family of the world.' What must be the consequence of congregating a multitude of untaught, immoral, and degraded poor within the walls of a Parish Work-house? They must be soon lost to society and to themselves. Can we expect them to be virtuous;—can we expect them, after having been sunken to the lowest state of degradation, to be any other than a dead weight on society, a gangrene in the body politic? We must restore the poor to some independence of character, must endeavour to make them act for themselves, must clear the poor-houses of all idle and profligate persons, and make the poor as much as possible the agents in their own concerns, before we can extend any real benefit to the lower classes. Mr. Curwen's suggestions are important, as they tend to remedy an evil which we contemplate with sorrow and alarm; and we wish that the conclusion, as well as the other parts of this volume, may obtain the attention which is due to them.

Art. VI. *The Pulpit;* or a Biographical and Literary Account of eminent popular Preachers; interspersed with occasional *clerical Criticism.* By Onesimus. Vol. I. 8vo. pp. 367. 9s. Boards. Matthews and Leigh.

Art. VII. *Onesimus examined;* or Strictures on his Account of popular Preachers. By an Evangelical Minister. 8vo. pp. 27. 1s. Sherwood and Co.

Criticism is now so much on the alert, that it seeks for objects beyond the purlieus of authorship. Here is a gentleman who, instead of quietly saying his prayers in his own parochial church, has rambled from parish to parish, and from conventicle to conventicle, in order to spy out the clerical nakedness of the land, and to play the critic in pointed animadversions on the pulpit-performances of certain popular preachers. To give a zest to this spiritual amusement, he has *kept a sharp look-out* for defects as well as excellences, and has suffered no foible of the sacred orators to lurk unexposed. An earnest zeal for the honour of the Gospel is the ostensible plea for this inquisitorial conduct: but the author's views of the Gospel are not sufficiently defined; and in his notices he descends to minutiæ in which neither the honour nor the success of the Christian doctrine is concerned. He accuses others of "itching ears," without perhaps considering how fairly the charge may be retorted on himself. Yet though he may occasionally

casionally offend, we are disposed to think, on the whole, that he may do some good; and that his hints may effect some reform in the pulpit. He certainly has not been an inattentive hearer, and he writes with spirit and force. Strong attachment to the Established Church is confessed: but objections to certain parts of her offices are broadly stated; and the practice of her clergy, in "reading sermons," instead of cultivating the more engaging talent of extemporaneous eloquence, is censured as injurious to her interest. We quote the passage in which the writer offers his opinion on this subject; being inclined to suspect that his view of the matter, how much soever it may be resisted, is not far from the truth:

'What is called Extempore Preaching was always popular with us. Even the late Dr. Gregory admits, apparently with reluctance, the estimation which extempore preaching has commanded, and its effects on the people. "It has been debated," observes this writer, in his Letters on Literature, treating of the eloquence of the pulpit, "whether Sermons may be most advantageously delivered from *written notes*, *memory*, or perfectly *extempore*. Dr. Beattie decides in favor of written sermons. Indeed there is scarcely any extempore discourse," continues Dr. Gregory, "which is not too diffuse for the time usually allotted for the pulpit; that might not, in fact, be comprised in much fewer words; and which does not abound in impertinences, tautologies, or solecisms. Yet, *a good Extempore Discourse has more effect*, in a common audience, than a written one." The issue is clear. Granting, as Dr. Gregory says, that Extempore Preaching is, generally understood, the most effectual mode of preaching; and if also it is, as we shall see, judged "most agreeable to the nature of that holy exercise;" —— why is it not encouraged among the ministers of our national pulpits?

'As to the practice of "reading sermons," this, it should seem, according to the Statute-Book of one of the universities, "took beginning from the disorders of the times" preceding the restoration of our monarchy; and was countermanded, as no light error in the church, by Charles the Second, when King. Burnet, in his History of the Reformation, seems to account for the disuse of extempore preaching. "Many complaints," affirms this prelate, "were made of those who were licensed to preach; and, that they might be able to justify themselves, they began, generally, to write and read their sermons; and thus did this custom begin" So says Dr. Gregory; adding, that "the ease which this practice afforded, and the correctness it induced, has continued it in the Church of England ever since." Widely does this writer here differ from the monarch. What Dr. Gregory terms "ease," Charles the Second calls "supine and slothful;" and that very "correctness" of which this writer seems so much to approve, is reprobated "on pain of the displeasure" of the monarch! Perhaps it is now impracticable to ascertain what effect the royal mandate produced: how long extempore discourses only where heard; or, at what time the body of our clergy relapsed into their "supine and slothful way" of "reading sermons." Methodism latterly confirmed them in this spiritual sluggishness. Certainly it is from the origination of Methodism that we must date, for some time, the almost entire discontinuance of extempore preaching. Equally anxious to avoid the imputation of ignorance and fanaticism, churchmen and dissenters alike gave up that mode of religious instruction to which ignorance and fanaticism were supposed to be peculiarly attached. Methodists, however, increase; and since one great cause of this increase is the preaching of their teachers, since the extempore oratory is so unquestionably essential in them, let other pastors, profiting by this example, desist as much as they can, from their "present supine and slothful way of preaching."

'I am much in earnest on this great point. Every preacher is not, I know, truly eloquent; for the speaker, as well as the poet, must be born to excel. Much of good, however, might be done. Were the hearts of all her sons in her cause, were the fire of apostolic eloquence warm in them, were they full of life and zeal, were her teachers all such, then might the Church of England, worthy of herself, tower as far above the talents as the power of her rivals.

'Such is the high spirit for which I would pray; such is the only kind of religious rivalry that I should rejoice to hail in our land. Thus let the church meet her foes. —— "It is not rendering them railing for railing; it is not," as the great and good Archbishop Secker first admonished the Diocese of Canterbury, "it is not ridiculing them, especially in terms bordering on profaneness; or affecting, more gravely, to treat them with contempt; it is not doing them the honour of miscalling other persons, of more than ordinary seriousness, by their names, that will prevent the continuance or increase of the harm they are doing."'

Let our national clergy take this argument into their most serious consideration; and let them lose no time in using the most effectual weapon that they can employ against Methodism, which, in the present state of things, seems to be going on "conquering and to conquer."

Onesimus divides his work into two parts, the first referring to those Established popular preachers, and the second to those Dissenting popular preachers, who are the objects of his remarks. In the first list, are the names of Dr. Beilby Porteus, late Bishop of London; Dr. Gerrard Andrews; Samuel Crowther, M. A.; Philip Stanhope Dodd, M. A.; Lawrence Panting Gardner, M. A.; Dr. Robert Hawker; John Hewlett, B. D.; Robert Hodgson, M. A.; Isaac Jackman; George Matthew, M. A.; John Owen M. A.; Thomas Robinson, M. A.; Isaac Saunders, M. A.; Robert Stevens, M. A.; Sydney Smith, M. A.; John Wilcox, M. A.; Basil Woodd, M. A.; and Richard Yates, B. D. F.S.A.

The second list includes Dr. William Bengo Collyer; Dr. Henry Draper; Robert Hall, A. M.; Rowland Hill, A. M.;

William Huntington, S. S.! John Hyatt; William Jay; John Martin; Edward Parsons; John Townsend; and Hugh Worthington.

It is apparent, throughout the notices here given, that the critic is solicitous to make what he considers as a fair report; and some of the gentlemen enumerated in the above catalogue may be tolerably satisfied: but others will feel themselves hurt, especially by his pointing, with a degree of ridicule, to certain little blemishes in their public exhibitions. One, he tells us, 'plumps on his text;' another 'bobs his sermon-case up and down;' another 'chats for some seconds with the reader in the desk below;' another 'adjusts his bands and strokes his chin;' another 'rubs his face and picks his nose;' another 'works his mouth about;' and another 'bundles out of the pulpit.' Not only is Dr. Collyer charged with employing a 'feminine oratory, an emasculating eloquence, and with seraphic simperings,' but the ladies of his flock, with whom the Doctor is said to be a favourite, are charged with indecorum, 'one languishing fair-one being accused of dropping a handkerchief into the pulpit, and others with inserting billets-doux in the Bible.' Rowland Hill's chapel is called 'the religious round-house.' Having recorded a memorable saying of John Ryland, that "the minister was nothing worth who could not make the devil roar," the author adds, 'but it seems as if it had been reserved for Mr. Hill, exclusively reserved, to shew us the worth of a minister who could make the devil laugh!' Among the Established Preachers, Mr. Sydney Smith is singled out as an object of particular severity; he is said to be 'apparently lifted above orthodoxy;' and his 'partiality to the canons of Ecclesiastes' is intimated as a fault. By a critic who compares morality to 'the husks of swine,' and represents instruction merely ethical as 'meagre vapourings,' the soliloquies of Solomon may be deemed improper subjects for pulpit eloquence: but, as pure morality is an essential part of the divine law, we can never admit the propriety of any attempt to degrade it in the estimation of mankind, who are too prone to violate its duties, and who require to have its sanctions strengthened instead of being relaxed. We fear that the preaching which is strictly moral will be unpalatable, but it is no part of genuine orthodoxy to decry it. The genius of Mr. Sydney Smith may possibly be more adapted to the bar than to the pulpit: but, if he well illustrated and enforced the canons of Ecclesiastes, he must have delivered such lessons as are much wanted in our vicious metropolis.

William Huntington, *S. S.* has laid himself open to animadversion: but, after his wonderful success with the multitude, and his marriage with the rich widow of the late Sir James Saunderson, he will laugh at critical strictures, and *snap his fingers* out of his coach at the whole corps of reviewers. Whether he will be what he arrogantly proclaims himself to be, *S. S.* or *Saved Sinner*, remains to be proved: but his life has been a striking instance of the effect of personal effrontery on vulgar credulity. He has taught his followers to believe that he is the peculiar favourite of Heaven, and that *his master* (as he familiarly calls the Deity) has worked almost miracles to serve him. His preaching is story-telling, and these stories have made him rich as well as popular.

Of the national clergy, Dr. Porteus, the late Bishop of London, is the first in the catalogue, and the first in estimation with Onesimus:

> 'It was the excellence of Bishop Porteus's eloquence, though not confined to him, that it was suited to his literary composition; while the labours of his closet, at the same time, derived the greatest effect from his powers in the pulpit. His style of writing was easy and perspicuous, his enunciation was distinct and equable, his emphases judicious and forcible, his delivery unaffected but impressive. There was something awfully becoming both in his words and looks.
>
> 'Notwithstanding the shortness of his stature, for he was below the middle height in men, his deportment rendered this deficiency almost imperceptible; and the indescribable seriousness of his countenance, which was naturally not strong, deeply impressed, on all who saw him, the sacred importance of his character. It is not possible for me to convey to others, by any effort of mine, the sublime emotion with which I have heard him deliver such passages as the following.——" Watch ye, stand fast in the faith, quit yourselves like men; be strong, be resolute, be patient. Look frequently up to the prize set before you, lest ye be wearied and faint in your minds. The conflict will soon be over; a few years will put an entire end to it; and you will then, to your unspeakable comfort, be enabled to cry out with Saint Paul, "*I have fought a good fight: I have finished my course; I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day!*" Here is the triumph of the preacher, when, kindled by piety, his people, full of faith, elevated heavenward, look only to their divine teacher.
>
> 'Viewed merely as a public speaker, Bishop Porteus was by some persons thought to be wanting in the quality of energy. His eloquence, however, was peculiar to him. What in other preachers is called energetical, was in this preacher impressiveness. Persuasive, rather than peremptory, and conciliating, instead of being commanding, he found his way to the hearts of those who heard him, and obtained their affection without losing their respect. Always understood, always esteemed, and often admired, his pulpit-labours unquestionably ranked him high among the best preachers of the Christian church.'

With Dr. Gerrard Andrewes, Rector of St. James's, the author is not so much delighted as with his patron the Bishop. His preaching is thus delineated;

'Argumentative but not impassioned, conclusive but not eloquent, Dr. Andrewes is rather a good than a great preacher. He is often striking, but seldom moving. All that human information suggests, or human ingenuity can devise, in aid of truth, elucidatory or confirmatory, presents itself readily to his mind, and is by him impressed on the minds of those who hear him. He is therefore fond of illustrating the evidences of religion; and of enforcing, from motives of propriety or expediency, the practice of the moral duties. While he pays so much deference to the authority of reason, it is his fault not to consult the sympathy of feeling. Sometimes, however, he rises into considerable animation; and he uniformly secures attention.

'His great fault is clear. Dictatorial in his manner, he has too much of the teacher with too little of the preacher. He partakes more of the lecturer, than the apostle. Conviction surpasses consent; yet Dr. Andrewes, though he always compels consent, seldom follows up with conviction. While he subjugates scepticism, he leaves contrition at rest. While he confounds the infidel, or establishes the faithful, still he fails to alarm the transgressor. I know not, indeed, how far he may have felt solicitous to accommodate his discourses to the peculiar cast of this age; which, instead of being anxious to imbibe the vital principles of belief, asks to be instructed in the very elements of religion.'

This clergyman again figures in the Appendix, where his lectures on the Liturgy fall particularly under review. *Onesimus* is not contented with the preacher's apology for the commination against sinners; and he calls in question the propriety of the assertion that "power and commandment to declare and pronounce the absolution and remission of sins is left to the church." This form appears to him 'as one remnant of imperfection which still attaches to our best form of righteousness.'

The last gentleman noticed among the Dissenting popular preachers is Mr. Hugh Worthington, minister of Salter's-hall-Meeting, in the city; with whom *Onesimus* appears to be highly captivated. We give the striking sketch of Mr. W.'s piety and eloquence:

'It is in prayer, in his sublimely affecting addresses to the Divinity, that Hugh Worthington is more than great. Whether I consider the suitable solemnity of his deportment, or his scrupulous selection of phraseology; whether I reflect on the devotional magnificence of his sentiments, or on the unbounded liberality of his views; I confess myself perplexed between my unfeigned admiration of the individual, and my profound veneration for the character that he sustains. Loftily as this may sound, it is not the language of exaggeration.

'His manner of scriptural elucidation still demands praise. It is his custom, during the first part of worship, to read the portion of scripture from which he means to take his text; commenting, as he reads, on doubtful and obscure passages. Laudable in itself, this practice proves, in such hands as his, highly beneficial. Persons whose attention would not be attracted by having portions of holy-writ commonly read to them, (and who, certainly though unhappily, abound in the church on earth,) feel their curiosity awakened by the striking comments of an able reader; and their minds, thus caught, become gradually rivetted to his wishes. It is thus that men must be, if so I may say, allured into seriousness of heart.

'Mr. Worthington's system of preaching, for it is system with him, is the most eligible one. Premeditated yet spontaneous, written partly yet partly spoken, while his discourses evince all the regularity of prepared compositions, they possess all the fluency of the extempore eloquence. Why should preachers not avail themselves of the admonitory assistance of head-notes; or, on the other hand, why do they doom themselves never to raise their eyes above the cushion to which their manuscripts seem to cling? If numbers of the clergy must content themselves with still "reading sermons," let them do this as it ought to be done. Holding their sermons boldly up, undisguised and manfully, let them so read their sermons. This would give to their pulpit efforts at least an air of ease. Monstrous is it to see a public speaker, in one of the most august stations in the world, nearly as motionless as statues, muttering, instead of preaching, the noble precepts and sublime doctrines that were revealed by omnipotence to mankind! Reasoning, exhorting, consoling, animating, not of such who teach but preach not, is Hugh Worthington. What is said of one transcendant orator, may be said, at his best times, of the present preacher: "his intellect is all feeling — his feeling is all intellect." While he enlightens and convinces the understanding, he attaches and captivates the affections. While he seizes the strong holds of the head, he finds the passes to the heart. Both are within his grasp. He can make the head his road to the heart, or the heart his road to the head.'

We have met with similar accounts of this preacher, and we therefore conclude that the portrait is correct.

The 'Evangelical Minister,' who undertakes to examine *Onesimus*, is much less satisfied with him than we are. He pronounces 'Methodism to be now rampant,' and is displeased with the Clerical Critic because he is not sufficiently rampant in the defence of Methodism. *Onesimus* is accused of prejudice, is said to have 'a dim view of apostolic virtue and excellence,' and his 'heart and conscience are represented as at daggers drawn.' We leave the author of "The Pulpit" to reply to these charges, and shall quit his work with this remark, that his doctrinal notions have too much of the colour of orthodoxy to please Arians and Socinians, and too little of its substance to satisfy Methodistic Calvinists.—We have heard his name stated, and, as we believe, on good authority: but we know not that we ought publicly to repeat it. The readers of his present volume will, perhaps, be scarcely prepared to learn that he has been hitherto known as a votary of the muses.

Art. VIII. *The Report, together with Minutes of Evidence, and Accounts, from the Select Committee on the High Price of Gold Bullion*, ordered by the House of Commons to be printed, the 8th of June 1810.—Reprinted for Johnson and Co. and Ridgway. 8vo. 14s. Boards.

Art. IX. *Observations on the Report of the Bullion-Committee.* By the Right Honourable Sir John Sinclair, Bart. M. P. Author of the "History of the public Revenue of the British Empire." 2d Edition. 8vo. pp. 64. 2s. 6d. Cadell and Davies. 1810.

In the pages of our last Number (174—191.) which we devoted to the momentous question of our paper-money, we explained the course of its progressive augmentation since the year 1797, and expressed our reasons for adopting the affirmative in the disputed question of its depreciation. We likewise gave a review of several pamphlets which had appeared previously to the Report of the Committee of the House of Commons; and our attention is now to be directed to the Report itself, and to a publication subsequent to the Report which is evidently written for the purpose of counteracting its influence.

The rumour that a Committee of the House of Commons was about to recommend restrictions on paper-circulation seems to have roused Sir John Sinclair from the midst of agricultural meditations in the North, prompted him to shape his course with no little expedition to the South, and induced him to immerse himself in the depths of financial researches. The labours of the Committee, we presume, struck him from the outset with great alarm; for we learn that he did not venture (p. 41.) to take his departure from Edinburgh until he had laid in a stock of gold, as a preservative against the discredit which he apprehended their Report might throw on bank-notes, before he could accomplish his journey to London. Fortunately, however, his panic was not realized; *il en fut quitte pour la peur:* but he reached our metropolis too late to guard his ministerial friends from falling into error. Mr. Perceval, he tells us, had taken scarcely any concern in the nomination of the members of the Committee, and no part in their deliberation, until the season of successful interference was past. The members had made up their minds regarding the points under discussion; and when the principles, on which it was intended that the Report should be drawn up, came to be settled, the minister had the mortification of finding himself in a minority.

The only alternative remaining for Sir John was to await the completion of the Report, and to enter the lists with the Committee before the tribunal of the public. He has accordingly been neither slow in grappling with his antagonists, nor backward in characterizing them by rather *decided* appellations. They have failed, he says, in performing their task with impartiality; they have set up 'the chimeras of political speculation against the results of practical experience, and have recommended measures which cannot be too strongly reprobated.' So firmly does he believe that *he* is in the right and the Committee in the wrong, that he is not without hopes that, when the question is to be discussed in Parliament, the Committee themselves will see grounds for altering their opinion.

In examining the merits of Sir John Sinclair's arguments, it will be conducive to perspicuity that we follow the arrangement observed by the Committee; and while we are weighing their adversary in a balance, an opportunity will be afforded for placing in a prominent light the most interesting doctrines in the Report. — It consists of four parts; the first treating of *Bullion*; the second, of *Exchange*; the third, of the *Rules observed by the Bank-Directors in issuing their Paper*; and the fourth, of the *Amount of our Paper-currency, both in Town and Country.*

1st, *Bullion.* The high price of bullion, during the last two years, is too clearly proved by the state of the market to admit of any doubt: — the question is not about the fact, but its cause. Many persons in mercantile life ascribe it (and Sir John Sinclair has adopted the notion,) to an unusual demand for the precious metals on the Continent; and they account for this demand by supposing that specie has been required in quantity by the French government to pay the armies, as well as by individuals for the purpose of hoarding. Now it must be observed that the French armies have wanted specie no more during the last two years than for many years before: but it is well known never to have been abundant among them, their wants having in general been supplied by local requisitions, or contributions in kind. The last campaign against Austria did not materially affect the North of Germany; and, moreover, nearly eighteen months have passed since it was brought to a close. As to hoarding by individuals, what reason have we for concluding that this practice took place during the last year, in a greater degree than in any year since the beginning of the French Revolution? In that portion of a country which is overrun by a hostile force, hoarding will prevail to a certain extent, because mercantile confidence undergoes a temporary suspension. Such, no doubt, was the case in a part of Austria, and, perhaps, in Walcheren; such is still the case in Spain and Portugal: but nothing of the kind has been practised among ourselves, nor in the rest of the world. Will it be said that this alarm led to the retention of the precious metals in Spanish America; or prevented the produce of the mines from finding its way, in unexampled quantities, from the Spanish Main to Jamaica, and thence to England, or direct from Vera Cruz to Portsmouth *? Had bullion been in such eager demand on the Continent, it would of course have been at least as dear there as here; yet we find that, when it was here at the highest, it did not on the Continent rise more than three or four per cent. above its coinage price †. A fact still more to the purpose is that, notwithstanding the many ingenious methods of accounting for the want of bullion, (all of which Sir John Sinclair very good-naturedly enumerates and believes,) *no actual scarcity of bullion has existed* either here or on the Continent. It is to be obtained, and *in abundance*, by all who will pay the market-price for it. Since the distracted state of Spain and Portugal has discouraged the transmission of specie from America to those countries, England is the first quarter to receive supplies of the precious metals; and accordingly, on referring to the books of the Bullion-office at the Bank, we find that the gold and silver imported from abroad during fifteen months, beginning from 1st January last year, amount to not less than two millions and a half sterling ‡. To infer that an article has grown dear in the midst of an increased supply would be a new mode of reasoning. Is it not more likely that the *notes* with which we go to market have become *cheap*?

Sir John Sinclair, and those who with him maintain that gold-bullion has become dear, do not seem to be aware that gold long was, and ought still to be, the measure of all prices in this country. It follows that, if gold were dear, whatever is bought with gold — that is, all the commodities in our markets — ought to be cheap, and housekeeping should, at this rate, be an easy matter: but that such unluckily is not the case, all of us who have to pay for our consumption, whether Bank-Directors or Reviewers, know but too well. When obliged, then, to give up this point, these indefatigable persons fly off to the opposite extreme, and boldly allege that bullion is no criterion of the value of bank-notes. One gentleman pointedly told the Committee that he "did not conceive gold to be a fairer standard for Bank of England-notes than indigo or broad cloth*;" and Sir John Sinclair, after having taken much trouble to account for the high price of bullion, adds that it is of very little consequence, (p. 32.) because bullion is merely merchandise, and we might as well institute an inquiry into the price of diamonds, cochineal, or sugar, as of gold. At this rate, gold is no longer our standard, and bank-notes have taken its place:—a precious improvement, to exchange a standard that connected us with all the world, for one which is unavoidably confined within the limits of our own territory!—Still, however, the opponents of the Report of the Bullion-Committee adhere to their point that our paper is not depreciated. They say, and here lies their grand argument, "Go to any market in England with guineas in the one hand and notes in the other, and you will buy goods as cheap with notes as with guineas." They overlook, however, two very material points; first, that the comparison is hard to make, since guineas have become so rare; and next, that, as we mentioned in our article on this subject in our last Review, *the law prohibits the existence of any distinction*, since it would award a punishment to those who gave more than twenty-one shillings for a guinea.

---

* Evidence before the Bullion-Committee, as presented to the House, p. 64.

† Evidence, p. 91.

‡ See accounts in the Appendix to the Bullion-Committee, p. 162.

2dly, *Exchange*. We come now to the most important branch of this inquiry, an investigation of the circumstances which have led to the present high rate of exchange. The Report of the Committee points to an over-issue of paper as one of the principal of its causes; while Sir John Sinclair, and those who share his opinion, insist that our paper-currency has no connection with the rate of exchange, and that the fall is altogether ascribable to the expence of our troops abroad, and the disadvantageous state of our trade with the Continent. The expence of our troops abroad, however, like the wants of the French military chest, is an argument of long standing, and seems to have no particular reference to the last two years. What demands on government from the North of Europe have been made during that period, except a short subsidy to Sweden, and one still shorter to Austria? In regard to a disadvantageous trade with the Continent, it is amusing to remark that Sir John, in this respect, is quite at variance with his ministerial friends; who told us in the Spring, in the House of Commons, with no slight degree of exultation, that our last year's trade with the Continent had afforded us a balance of not less than fourteen millions sterling *. Now the arguments of the Baronet, and the opinions of most of the mercantile men who were examined by the Committee, proceed on the assumption that the balance was greatly *against us*, and required for its liquidation a considerable export of our specie. In the fact of an unfavourable balance we see but too strong reason to concur, though the causes of it do not seem to have been generally understood. It was chiefly ascribed by the mercantile witnesses to the Conti [illegible] tion of trade with England, to the irregular [illegible] proceedings in the North of Germany, and to th [illegible] le-men as dealers in Bills of Exchange. This en [illegible] only to shew the proneness of practical men [illegible] ution of a general embarrassment, in the particu [illegible] es which pass under their personal observation. [illegible] ius assigned are wholly inadequate to the effe [illegible] ration in clogging trade is obvious: but in rega [illegible] f exchange with England, they might tend, for a [illegible] now, as much to raise as to lower it. Accordingly, during 1807 and 1808, the years in which these impediments chiefly prevailed, the state of the continental exchange was not unfavourable to this country.— Another point much maintained, as conducive to the fall of exchange, is the difference in the time of payment between our imports and our exports. "We are called," say the merchants, "to pay the former in the course of a few weeks, while many months and sometimes years elapse, before we obtain reimbursement for the latter. This, it is true, does not greatly apply to the Continent of Europe, nor, at the present moment, to the United States, but it holds in respect to Brazil and Spanish America." Plausible as this argument is, we shall find that, like the others which we have noticed, it is an argument common to all our seasons of pecuniary embarrassment. It was brought forwards at great length by the Parliamentary Committees, which were appointed to examine into the origin of the drain on the Bank in 1797; and it will be found applicable to every country that is possessed of sufficient capital to afford long credits. Since the fall of Holland, the English are the only nation which can submit to the great *outlay* of money that is indispensable to the maintenance of commercial intercourse with a newly settled country; and it is to this circumstance that we owe the possession of the trade with the United States; to which we export four times as many manufactured goods as the whole Continent of Europe put together †. Now if this has been long our situation, what solution can it give to the mercantile difficulties of the present period? — a period in which, judging from the high price of stocks and other government-securities to which the monied interest usually resort, the proportion of capital invested abroad does not appear to be great.

---

* Evidence, p. 102.

---

* See Mr. Perceval's Speech.

† See Baring on the Orders in Council, p. 140.

It is evident, therefore, that the reasons urged to the Committee by the merchants convey no satisfactory explanation of this unfortunate revolution in our Continental exchanges; and if we betake ourselves to the Report for information, we shall be disappointed. Here, indeed, is the deficient part of that valuable and instructive document. The Committee have explained, with much intelligence and perspicuity, the principles of exchange; and they have successfully exposed the fallacy of the Custom-house statements of the excess of our exports over our imports,—statements by which ministers have deluded the public ever since 1793 with the notion that we gained from foreign countries by means of trade as much as we expended in war: — but the Committee have failed in exhibiting the mercantile causes of the present fall of exchange. In recording the notions of the mercantile witnesses, they discover no suspicion of their mistaken tendency, and in one passage (p. 16.) they appear even to adopt them. In general, however, the Committee avoid expressing any opinion on this head, farther than conceding to the Bank-Directors (p. 16.) that the fall of our exchange is not to be ascribed, in the first instance, to the state of our paper-currency. This blank in the Report is the more surprizing because the Committee contained gentlemen who, uniting a knowlege of the principles to an experience of the practice of trade, were equal to the task of tracing the unfortunate depression to its source. — We believe that the *suspension of the American trade to the Continent* is the chief cause of the fall of our exchanges. In former years, before the epoch of our Orders in Council, the United States were accustomed to make sales on the Continent of Europe to the amount of three, four, or five millions above the amount of their purchases; and this ample balance was regularly remitted to London, to be applied to the payment of British manufactures exported to America. Such was the mass of bill-business transacted in London for American accounts, that it formed (as we learn from the parliamentary papers on the subject of our Orders in Council) the principal department of several of our most opulent houses. Let those, who understand the decisive operation of our Sinking Fund on the price of stocks, consider how powerfully the course of exchange must be influenced in our favour, by the millions which formerly were in a course of steady remittance from the Continent to

England on American account. The commissaries for our army, and the contractors for our navy, when on foreign service, instead of draining this country of its coin, were accustomed to receive money for their bills from the American merchants, in the places at which they purchased their supplies. This resource was open to them in the North and in the South, in the Baltic as well as in the Mediterranean. What a fund was this to meet the foreign expenditure of our government, and to liquidate the balance of our mercantile transactions with the Continent! If we read the valuable publication of Mr. Baring, we shall see how, by paying the Americans in manufactures, the industry of Yorkshire and Lancashire was made to meet the wants of our defenders on foreign stations, and to minister directly to the support of our national independence. By what infatuation were we led to be instrumental in robbing ourselves of this resource, and tempted to dash the treasure from our grasp? The advisers of our ill-fated Orders saw that America prospered by supplying the Continent, and were weak enough to believe that, by throwing impediments in her course, we might transfer the chief part of her profit to ourselves. Our government, unacquainted with the complicated relations of trade, disposed to listen to the false jealousy of a part of our merchants, and captivated, after the Copenhagen expedition, with every proposition that wore an aspect of *Vigour*, imprudently lent an ear to these fallacious counsels: — the deed was done; — and its result is now before us, written, alas! too legibly in the fall of our exchanges, in the depreciation of our currency, and in the bankruptcy of our merchants.—This, however, is not all. To what cause is it owing that the United States, now re-opened to our trade, have in this year taken so much less of our manufactures than we expected? Are they supplied elsewhere? That cannot be, because the rest of Europe is shut to their vessels. — Have they made progress in manufacturing for themselves? This, though a growing danger, is not yet sufficiently advanced to account for so serious a defalcation. — It is owing, then, to the want of the millions which America can no longer draw from the Continent, and which she can no longer invest in the produce of British industry.

Although the influence of the American Continental trade on our exchanges appears not to have impressed the members of the Committee, we have succeeded in tracing it in several parts of the Evidence. It seems to be implied in the answers (p.131.) of the late Sir Francis Baring; and it is distinctly brought forwards (p.130.) by Mr. Cuningham, in answer to the following question:

« To

'*Q.* "To what do you ascribe the unfavourable course of exchange, which has now existed for several months between England and foreign countries?"—*A.* "I believe it has arisen chiefly from an uncommonly great importation of goods into this country during the last twelve months; and I believe it has also been much increased by a great diminution of remittances that would have been made to this country from different parts of Europe, on account of their imports from the United States of America, if the embargo in America had not prevented the usual shipments of goods from that country to Europe; and also, I am inclined to think there was a considerable diminution of exports from this country in consequence of the Orders in Council in England, the Decrees in France, and the American Embargo"

A similar opinion was expressed by an eminent Continental merchant, (page 78.) to whose evidence the Committee have in general paid considerable attention:

'*Q.* "You have stated your opinion, that the unfavourable state of the exchange was occasioned by the decrees of the enemy prohibiting trade with this country; did not the prohibition, on our part, of the American trade to the Continent, in a great degree aggravate the unfavourable state of the exchange?"—

'*A.* "As nearly the whole of the American importations with the Continent are remitted by bills to this country, it must have had that effect in as far as it prevented the American trade going there; and further, I am of opinion that the exchange would be much lower at this moment, if it were not for the importations received from America into Holstein, during the last six months."

It may be remarked, by those who are still unwilling to acknowlege the influence of the American trade on our exchanges, that the cause and the effect were not simultaneous; the fall of exchange not taking place till November 1808, nine months after the operation of our Orders and of the American embargo. The answer is, that the interruption to the mercantile intercourse between England and the Continent, during 1808, prevented, on the one hand, our having to pay for large imports; while, on the other, we still continued to receive bill-remittances for American account in liquidation of sales of the former year's importation to the Continent:—but, when these remittances drew to a close, and when in 1809 our renewed intercourse with the Continent led to our having occasion to pay for heavy imports, the rapid fall of exchange discovered the want of the former counterpoise. As soon as the loss on bills became so great as to exceed the cost of transporting specie, our merchants had recourse (as they always have in such cases) to the export of coin and bullion. Still the exchange rose, and the price of bullion rose along with it. The following extract from Lloyd's list, with the accompanying calculations by Mr. Mushet, (See Appendix to his pamphlet, p. 100.) will convey an idea of this progressive advance:

Exchange from London on Hamburgh, from Lloyd's List.		Per centage against London.	Rise of our Gold above our Paper-money.
1808.	sch.		
Nov. 1. . .	32.9	3 per cent.	
1809.			
Jan. 3. . .	31.3	7	
March 3. . .	31	8	13 per cent.
May 2. . .	30 6	9½	14
July 4. . .	28.6	15½	16
Sept. 5. . .	29	14	13
Nov. 3. . .	28	17	

Unfortunately, a remarkable coincidence prevails in regard to the consequences of our political imprudence in 1799, as explained in our last Number, and those of our Orders in Council. In both, the evils of our impolicy have been augmented by the calamity of a deficient harvest. The large supplies of foreign corn, which were rendered necessary by the inadequacy of the last year's crop, have aggravated and continue to aggravate a pressure originating in other causes. Yet were we to believe our Custom-house returns, we should appear, even in these our years of commercial distress, to be large creditors in our mercantile intercourse with the Continent. Such is the fallacy of our political arithmetic, in the crude shape in which it is still received and published by the Treasury.

3dly, *Rules of the Bank, in regard to the Issue of Notes.* If on the subject of exchange the Report of the Committee was deficient, we are amply indemnified by its full and explicit observations on the rules of the Bank-Directors in managing their circulation. It is here that the opinions of the Committee and of the Bank first appear at variance. The balance of our trade with the Continent, and the inaccuracy of our Custom-house returns and of other inquiries of the sort, are mysteries which the Bank-Directors do not profess to understand, and on which they leave the Committee at liberty to say whatever they think fit: — but, when the Committee venture to touch the home question of regulating the *quantum* of their notes, the Directors are roused from their passive attitude, and meet the ungracious proposition with a sturdy resistance. The Committee maintain that the Bank issues too much paper; — and the Directors answer, "That cannot be, for we never issue except on undoubted security, and no man will give security and pay interest unless he actually wants the money." The Committee appeal to the rate of exchange and the price of bullion; and the Directors contend that they have nothing to do with either. Their testimony on this head is somewhat positive, and we extract it.

(Evid. p. 89.) '*Mr. Whitmore*, late Governor of the Bank. "I do not advert to the circumstance of the exchanges, it appearing upon a reference to the amount of our notes in circulation and the course of exchange, that they frequently have no connection."

(Evid. p. 96.) '*Mr. Pearse*, Governor of the Bank. "I cannot see how the amount of bank-notes issued can operate upon the price of bullion or the state of the exchanges, and therefore I am individually of opinion that the price of bullion or the state of the exchanges, can never be a reason for lessening the amount of the bank-notes to be issued."

'*Mr. Whitmore.* "I am so much of the same opinion, that I never think it necessary to advert to the price of gold, or the state of the exchange, on the days on which we make our advances."

(Evid. p. 144.) '*Mr. Harman*, a Bank-Director. "I must very materially alter my opinions, before I can suppose that the exchanges will be influenced by any modifications of our paper-currency."

Had the Bank-Directors been satisfied with saying that, since they have been exempted from the necessity of cash-payments, they give themselves no trouble about the state of the bullion-market, the declaration would have been clear and candid; and it would have remained for the Legislature to judge of the public expediency of continuing such a course: but this was not the object of the Directors. Eager to convey an impression that the suspension-bill made no difference in their rules, and that they have acted under it no otherwise than they did before, they strive, by the tenor of their answers, to persuade the Committee that an indifference to the price of bullion and to the state of exchange has been a permanent feeling with the Bank: but, in pushing this point, they appear to have forgotten that answers of a very different kind were on record. Let us contrast the above-mentioned extracts with the evidence of the Directors before the auspicious æra of the Suspension! — See Report of the Lords Committee of Secrecy on the affairs of the Bank, 1797, p. 15. Examination of *Mr. Raikes*, *Mr. Darell*, and *Mr. Bosanquet*:

"*Q.* In your transactions as Bank-Directors, and conferences with each other in that capacity, have you not always considered, that the state of exchange with foreign countries is a presumptive evidence of the increasing or decreasing demand of cash or bullion from the kingdom, and consequently of the increasing or decreasing quantity of cash or bullion within the kingdom?" *Ans.* "*Certainly.*"

Ibid. page 84: Copy of a written paper delivered to Mr. Pitt by the Governor, the 10th of October 1795, by order of the Court of Directors:

"Bank of England, 8th October 1795.

"The very large and continued drain of bullion and specie which the Bank has lately experienced, arising from the effects of the loan to the Emperor and other subsidies, together with the prospect of the demand for gold not appearing likely to cease, has excited such apprehensions in the Court of Directors, that on the most serious deliberation, they deem it right to communicate to the Chancellor of the Exchequer the absolute necessity they conceive to exist for diminishing the sum of their present advances to Government; the last having been granted with extreme reluctance on their part, on his pressing solicitation and statement, that serious embarrassments would arise to the public service, if the Bank refused.

"It must occur to Mr. Pitt's recollection, that last January the Governor and Deputy Governor of the Bank did, by instruction from their Court, formally announce to him their apprehensions of the consequences that were likely to ensue from the Emperor's loan taking place; the events seem fully to justify their fears, and to render every measure of caution absolutely necessary for their future safety.

"In addition to the above causes, it may be proper to state, that large sums are likely soon to be called for by the claimants of the cargoes and freights of the neutral ships taken and about to be reimbursed; many of whom, as they are credibly informed, are instructed by their owners and proprietors to take back their returns in specie or bullion.

"*The present price of gold being from 4l. 3s. to 4l. 4s. per oz., and our guineas being to be purchased at 3l. 17s. 10½d. per. oz clearly demonstrates the grounds of our fears, it being only necessary to state those facts to the Chancellor of the Exchequer.*"

Ibid p. 95. Extract of the record of the conversation with Mr. Pitt on the delivery of this paper:

"After Mr. Pitt had read this paper with great attention twice, he began by expressing his satisfaction and approbation of the measure of communicating such matters to him; saying that he would most certainly frame his arrangements in a manner that might enable him to remove our fears and prevent unpleasant consequences; and that he would endeavour to do this in such a manner as should produce no alarm; strongly recommending to the Court of Directors to use every possible precaution to prevent that also.

"The Governor mentioned to him the draining of cash to Ireland, the calls for the West India armament, and the probability of soon perceiving those that will be occasioned by the claimants of the neutral ships being reimbursed; in all which he seemed to concur. Then the Governor stated to him that *the price of gold, being so much above the value of our guineas, must necessarily impress his mind with the unavoidable consequences. The Chancellor of the Exchequer viewed this* *in a most serious light.*—He candidly acknowledged that the expence of our troops on the Continent had been enormous; and intimated that the bent and operations of the war, as long as it did still continue, would be naval and in the West Indies."

The following passage is one out of many to the same effect, in the work of a writer who is by no means hostile to the Bank:

" The necessity which the Bank of England felt of curing any great excess of the market price above the mint price of gold, caused the limitation of Bank of England paper." Thornton *on Paper Credit*, p. 233.'

Enough has now been adduced to prove that, in former days, the price of gold was a consideration of vital importance to the Bank: but it did not, in the opinion of the Directors, suit their present situation to make any acknowlegement to that purport. Let us observe how pertinaciously they now endeavour to avoid giving a direct answer to the questions of the Bullion-Committee.

(Evid. page 79.) Mr. Whitmore's examination, 6th March.

' *Q.* " Antecedently to the suspension of the cash-payments of the Bank, was it not the practice of the Directors to restrain in some degree their loans or discounts, in the event of their experiencing any great demand upon them for guineas?"—*A.* " The Bank always act with that prudent caution, that their advances to the public upon discount can be called in in two months, or at farthest ninety days."

' *Q.* " The question goes to this; whether antecedently to the suspension in 1797, a drain of guineas did not suggest to the Directors a restriction of their advances; for instance, did they not on this ground refuse to make the accustomed advances on the loans in 1783, when the drain of their gold was particularly great?" — *A.* " *I am not prepared to speak to dates*; but I have a recollection only of one instance, when the advance upon the loan was withheld. I believe that instance was in 1783, but I did not come into the Direction till 1786."

' *Q.* " Can you state generally whether, antecedently to the suspension of the cash-payments, the Directors considered a drain upon them for guineas as a reason for restraining at all their loans or discounts?"— *A.* " I apprehend it was done upon a view of that and every other circumstance that attended the state of their affairs at that time; I think, in point of prudence, that it ought to have been a reason at that period."

' *Q.* " Can you say whether in point of fact, prior to the suspension, such a reason ever did operate with them to restrain their advances?" — *A.* " Such a reason, connected with others, did certainly."

(Evid. page 89.) Mr. Whitmore examined 9th March.

'*Q.* "Do you advert to the difference between the market and the mint price of gold?"—*A.* "*I wish to have time to consider that question.*"

If we pay attention to these answers, we cannot fail to perceive how vague and inconclusive they are. The first contains no reference to the question asked, and tells us merely what all the mercantile world knew before, that the Bank confines its loans to short-dated securities. So do all Banks: were they to do otherwise, they would become mortgagees, and must soon cease to be Banks.—[illegible]ding queries, this reluctant witness is oblige[illegible]ep each time: but so averse is he from maki[illegible]admission, that, when the question is repeated, [illegible] of three days, *he must still have time to consider* [illegible]gatory is this conduct to the respectability of t[illegible]h it is meant to support! On reading such [illegible]n as this, and the offensive and ill advised [illegible] by a Barrister at a late meeting of Bank-pr[illegible]ch has since been so sedulously circulated in t[illegible], what other opinion is the public likely to form than that the Directors have adopted a determination to resist, at all hazards, the resumption of cash-payments; and that the general benefit is secondary, in their minds, to the profit of their establishment? We would hope and believe better things of the Directors. Let us attribute their improper method of defence rather to a deficient comprehension of their case, than to a deliberate intention of separating the interest of their corporation from that of the public. Their first business should be to understand thoroughly their situation; ascertaining how far the rise in the exchange and in bullion is to be ascribed to causes beyond their controul, and how far it may be owing to excess of paper. Next, in regard to their conduct since the suspension, while they maintain their title to general moderation in the exercise of the most seductive power with which a Bank was ever vested, (a title admitted by the Bullion-Committee,) let them not be ashamed to acknowlege the commission of partial errors. Were they actuated by such impressions as these, they might say to the Legislature,—

"*The suspension of cash-payments was no act of our's; it was the consequence of the wants of Government. Hitherto the Bank has profited greatly by it: but we have not been unmindful of the chance of an eventual deduction from these profits; and though the rate of our dividends has been augmented, a reserve has been provided for any ultimate loss that may attend the resumption of the cash-payments. Examine the course of our issues since* 1797; *you will find that we have never forced a note into circulation, and that the great augmentations of our notes took place after two seasons of*

mercantile

ercantile distress, viz. in 1799 and in the present year. The rise in he exchange and in bullion is owing, in a great degree, to political nd commercial causes, over which we have no influence. Restore ur mercantile intercourse with the Continent to the state in which it xisted three years ago, and we will resume our cash-payments. Any loss that might then attend the resumption would be clearly a oss from over-issue, and this, if we cannot prevent, we will defray: — conducting this measure without diminution of our mercantile iscounts, provided that you reduce our advances to Government."

Such language as this would become the respectability of the ank, and would go much farther towards procuring for them e confidence of the public than the sophistry of Sir John nclair or the declamation of Mr. Randle Jackson: — but it ill be vain, we fear, to expect the adoption of such a course the part of the Directors, as long as they remain under their esent impressions in regard to the rules of issuing paper. In rmer days, the necessity of paying cash on demand was so fectual a remembrancer as to indicate, without any circuius ratiocination, the due limit of their emissions: — *now*, the sence of this potent check has not been compensated by straints of the same substantial character. The Directors ve indeed been reminded of the grandeur and delicacy of their ust, and of their having been constituted by the Suspension-ct the arbiters of the paper-circulation of the kingdom; a harge requiring a comprehensive knowlege of the actual state f the national commerce, as well as a profound acquaintance ith the laws of productive industry. We are aware, from ur intimacy with men of business, that, in regard to political conomy, their minds are in general a *tabula rasa*; and we herefore looked into the evidence with some degree of uriosity for the replies which the Bank-Directors would make these magnificent distinctions. True to the character of atter-of-fact-men, they declare that their system embraces no ider range than the plain citizen-like rule of *confining their iscounts to good bills*. Talk to them, *ad libitum*, of the increase capital which is caused by rapid circulation, and of the anger of future depreciation by over-issue, they will only be uzzled by hard names, and their imagination will take no igher soar than to the sagacious notion of keeping *out of harm's* ay by avoiding bad securities. This brief kind of logic is, we knowlege, so perfectly natural to *a mercantile corporation*, at the public has no right to expect any thing else: but what hall we say of *a Legislature*, that permits the management of circulating medium to go on for a dozen years together ithout subjecting it to any definite regulations?

The Committee have laboured hard (page 23.) to convince their banking antagonists that their grand discount-rule is not good for the country, and that they may fall into the evil of over-issue even on the best securities. The goodness of a bill is a sufficient sanction of a loan to the individual applicant, but not of a permanent addition to the stock of national paper-money: yet the notes very soon depart from the hands of the first borrower, and are blended with the general mass. What afterward becomes of them? Were they convertible into cash, the excess would soon cure itself: but, under the present system, they must remain circulating, without a chance of getting rid of them, except by the precarious and indirect course of a diminution in the future applications for discounts. — Now, experience tells us that applications for discount are not of a diminishing character; nor is it likely that they should, while money can be borrowed by means of them at five per cent. in time of war. The Bank-Directors (and here, as mentioned in our last Number, has been their grand error,) have shewn no desire to embrace opportunities of contracting their issues. — The result of all this is that, without the wholesome check of cash-payments, paper once issued is not readily returned on the issuers, and that every excess has a tendency to raise the price of commodities.

The other point, on which the Committee have chiefly displayed their argumentative powers, is a very unwelcome discussion to the Bank. — It is nothing less than that bank-notes may be at a discount, however undoubted be the solidity of the Bank; — that the thing is good, but that we have too much of it. — In support of this unpalatable doctrine, the Committee cite the case of the Scotch Banks half a century ago, whose stability was unquestionable, being founded on landed property, but whose notes were, notwithstanding, at a discount of three or four per cent., from over-issue; — an evil which was not cured till these Banks contracted their local circulation. Another example of this mortifying truth was afforded in 1804 by the Bank of Ireland, whose case is very significantly pointed out by the Committee to the Directors of the Bank of England, as bearing a strong resemblance to their own. Nobody impugned the solidity of the Bank of Ireland; yet that country laboured, as England does now, under a heavy loss in her foreign exchanges. The Directors of the Irish Bank alledged, like their brethren in London, that no over-issue could exist while their notes were advanced only on unexceptionable security; nor were Sir John Sinclairs wanting to argue that all the mischief was owing to an unusual demand for gold. The mercantile witnesses, at that time examined, like the witnesses before the late Bullion-Committee, coincided in the opinion of the Directors; with the remarkable exception of a Mr. Mansfield, whose knowlege of the evil effects of over-issue in Scotland led him to form a more enlightened opinion. The result of the parliamentary investigation in 1804 was a very material reduction in the amount of the issues of the Bank of Ireland, and a consequent rise in their value.

We have now taken under consideration the principal remarks contained in three parts of the Report of the Bullion-Committee. The fourth part relates to

The progressive Augmentation of Bank-notes since 1797. This subject having been already treated in our last number, we shall delay for the present any additional observations on this highly interesting document, and direct our attention to Sir John Sinclair's pamphlet; which will be found a very fit subject for farther comment.

Sir John presents us (page 12.) with a comparison of the financial and commercial resources of the country in the years 1796 and 1809, as a proof that our wealth is in a state of rapid increase. While the exports of the former were only thirty millions, those of the latter, he triumphantly remarks, amount to fifty millions: but he omits to include in his statement the fall in the value of money, or to solve the very material question whether fifty pounds will at present go farther in private or public expenditure than thirty would have done in 1796. Again, he informs us that the public revenue produced in the former year only twenty millions, and in the latter nearly sixty: but his treacherous memory has here also betrayed him, and he forgets to say that the increase has been caused by new taxes. It is a favourite argument with those gentlemen who believe that our national wealth is augmenting, that, notwithstanding our new taxes, the old imposts remain as productive as ever; which is true in numerical amount, but by no means true in the extent of service which they are capable of defraying. If Sir John, and others who deal in tables, will make the requisite deduction for the depreciation of money, they will find no cause to boast of the comparison between the years 1796 and 1809.

It is now time for us to take notice of a most singular circumstance in the literary career of Sir John Sinclair; — no other than that he, who is now so strenuous an advocate for the continuance of the Suspension-Act, was formerly one of its most ardent opponents! His "Letter to the Governor and Directors of the Bank of England, with additional remarks," published in 1797, contains these notable observations:

> "It is extremely difficult to limit the quantity of paper to be issued, and to keep it within due bounds. The coinage of paper-money is too great a power to be intrusted either to individuals, or to those who govern a nation.—The true plan therefore is that under which this nation has so long prospered, namely, that of having a due proportion of coin and paper, the one convertible into the other *at a moment's notice*, according to the pleasure of the holder; and this leads me to state the plan of arranging measures for opening, *without a moment's delay*, the Bank of England, which, besides other advantages, will prevent our being inundated with paper. — Until that be done, neither public or private credit, nor *agriculture*, nor commerce, nor manufactures, nor the income of the nation, can go on prosperously. — It is only by restoring the credit of the Bank, that centre of universal commerce, by increasing its capital, and enabling it to confine its circulation within due bounds, — and above all, by separating for ever the Government and the Bank, so that the latter shall not be a mere political engine for the issuing and circulation of paper, under the controul and direction of the other, that we can ever expect to see this country restored to its former enviable situation. —The re-opening of the Bank of England, from the effect it must have on the councils of the enemy, would be the harbinger of peace."

In addition to this decisive testimony of Sir John's opinion in 1797, we may refer the readers of our Review to the extracts from the Baronet's History of the Revenue up to 1802, which they will find in our 49th Vol. p. 156. In that work, his account of the Bank is thus concluded:

> "From this concise view of the various agreements with the Bank of England, it does not appear that they were ever attended with any material benefit to the public. The only sum which government ever received without becoming bound to pay either the interest usual at the time, after a short suspension, or to repay the principal, was the trifling sum of 110,000l. obtained of Mr. Grenville.—It is to be hoped when a bargain comes again to be concluded, instead of any advance in money, or any inadequate compensation of that nature, that one half *of the clear annual profits of the Company* will be insisted on."

It is natural for a plain man to ask, whence has arisen this wonderful difference of opinion between the Sir John Sinclair of 1797 and the same personage of the present day? We believe that we have solved the problem;—it proceeds from a singular affection on the part of the worthy Baronet for the interests of agriculture. However he may have varied in other things, he has been steady in this predilection, and has transferred his partiality from paper to coin and *vice versa*, according as either seemed most suited to the purpose of supplying the improvers of land with ample funds. In his History of the Revenue, he says, "The more I reflect on the subject, the more I am satisfied that no country can prosper without having an abundant circulation, or in other words, *money easily attainable, and at a moderate rate of interest*;"—and in his present pamphlet, after having expressed much apprehension for the injury which the trading world might suffer by a limitation of the Bank, the truth comes out in the ensuing memorable paragraph: (page 49.)

> 'Nor would these inconveniences be restricted to commercial men; the landed and farming interests would suffer perhaps in a still greater degree. They are at present enabled to go on, notwithstanding the increased expence of cultivation and the pressure of heavy taxes, in consequence of the *additional prices* which their commodities fetch, and the facility with which they obtain payment, owing to the abundance of a circulating medium; but if the taxes remain as they are, and if, in consequence of the diminution of the circulating medium, their commodities should become unsaleable, *except at low prices*, and with payments either distant or uncertain, the agricultural interest would be undone. To this important subject I earnestly request their particular attention before it is too late. Let them recollect that they are fully as much *interested* as any other class of the community, in keeping up an abundant rather than a diminished medium of circulation.'

To all this, (begging pardon for the personal allusion,) we have to add what Sir John has *forgotten* to mention, namely, that *his own fortune consists in land.* In the present case, however, he mistakes his own interest, like other ardent men, by being *in too great a hurry*. Let him be assured that he who has landed security to offer to a capitalist will not long want a loan; and that to open the Bank, as soon as the state of our foreign trade permits it, will be as great a benefit to the landholder as to the merchant. It will conduce, in some measure, to retard that rapid depreciation of money which is laying the axe to the root of our commercial pre-eminence;—a pre-eminence in which the owner of land and the mercantile man possess an interest equally strong.

We have now done with Sir John Sinclair, but by no means with the Bank-question. Among the topics remaining to be discussed, are, the inquiry how far the Suspension-Act has been instrumental in raising prices, and the nature of the circumstances in the state of our exchanges which would render it safe for the Bank to resume their cash-payments:—but these, as we have already exceeded our present limits, must be adjourned to a future number.

Art. X. *Anonymiana;* or Ten Centuries of Observations on various Authors and Subjects. Compiled by a late very learned and reverend Divine; and faithfully published from the original MS. with the Addition of a copious Index. 8vo. pp. 527. 12s. Boards. Longman and Co. 1809.

This volume may be considered on more accounts than one as a literary curiosity. It was originally designed to have been published as long since as the year 1766: but the author, growing fond of his work, gradually enlarged it till 1788; and now for the first time it sees the light, after his eyes have been for ever closed. In criticising the work, therefore, we are not only to consider the compiler as a literary antiquary, but the work itself, in some respects, as a piece of antiquity. It stands in great need of indulgence, to obviate many objections which will be made against much of its contents; for a frequent deficiency in style and taste; for its minute trifling; and for that quaintness which still attaches to the patient labourers in those fields of black-letter, in which Caxton, Pynsent, and Wynkyn de Worde, offer such a fine harvest.

The name of the author has been studiously concealed by the editor, Mr. Nichols; a writer to whom English literature is under many obligations, since he has contributed more towards the preservation of our literary history, than any one of his contemporaries. We cannot, however, see any reason for the appearance of secrecy with which the worthy editor announces his author, while 'the personal and local allusions,' in the volume itself, most evidently designate him to be no other than the late venerable Samuel Pegge; a literary patriarch, who was born at the commencement of the last century, and nearly reached its close.

The Rev. Samuel Pegge, LL.D., was the author of several hundreds of Archæological dissertations in the Gentleman's Magazines, and the volumes of the Antiquarian Society. He was a retired scholar, who indulged in universal reading, with a strong propensity to Antiquarian researches. He has often displayed acuteness in emendatory criticism: but his judgment seems to have been only moderate, while his conjectural explanations were marked by great boldness, and frequently by the most whimsical fancy. He was one of those antiquaries of former times who contemned elegance, and were never guided by philosophical inquiry; one who could see nothing before him but the naked facts which he collected, and could detail, but never generalize. He could more accurately settle a date than draw an inference; and, collecting rather than combining facts, his labours tended little to enlarge the history of the ian mind. Antiquarian studies, since the days of Pegge, : received a nobler impulse, by their alliance with taste and osophy; and whenever an antiquary shall now be found a :r, we may be certain that the fault is more in himself . in his studies; since those studies are not merely curious ntertaining, but may be directed to important purposes.

'he word *Anonymiana* forms an odd title to a work of which impossible to mistake the author. It ranks among those sing miscellanies which are so well known under the bar-us designation of Ana; and in the style of obsolete taste true Antiquarianism, it is arranged under the whimsical ı of 'Centuries.' Every division must have just one hun-. articles; so that these ten centuries naturally remind us ı old popular book, which is still reprinted for the multitude ı all its obsolete nonsense, under the title of "One thousand ble things." Here, indeed, they lie together, like the mis-ıny of a broker's shop, with Martial's motto to be inscribed er the sign,

"*Sunt bona, sunt quædam mediocria, sunt mala plura;*"

we must think, though the author himself deprecates the appli-on of that remark to him, that the "*mala*" predominate in these ls of collections, the broker's shop and the Anas. We object iis revival of writing by *Centuries*, as not only of no use what-, but as pernicious. A plan, which compels an author to put ther a prescribed number of subjects, necessarily induces to complete that number by any *odds and ends* that occur in distress; and every century adds to his difficulties. These Centuries of Anonymiana remind us of a project of a id of ours, and a wit, who resolved to write down every one good thing; by which means (omitting Sundays as a of rest for wit as well as for those who are not witty,) :alculated that he should at the close of the year be in ession of "Three Centuries" of good things: — but, whe-he was too nice and critical, or wanted the genius, the ect failed; which certainly it might not, had the present ıme served as a model.

'he learned author, in his preface, treats the species of position which he has himself adopted, as 'farragos of a t and superficial nature,' and refers to Wolfius's preface to Casauboniana for an account of all the Anas to 1710. He ı:

Many more of the same stamp have since that æra been brought ard, and not been ill received, abroad more especially; and this ıas thought encouragement sufficient for him to adventure the ent publication.' — 'Compilations of this species were originally supposed to consist of such miscellaneous articles as casually dropped from the mouths of great men, and were noticed by their families: the plan was afterwards adopted by professed authors, who chose to write in that mode; and with some shew of reason, since certainly some good things, and on various subjects, may occur to men of literature, which cannot properly be introduced in their works; and though highly worthy of being preserved, would be lost, unless perpetuated in some such manner as this.' (Advertisement, p. vi.)

This inelegant accoun however, points out the useful purpose to wh mes may hereafter be adapted. We shall n f the number of these works, provided that t ely of original observations and interesting fa ery man of letters may produce in his *Horæ S* hich will always constitute, from their variety st gratifying recreations for the lovers of literatu

While our learned a using his literary leisure with these 'ten Centu ave seen other men less profound in their discov ore elegant taste, anticipating the novelty of his collection. Popular works of this class have been produced within the last twenty years, which have enjoyed a great share of public favour. The present volume contains numerous antiquarian memoranda,—annotations on some of our old chroniclers and our antient poets,—which will be useful to future commentators. We must distinguish those on the *Mirrour for Magistrates.* The miscellaneous articles are of too heterogeneous a nature for us to particularize them; sometimes they are acute emendations, or curious illustrations; sometimes they are of an historical kind, relating to our manners; others are literary notices of writers and books: but too frequently they are trifling, crude, and obscure.

The ensuing observations on our antient metre relate an interesting fact in our poetical annals:

'The singing-psalms of Sternhold and Hopkins are now usually printed in verses of eight syllables and six, with a single alternate rhythm; this is the case of the first twenty-four psalms, and the music or tunes are adapted to that measure. But this is all deviation from the original state of things, these psalms being all verses of fourteen syllables, and consequently written in entire rhythm. In such manner they were published at first, and are so printed now in some books; and on tuning and giving out but eight syllables first, and then six, according to the present mode, the sense is often much broken, as Psalm xxiv.

"The earth is all the Lord's, with all
Her store and furniture:
Yea, his is all the world, and all
That therein doth endure."

'But write this in two verses, and the sense will be much clearer, and to the illiterate far more intelligible.

"The earth is all the Lord's, with all her store and furniture;
Yea, his is all the world, and all that therein doth endure." p. 10.

Our metre, indeed, once consisted of a lumbering line of sixteen syllables. The division of these long verses produced our ballad-stanza of eight and six syllables alternately; one of the most elegant forms of our versification, adapted equally to the unity of narrative and the variety of passion.

The following is a singularity in our versification, which may be considered as curious; and the aukward attempts at novelty which were made by our poetical ancestors, if not always beautiful, deserve preservation. It is taken from that very antient poem the "Mirrour of Magistrates," p. 339, which Warton distinguishes as the origin of our historic dramas:

"Then *shaking* and *quaking*, for dread of a dreame,
Half *waked* all *naked* in bed as I lay,
What *time* strake the *chime* of mine houre extreame,
Opprest was my *rest* with mortall affray,
My *foes* did *unclose*, I know not which way,
My chamber doors, and boldly in brake,
And had me fast, before I could wake."

'There is something very particular in this stanza, there being a rhyme at the beginning of each verse, as here is marked; besides, the two last lines have each but nine syllables, whereas in the other stanzas they have ten: perhaps this singular stanza is copied or borrowed from some former author.' p. 89.

The above metrical curiosity is barbarous: but it is interesting to observe how elegance can attune so rude a metre even to the poetical ear of modern poets. Burns, in his "Halloween," which exhibits some of the legendary superstitions of the west of Scotland, has adopted this very metre, with considerable effect:

"Upon that *night* when Fairies *light*
On Cassilis Downans dance,
Or owre the *lays*, in splendid *blaze*
On sprightly coursers prance.
Or for *Colean* the rout is *ta'en*
Beneath the moon's pale beams,
There up the *Cove* to stray an *rove*
Among the rocks and streams."

The Bibliomania, which appears to rage with unusual violence at the present season, has carried the prices for our earliest specimens of typography to the most senseless extravagance; and we are glad to find, in the work of an antiquary, this mortal blow aimed at one of its choicest heroes:

> 'William Caxton, who first introduced printing into England, has no doubt been instrumental in preserving many things which otherwise would have been lost. But he was but an illiterate man, of small judgment, by which means he printed nothing but mean and frivolous things. His works are valuable for little else than as being early performances in the art of printing, and as wrought off by him.' (P. 136.)

Yet, Heaven and Mr. Heber only know what these golden volumes would fetch, under the vacillating nod of that *Jupiter Tonans*, a book-auctioneer.

The phrase *under the Rose*, as implying secresy, has often been the subject of conjectural derivation, and Dr. Pegge has introduced it with this explanation:

> '*To speak a thing under the Rose*, and *under the Rose be it spoken*, are phrases of some difficulty, though the sense of them be well enough understood: they mean *secretly*; but the query is, how they come to imply that. The clergyman wears a rose in his hat; and in confession what is spoken in his ear is in effect under the Rose, and is to be kept secret, as being under the seal of confession.'

The allusion has also been attributed to the distinction between the White and the Red Rose as emblems of the Yorkists and the Lancastrians, in the political disputes of this country in former times: but a classical and earlier origin has been assigned to it, with greater probability; and the learned compiler of this volume should have referred his reader to Potter's Archæologia Græca, where (Vol. II. p. 385. VIIIth Edit.) the Archbishop observes that the Rose was dedicated by Cupid to Harpocrates the God of Silence, in order to engage him to conceal the meretricious conduct of Venus: that consequently an admonition to silence was given to any person in discourse by presenting him with that flower; and that an intimation was conveyed by placing a rose over the table, in rooms devoted to conviviality, that the discourse should not be repeated. From this practice, the Archbishop adds, the ensuing epigram arose:

"*Est Rosa flos Veneris, cujus quo facta laterent,*
Harpocrati, Matris dona, dicavit Amor;
Inde Rosam mensis hospes suspendit amicis,
Conviva ut sub ea dicta tacenda sciat."

See also Sir Thomas Browne's "Enquiries into vulgar and common Errors," Chap. xxii. — The latter custom, we understand, now prevails in Germany.

Though Dr. Pegge's talent certainly was not that of pulpit-eloquence, he seems not to have been insensible to the propriety of some of its requisitions. He says, 'the French expressions *precher la passion*, and *precher les paques*, are very instructive; for though the English divines, when they please, are as good preachers as the French, yet they are often too negligent in this case, and will mount the pulpit upon a festival, without taking sufficient notice of the occasion.' p. 12.—The silly declamations, which have been reiterated against the clergy by inconsiderate *soi-disant* reformers, are powerfully combated in this judicious observation:

'People seem to envy clergymen their station, and seem to grudge that they are to be treated like gentlemen. They should consider that many of them would be gentlemen otherwise; and that many again, should they put those fortunes expended in their education to trade, would by that means be gentlemen by that time they grew towards thirty; and lastly, that many of even those brought up by mere charity, being men of parts, for otherwise one must think they would never be sent upon this footing to the University, would soon make their ways into the world, and become gentlemen. But education, in other cases, makes us gentlemen. An officer is a gentleman, by being an officer, so a counsellor, a physician, &c.' p. 445.

To be impartial, we transcribe, for the consideration of the curious collectors, something like an apology for pursuits which have occasionally proved susceptible of the wicked ridicule of the man of wit:

'To men in general, who are perpetually asking, of what significance is that medal, that picture, or that admired specimen of remote antiquity, the proper answer is, Every thing serves to some purpose, though they may not be sensible of it; and at any rate they are proper amusements for those who have leisure and capacity to attend to them, and have no occasion to be always thinking of the profitable; but consider them as what they are, the embellishments of life.' (p. 367.)—'Matthew Duane used to say when he gave five guineas extraordinary for a rare and valuable coin, he could get five guineas *at any time*, but could not *every day* meet with such a curiosity. This is a good hint to gentlemen of fortune, collectors of medals, or scarce books, to be alert, and not to let slip a favourable opportunity.' p. 429.

The heirs and executors of a curious collector may not deem this argument quite so convincing as he himself is willing to believe it, particularly when he is one of those of whom the satirist says,

"His daughter starves,—but Cleopatra's * safe!"—Young.

The following statement of the origin of the names of some of our trades is curious and correct:

'The names of several of our trades are now become obscure, as to the reason of their appellation, by means of the *Synecdoche*, or the putting the whole for a part; for what were formerly general names of trades, are at this day appropriated to particular branches of business. A *Stationer* is now one that sells writing-paper, pens, &c. but formerly meant any one that kept a *station*, or *shop*. A *Mercer* now is one that sells silks and stuffs, but formerly was any *merchant*. A *Grocer* is one that sells sugars, fruit, &c., but formerly implied a *large dealer*.' p. 155.

---

* A famous statue.

Our modern Bacchanalians, whose feats are recorded by the bottle, and who insist on an equality in their rival combats, will find some ingenu[illegible] among our ancestors of their *Peg-tankards*, of [illegible] occasionally be still found in Derbyshire:

'They have in t[illegible] eight pins one above another, from top to botton[illegible]d two quarts, so that there is a gill of ale, i. e. [illegible]chester measure, between each pin. The first pe[illegible] to empty the tankard to the first peg, or pin; [illegible] empty to the next pin, &c. by which means the [illegible] measures to the compotators, *making them all drin*[illegible] quantity; and as the distance of the pins was such [illegible] large draught of liquor, *the company would be very liable by this method to get drunk*, especially when, if they drank short of the pin, or beyond it, they were obliged to drink again. In Archbishop Anselm's canons, made in the Council at London in 1102, Priests are enjoined not to go to drinking bouts, nor to drink to pegs. The words are "*Ut Presbyteri non eant ad potationes, nec* AD PINNAS *bibant.*" (Wilkins, Vol. I. p. 382.) This shews the antiquity of this invention, which at least was as old as the Conquest.' p. 183.

In the course of much writing, Dr. Pegge discovered (what many writers, were they to write till Doomsday, would *not* discover,) that 'it is a very difficult thing to write a good book; for as an ignorant man, on the one hand, cannot write well on his subject, *it is very hard for a man that knows his subject well to do it*; it is as hard for him to descend to the plain and trite things which are to be laid down, and to write for the ignorant, as for the unskilful man to write for the learned, and *vice versa*; besides the difficulty of perspicuity of expression which belongs to both.' p. 443.

Such are some specimens of the miscellaneous contents of this volume. We hope, however, that these may be the last *Centuries* which we shall have to review. That the ingenious author was *hard run*, to make up his *tale* and *hundred-weight*, appears from such articles as the following: — 'Bread the staff of life, Ezek. xiv. 13.'—'Horns, long esteemed the badge of cuckoldom. Strype's Annals, Vol. II. p. 519.'—'We see Asses about *a great house*; too often emblematical of those within!' Here, to our surprise, the learned compiler has not given any authority; we hesitate to surmise any thing about *a great house*, but we must censure his *asses*, as being too *personal.*—'*Squirts old* (Contin. Bedæ, ii. 23) particularly as an unluckiness in boys.'—*Old Squirts* may be as great 'an unluckiness' for some Men, particularly when they are of a writing-kind. In truth, the latter *Centuries* bear too evident marks of the extraordinary senility of the writer, by a profusion of these pithy "Crumbs of Comfort." Pegge did not resemble that *octogenaire* of wit, Fontenelle, who to his last year was still a wit, and, like the thorn of Glastonbury, which was said to flower at Christmas, blossomed even in the winter of his life.

The Index to this work is the most elaborate that we ever saw; it would of itself make a volume, and perhaps more valuable than the book to which it refers.

ART. XI. *An Examination of M. La Place's Theory of Capillary Action.* 8vo. 2s. De Boffe. 1809.

FEW persons read M. La Place's investigations, fewer understand them, and still fewer have ventured to subject them to critical examination. Yet, as we live in a fault-finding generation, we marvel that the propensity to censure has been so temperately indulged with regard to this author; because, even if the blame were erroneous, the chances would be amazingly against a detection of its fallacy.

Fortunately for our love of ease and want of leisure, the author of this little tractate does not attack the formidable line of M. La Place's Analytical Formulæ, but merely assails one or two plain and *approachable* positions:—those fundamental propositions, indeed, which M. Haüy has regarded as not too abstruse for insertion in his Elementary Treatise on Physics. The substance of these, with the hypothesis and general method of La Place's reasoning, we shall now lay before our readers.

This able French philosopher first takes a fluid mass, with a plane surface, and investigates the action of the fluid on an infinitely slender column perpendicular to the surface. By a very simple mode and ingenious process, he finds that the action of the fluid *urges* this column to descend: but the column does not descend (or is not depressed) below the surface of the fluid; for if we conceive this slender column to be one branch of a syphon or canal, the corresponding parallel branch will be urged downwards precisely as the first is so impelled; and consequently, from the *canal principle*, equilibrium would ensue, and neither column would be depressed below the leve of the fluid.

From this proposition, considered as insulated, no results will follow: but it is preliminary and subservient to another that ensues relative to the alteration in the action of the fluid, when the surface of this fluid at one extremity of one branch of the imaginary canal, from being plane, becomes curved. This alteration is estimated in the proposition in which the action of a *meniscus* of the fluid on the slender column is considered. If the me pwards, then it urges the
column upwards : remove the meniscus, a
diminution of the es place, and consequently
the slender column wnwards than it was when
the surface was pl vords, the slender column
is no longer *urg* t really descends: for, in
the second branch alteration in the form of
the surface of the the surface remains as in
the first propositio ntrary result will happen,
(that is, the colum ed downwards,) if a meniscus of fluid be add

The above proposition (which is to be found in Haüy as well as in La Place) contains a method, and certainly *an ingenious* method, of estimating the alteration in the action of the fluid when it becomes curved at its surface; and it consists in adding or in subtracting a meniscus: yet so miraculously does the author now before us misconceive the nature and drift of La Place's reasoning, that he does not perceive of what use the consideration of the meniscus is. He cuts off from one column a portion, not a meniscus, but separated by a plane parallel to the surface; and he proves, as he says, of the whole mass, that which M. Haüy shewed of the meniscus. 'It is quite astonishing he should not have seen (continues the author) that this reasoning is equally applicable to the whole as to a part. What limits it to a meniscus?' &c. — The answer to be given to this query is, that nothing limits the reasoning to a meniscus, *except the necessity of considering the action of a meniscus.* If M. Haüy or M. La Place had considered, as the present author does, the action of the whole mass, they would have employed a method totally useless and insufficient. They took a road that led them shortly to the truth of which they were in search: but, if they had been guided by conceptions as vague and uncertain as those of their examiner, they would to this time have been wandering in error.

It is attempted in this little tract to introduce M. Haüy as contradicting himself; and as proving, in two succeeding propositions, first that the fluid-mass urges the slender column to *descend*, and secondly to *ascend*. The mere statement of so gross an error being committed by so able a philosopher would make us suspicious of the accuracy of the allegation; and never was a charge more inaccurate. The second proposition, as we have already said, is not that of M. Haüy but of his critic, which changes its peculiar and essential conditions. The method of the altered proposition may be used to find the action of the fluid-mass on the slender column: but then the object of this proposition would be the same as the object of the first; and if the method were rightly pursued, and to its end, it would give the same result as that which is contained in the first proposition. According to this plan, then, we should obtain the same result by two different modes, the latter of which is less simple than the former: but we should be destitute of a method of finding the alteration in the action of the fluid-mass, produced by a curvature in the surface.

It really is a waste of time to dwell any longer on so plain a case. So palpable a misconception of the drift of M. La Place's reasoning, and of his method, almost inclines us to suspect that the examiner is not in earnest, but that he has sent forth a philosophical *jeu d'esprit* to plague and to annoy, and to disturb the wits and the faith of those who buy books without reading them, and praise authors without understanding them. If, however, he be really in earnest, it is lucky for him that some instinctive caution, some dread of an hereafter-reckoning, prevented the subscription of his name to this essay; which bears on its face the stamp and character of boldness, without possessing the qualities of strength and power. We relish as little, also, the humour of the piece, as its solemn argument. The author of it designed, probably, to have been playfully severe, but he seems to us to be most unwisely witty.

In endeavouring to refute a crimination of La Place's reasoning, we are not required to explain nor pledged to defend the whole of his complicated system: but its principle and general plan (especially as stated by M. Haüy,) manifest a plainness and a simplicity which render it worthy of notice. First, the action of a fluid-mass on a slender column, the surface of the fluid being plane, is considered:—secondly, the alteration in the former action due to a curvature in the surface, or (which is the same thing) due to the separation or addition of a meniscus:—thirdly, the cause of the curvature of the surface, as depending on the relation subsisting between the attraction of a tube towards the particles of the fluid, and the mutual attraction of the particles themselves;—and, with regard to this latter part, we think, contrary to the assertions in the tract before us, that La Place has justly proved Clairaut's theorem, viz. that "if the matter of a tube has for a fluid half the quantity of attraction which the fluid has for itself, the fluid in the tube will be horizontal."

Art. XII. *The Prince:* translated from the original Italian of Nicolo Machiavelli. To which is prefixed an Introduction, shewing the close Analogy between the Principles of Machiavelli and the Actions of Bonaparte. By J. Scott Byerley. 8vo. pp. 307 9s. Boards. Sherwood and Co. 1810.

In the preface to this volume, the translator informs us that
his motives for publishing the celebrated portion
of Machiavel's writings we nds; viz. a desire to
make English readers more quainted with a writer
who is very generally ment ry little understood;
and, in the next place, to p secret spring of Bona-
parte's policy, by explainin nce with the precepts
of the sagacious Italian. Tl rt of the book consists
of the Introduction, and of ubjoined to the trans-
lation.—We cannot complim erley on the execution
of his task, his style bearing rks of haste, and not
a few of intemperance: but gree with him in the
chief part of his observatio nduct and policy of
Bonaparte. A residence abroad has given expansion to Mr. Byerley's sentiments, and has brought his mind to that state of knowlege which it would be well for us all to find more generally diffused among our countrymen.

The points in the book that are most deserving of attention are the remarks on the character of Machiavel, on the practical examplification of his precepts by Bonaparte, and on the false conceptions of the British public in regard to the ruler of France. We shall follow the order adopted by Mr. Byerley, and submit to our readers a few observations on these interesting topics.

In weighing the morality of Machiavel's political precepts, two things are to be considered; first, that he saw mankind under great disadvantages, and next that he has been represented as worse than he was. The former was owing to the wretched condition of society in Italy; poison and assassination being so prevalent in his time, that more blood was shed in peace than in war: in which state of things, art and even deceit were in a manner essential to self defence. In regard to the second point, Machiavel's reputation has suffered from the resentment of the Church of Rome, almost as much as the

characte

character of Achilles has suffered from the celebrated lines of Horace. Machiavel penetrated the duplicity and exposed the corruption of the Papal government; to the baleful influence of which, he ascribed the feuds which divided the Italian states against each other, and which prompted the destructive invasions of the Germans, French, and Spaniards. Imputations so prejudicial to the beneficent pretensions of the Church were not to be pardoned; and it accordingly became a standing rule among its members to depict Machiavel as a monster of immorality.

We come next to the observations which regard Bonaparte. After all that this ruler has done to impeach his own character, his warmest adherents are scarcely intitled to complain that he has been traduced: but we, who have stood in the situation of his antagonists, have great reason to regret that his character has been misunderstood. Among the delusions which for a time prevailed in this country, was the belief that his government was too unpopular to be long maintained; and another favourite notion was that his successes in war were the offspring of treachery on the part of his opponents, and arose from causes which could not be permanent. These opinions are as erroneous on the one side, as the blind admiration on the other which would hold him up as a kind of supernatural being, inspired with intuitive wisdom. His character may be unravelled by the same process which assists us to develope the characters of other men. Were we to analyze the origin of that knowlege which has enabled him to overthrow the Continent, we should trace it to his meditations in the solitude which he formed for himself in the military school of Brienne. If we reduce his attainments in war and politics to elementary principles, we shall discover the former in the works of Polybius, Guischard, or Lloyd, — the latter in those of Machiavel; — and if we are surprized at the rapidity of his acquisitions, let us compare his unwearied labour and scanty repose to the habitual indulgence of almost all those who have ventured to enter the lists of competition with this indefatigable combatant. Extraordinary, therefore, as his career has been, it has displayed nothing miraculous; it has been, as Mr. Byerley judiciously remarks, 'the natural consequence of certain premises.'

The perusal of such a work as this, by connecting the effect with its cause, has a powerful tendency to lessen the indiscriminating admiration of ignorance. In turning over the pages of Machiavel on the "incorporation of conquered provinces," we trace the course of policy pursued by Bonaparte in regard to Belgium and Germany; and in the gradual manner in which he introduced his successive changes in the French government, we can discern the application of the Italian's maxim, that "all alterations in government should be founded on the plea of absolute necessity." On the other hand, it is no small consolation to perceive that the passions of Bonaparte disqualify him from following up, in their plenitude, the rules which lead to the consolidation of empire. His usurpation of Spain was as contrary to the precepts of his political oracle, as it has been detrimental to his own power and reputation. Machiavel warns every invader against hoping for the attachment of a people of different habits and language; and he counsels the statesman to commit no breach of faith which he may not be able to cover by a plausible pretext. Now, in the case of Spain, Bonaparte trespassed greatly in both these respects. By the vastness of the seizure, he deprived himself, over all Europe, of the character of moderation which the relinquishment of his German conquests had begun to procure for him; and, by his unexampled perfidy towards the Spaniſh royal family, he lost all the benefit which he had hitherto derived from professions of honour and sincerity. In his haste to possess Spain, he overlooked the inveteracy of the national antipathy to France; and in his eagerness to seize its colonies, he forgot that England was mistress of the sea, and could present to those colonies the boon of independence. — He has erred, in nearly the same degree, in the case of Holland. He had acquired complete command over the finances and forces of the Dutch; while, by preserving the semblance of an independent government, they submitted patiently to the privations of war, and looked forwards with hope to the return of happier times. They admired the military talents of Bonaparte; and, confiding in his professions of protection, they were disposed to throw a veil over the temporary evils which resulted from his ambition. By depriving them, however, of their apparent independence, he has obtained no real addition to his strength, and has roused the spirit of the whole population against him. Supreme as he is in military force, we see very little chance that either Spain or Holland can be wrested from him, and peace may even give a formal sanction to his usurpations: but neither the continuance of possession, nor the influence of peace, will reconcile either the Spaniard or the Dutchman to the loss of national independence. They are not to be blinded by those pretexts which deceive credulous Frenchmen, nor are their vindictive passions so speedily allayed. Even were the life of Bonaparte protracted to the period which we have recently seen him anticipate, in the annunciation of his Austrian marriage, it would still be too short to gain him the attachment of either Dutch or Spaniards; or to exempt him from the necessity of enforcing their obedience by the presence of a large proportion of his military force. If he should attempt, in a future war, to carry a great body of troops on a remote expedition, against Turkey, against Russia, or against England, what has he to expect in Spain and Holland but insurrection and defeat? Those of his acts, therefore, which most offend the world, but which to hasty observation appear to give confirmation to his power, are in reality essential deductions from its solidity. Excess in ambition is to a sovereign what excess in the pursuit of wealth is to a private individual; — the measures which it prompts serve to counteract its object, and to drive to a greater distance the prize which it is impatient to grasp. How fortunate would it be for us, could the more ardent part of our countrymen be induced to contemplate deliberately the political effects produced by the violence and the aggressions of Bonaparte! They would then perceive that he has himself been the sower of the seeds of future discontent against his government throughout Europe; and that, though resistance is at present hopeless, a time will come when it may be effectual. An examination of his maritime resources would also lessen the vehement alarms which some politicians among us are disposed to entertain on the subject of peace, and would shew that, after the enjoyment of ten years of tranquillity, we might again (if necessary) enter on a contest for the sovereignty of the ocean, without apprehension of the issue.

These observations, into which we have been seduced, have made us almost forget Mr. Byerley and his book.—To describe its character in a few words, we shall add that the original part will be found to contain sound sentiments indifferently expressed; while the translation of Machiavel will be interesting to the politician, as affording him repeated occasion of discovering the origin of Bonaparte's measures in the precepts of his Italian prototype.

ART. XIII. *Distress*, a Pathetic Poem. Second Edition. By Robert Noyes, Author of "The Tempest"—"Miscellanies," &c. 4to. 2s. 6d. Williams and Smith.

THIS poem is re-published by a son of the deceased author; and those who wish to benefit his children, by the purchase of it, are requested (in the preface) to ask for the New Quarto Edition. It is printed from the original manuscript, several mistakes are corrected, and some omissions are supplied.

plied. We spoke of it briefly in our 69th Vol. p. 260, and are now induced by the circumstances of the case to take this farther notice of it.

From a prefixed sketch of the author's life, we learn that he was born in the year 1730, of respectable parents, and descended from an antient family, originally of Flanders. He was educated at the grammar-school at Andover, and is said to have been at the age of seventeen *master* of the Latin and Greek languages. He was designed for the Church of England: but, entertaining 'some scruples respecting the canons,' he was sent to Plasterer's-hall, London, which was at that time an academy for Protestant Dissenters. Here he made great progress in his studies, under the tuition of Dr. Walker; who seems to have been much but unreasonably surprized at the fluency with which his pupil, at the age of seventeen, read the Greek Testament: an acquirement which we have certainly known obtained by boys of half the age in some instances; and throughout the classes of our public schools, at ten, eleven, and twelve years old. — After five years of unremitted application, Mr. N. is said to have become *master* (again) of five languages, namely the Latin, Greek, Hebrew, Arabic, and Chaldean. These accomplishments introduced him to the notice of the learned; and he spent several of his vacations with Dr. Young, at his house at Welwyn in Hertfordshire. — Shortly afterward, (that is, in the year 1752,) 'he received a call to Newport in the Isle of Wight;' where he continued three years. Some differences arising between the congregation and their pastor, 'he accepted an invitation' to Cranbrook in Kent; where, we are told, 'the author's ministry was greatly blessed.'

In 1760, Mr. Noyes married, as the editor states, 'Miss Lade; whose father was nephew and heir apparent to Sir John Lade, Bart.: but whose favour he lost by refusing to marry a Miss Inskip, a predecessor of the present Sir John, into whose family the oid Baronet (by way of revenging his nephew's refusal) gave the whole of his estates, on condition of their taking the family name of Lade, which name is for ever to be assumed by whoever enjoys the same. — By this lady the author had nine children, six of whom are now living.'

Mr. N. 'continued his ministration with this congregation for many years with great acceptance and success,' and no event of moment occurred in his peaceable and religious life till the year 1781; when his wife, after a lingering illness, left him a widower, with his large family. On the evening of the day of her burial, her husband delivered 'a most affecting discourse to a crowded and interested audience:' yet, on the very next Sunday after the interment, this 'crowded and interested audience' informed Mr. N., who had been their minister for twenty six years, that "*his future services would be dispensed with!*" The only reason alleged for this ungrateful and indeed inhuman conduct was their inability to support a minister, though at the moment they intended to invite another with at least 10l. per annum additional stipend! We hope and trust that such instances are rare among similar congregations, or wretched must be the state of those ministers who have no more certain dependence than on the whim of their audience. To the credit of the proposed successor of Mr. Noyes, it should be told that he refused to accept a place which had been vacated in a manner so dishonourable to the congregation. The name of this gentleman is Porteus.

In the year following this affair, the author first published the poem here presented again to the reader. On its appearance, containing, as it does, scenes of real and deep distress, Stephen Law, Esq., of Bedgebury-house, near Cranbrook, to his immortal honour, allowed the author an annuity which he enjoyed during the life of that gentleman; and which was continued to him, until his own death, by John Cartier, Esq. formerly Governor of Bengal, and son-in-law to his first patron. — Mr. Noyes died in 1798, in his 68th year, and was buried in Cranbrook church-yard, near the remains of his wife and children.

The poem opens with a general but striking description of the abode of distress. The verses have on the whole an even and melodious cadence; and an air of melancholy pervades their style and tone, which is well adapted to convey the feelings intended to be expressed. Here is not, indeed, any thing resembling the tenderness of Goldsmith or the vigour of Crabbe: Mr. Noyes does not write verse like an experienced poet; his numbers occasionally halt, and many of his expressions are feeble and incorrect; yet some very good passages occur in the poem, and the whole seems to have come warm from the heart,—a heart which appears to have been too much weighed down by the pressure of real calamity, to express its sufferings with adequate energy in poetical language. — The description of the person who had been principally instrumental in his removal from Cranbrook is, perhaps, as good a specimen of the author's manner as we can select:

> '*Hunger* and *Thirst* have painful pointed stings,
> But vile *Contempt* a tenfold sorrow brings,
> And brings it laden with a tenfold weight,
> On those who sink to *worse* from better state.

Whose eye contemptuous keenest flashes sends?
His, whom we number'd once among our friends:
Whose brow reveals the most disgusting scorn?
His, but our equal, or inferior born:
Whose venom'd tongue excites our saddest tears?
His, whom we once sustain'd in happier years.
Can this foul fiend, the base-born child of *Pride*,
In any, but the rankest breast, reside?
The feigned saint, who carries in his face
The serious picture of internal *Grace*,
Who pleads the orphan's and the widow's cause,
With seeming pity, and with self applause;
Whose lips the law of charity can teach,
And love and friendship most devoutly preach;
Who censures pride with hypocritic zeal,
And paints its downfall in a whining tale;
Who for the wretched heaves an artful sigh,
And gives distress the tribute of his eye;
Pleads, pities, preaches, censures, weeps, and sighs,
Yet is no saint; but Satan in disguise:
A man like this, within his heart provides
A filthy corner, where the fiend resides;
If to this *Saint*, some wretch presents his suit,
Out starts the fiend, and strikes the suppliant mute.'

The subsequent lines also are not to be read without participation in the heart-rending feelings of the writer:

'Less anxious thoughts his mind would discompose,
Were none the partners of his daily woes;
Had he been doom'd to bear the load *alone*,
This mournful verse the world had never known;
The wretch dejected had in secret sigh'd,
Beneath his burden, and in secret dy'd:
But tender *pledges* of connubial love
Partake his wants, and all his pity move:
Their mother's *joy*—their mother now no more,
To see—to feel—their sorrows, and deplore!—
Turn from this scene, my soul, awhile, and sigh,
And lift to Heav'n the hand—the heart—the eye!
Then to *this scene*, blest shade! I'll turn again,
And solemnize thy death in plaintive strain.'

The contrast between the author's former simple happiness and actual utter distress,—his domestic circle in their rural cottage, and his children, deprived of their mother, in the cold abode of poverty,—is deeply affecting.—We have truly sympathized with the sufferer, and sincerely hope that this work may benefit his family.

ONTHLY CATALOGUE,

For NOVEMBER, 1810.

MILITARY AFFAIRS.

14. *The Defence of Outposts*; translated from the French.
12mo. 1s. Hatchard.

s small work contains judicious observations in the form of
uestions, that are to be found in various larger books, relative
twelve following points connected with the defence of out-
for the security of an army: 1st, A guard on a plain, or on
kirt of a wood. 2d, A guard in a farm to defend a passage.
guard on the bank of a river. 4th, A post before a ford.
A post at a ford below a mill-dam. 6th, A post to defend
assage of a bridge in a narrow valley. 7th, An entrenched
at the head of a wooden bridge or a bridge of boats. 8th, An
nched post upon a steep height, upon rocks, or near a tower or
mill. 9th, Entrenchments at a bridge-head to cover canton-
s or winter-quarters. 10th, The defence at the entrance of a
gorge, or narrow pass between mountains. 11th, The esta-
nent of bridges for the passage or retreat of an army. 12th,
t in a fort to protect a little town or village, which may be a
ge important to preserve.

e editor informs us that this tract has been translated from the
h, with the view of promoting the diffusion of military know-
throughout Great Britain. It may, however, be regarded as a
mite for tiros: since small indeed must be the degree of mili-
knowlege, which does not greatly exceed the information that
e derived from this minute performance.

MEDICAL, &c.

15. *A Treatise on Cheltenham Waters, and Bilious Diseases*, &c.
Edition, newly arranged, with numerous Additions, and
o Plates. By Thomas Jameson, M. D., Resident Physician at
eltenham. 8vo. pp. 250. Callow, &c. 1809.

we have already noticed the first edition of this work, Rev.
xliv. p. 431. it is not necessary to enter into a detailed critique
in its present form. Cheltenham happens to be one of the most
onable resorts for invalids, real and imaginary; and the author
ot only undertaken to point out the nature of the mineral waters
h abound there, and to prescribe the manner in which they should
ed, but appears peculiarly solicitous to inform the public that it
y unsafe to take these waters without first *taking advice*; not to
that he is the person from whom advice may always be procured.
conceive, therefore, that Dr. Jameson will consider us as co-
ating with him in this grand object, when we inform our readers
he has had great experience in bilious complaints, and that he
iscovered some new springs at Cheltenham; two facts which
arefully inculcated in the preface: but the point most particu-
to be regarded is the mischief which often ensues from an im-

proper use of these waters. ‘ It is not uncommon (he says) for persons to commence a course of purging, merely from a supposition that they are bilious; and for those that are really bilious, to persevere in a free use of the waters, without knowing to what extent they can be taken with safety. But prudence requires that invalids should always be directed, before they drink the water, whether they are to pursue the laxative, or purging plan, and what kind of water is best suited to their case. And after they have drank them a certain time, it would be proper to ascertain with accuracy, whether changes have not taken place in their constitution, or their disease, to interdict the further use of the waters.’ We hope that this valuable suggestion will be carefully remembered.

After these admonitions, we proceed to the body of the work; in which we begin with a chapter on fluidity, mineral waters, and watering-places, which contains much that is common, and some things that are incorrect. For instance, Dr. J. asserts that ‘ petrifying springs derive their properties from an acid or alkali dissolving calcareous or siliceous earth in water;’ and that ‘ most of our warm waters, as Matlock and Buxton, are of this kind.’ We are not surprized to find Dr. Jameson maintaining the opinion, that no artificial combination of salts dissolved in water is so efficacious as the Cheltenham water in its natural state: but we *are* rather surprized at the declaration which afterward escapes him, that a great part of the benefit derived from visiting watering-places depends on extraneous circumstances, change of air, exercise, relaxation of mind, regular habits, and ‘ confidence in a remedy.’ Although we agree with the Doctor in these sentiments, we cannot commend his prudence in thus withdrawing the veil which conceals the mysteries of the profession from profane eyes!

The topographical description of Cheltenham occupies the next chapter, and the third consists of an account of the saline nature of the soil: neither of which contains much that is interesting. The fourth chapter, in which we have a description of the wells, with the chemical and medical properties of the waters, embraces the most important part of the author's subject, and may be regarded as the nucleus to which all the extraneous matter has adhered. With respect to the chemical account of the waters, Dr. J. has properly referred to the analysis of Dr. Fothergill and Mr. Accum; and the medical part is dispatched in a very short compass.—We have next a chapter on the modes of administering the different kinds of waters, in which Dr. Jameson again very prudently inculcates the necessity of taking ‘ the advice of a medical practitioner upon the spot.’ He also informs us that sometimes the waters cannot be made to operate properly, in which case ‘ the utmost skill of the physician is required to render them safe and efficient;’ and finally, that ‘ the author has been able, by certain restrictions,’ to remove the bad effects which occasionally ensue from their use.

Three more chapters yet remain; one on the diseases in which the waters are indicated, and the contrary; a second on the bilious diseases of this country; and finally, an account of the baths at

Cheltenham. Of these, the last is the most valuable, as containing some useful information respecting the method that has been adopted for warming the baths by steam, according to the plan proposed by Count Rumford. The scheme appears to have fully answered the designed end, and to be much more convenient and œconomical than the usual mode of applying the heat.

Art. 16. *Cursory Remarks on Corpulence.* By a Member of the Royal College of Surgeons. 8vo. 2s. Callow. 1810.

Our attention is here called to a subject which has not often been treated medically, but which may well deserve to be thus considered. An excessive accumulation of fat is often a serious inconvenience, and is occasionally, as far as we can judge, the immediate cause of death. In order to escape a corpulent state of the body, it is generally sufficient to avoid its exciting causes, luxury and indolence: but, in some instances, the predisposition is so strong that the individual, even while maintaining a very temperate regimen, becomes a sufferer from his constitutional habit. Temperance, however, is to be considered as a relative term; and it appears that, in all cases, the object may be accomplished by carrying this rule to a sufficient length, and joining it to a sufficient quantity of exercise: but the plan will probably often fail of success, from the want of resolution in those who are the subjects of it. It does not appear that any system, which can properly be intitled to the appellation of *medical treatment*, is applicable to the reduction of excessive corpulence; all the substances that have been used for this purpose seem to operate by injuring the digestive powers; and as far as they do this, they must prove extremely injurious to the constitution.

Art. 17. *Cheap Tract on the Cow-pox. A plain Statement of Facts, in favour of the Cow-pox*, intended for Circulation through the middle and lower Classes of Society. By John Thomson, M.D. late President of the Royal Medical Society of Edinburgh, &c. &c. 8vo. 6d. Crosby and Co. 1809.

This is unquestionably the best tract of the kind that has been published; and we do not hesitate to say that the author has very happily accomplished his object. In the space of a few pages, he has collected the principal arguments in favour of the cow-pox, and has candidly considered the objections which have been urged against it; at the same time pointing out a number of such facts, as are the best calculated to make an impression on the minds of those persons for whom the pamphlet was intended. The style is simple and perspicuous; and we think that few persons, even among the most uneducated, would be unable to comprehend the reasoning of the author, or would fail to be struck with its force.

Art. 18. *A Practical Materia Medica*, in which the various Articles are fully described, and divided into Classes and Orders, according to their Effects: their Virtues, Doses, and the Diseases in which they are proper to be exhibited, are fully pointed out. Interspersed with some practical Remarks, and some select Formulæ. To which is added a general nosological Table. Intended principally for the

Use of Students and junior Practitioners. 12mo. 5s. Boards. Highley. 1809.

Some useful matter is here supplied in a cheap form, and so far the work is worthy of commendation: but we have been not a little amused with a paltry attempt at originality which it displays, in the arrangement of the articles of the materia medica. They are divided into four classes, of which the first is intitled *stimuli*, is subdivided into 13 orders, and contains so great a variety of substances, that we were at a loss to imagine what could be reserved for the remaining classes. Under the head of stimulants, besides what usually pass under this denomination, which are here called *general stimuli*, and also such medicines as are supposed to increase the action of particular organs, (as diuretics, catharticss, &c.) we have the tonics and astringents placed in this class; and likewise the narcotics, including opium, hyosciamus, &c.—Having thus, as we conceived, exhausted all the materia medica, we turned to the second class, which is called *atonics*, and which we found to consist of blood-letting, issues and setons, nauseants, cathartics, gases, and abstinence. We must, however, differ from the ingenious author in this disposition of his subject; we cannot allow that blood-letting, issues and setons, gases, and abstinence, are articles of the *materia medica*: nauseants and cathartics have already been enumerated among the *stimuli*; and with respect to gases, we should not admit that they have a claim to appear in any part of a medical arrangement. The third class consists of vermifuges, all of which, we think, may be distributed under the heads of tonics, bitters, cathartics, or general stimulants, and will therefore belong to the first class, or to that of substances which have *no* efficacy. The fourth class is composed of antacids, some of which are fairly intitled to the name; and we should not object to such a disposition of them, had not the magnitude of the first class rendered all the rest comparatively insignificant.—If the author ever attempts to improve on his present work, we advise him either to avoid all arrangement, by placing his articles in the alphabetical form, or, which would be a less violent change, to convert the present orders of his first class into so many classes, to which the three remaining classes, with a little correction, might be placed as appendages.

Art. 19. *Considerations respecting the Expediency of establishing an Hospital for Officers on Foreign Service*: suggested by the Writer's Experience during the late Occupation of Walcheren. By A B. Faulkner, Fellow of the London College of Physicians, and Physician to the Forces. 8vo. 1s. Murray. 1810.

We learn that Dr. Faulkner was employed in the ill-starred expedition to Walcheren, and that, from his experience of the inconvenience then felt, he deduces his present recommendation. He advises that, on foreign service, a hospital should always be prepared for the use of the officers, instead of their being (as at present) dispersed in different places. The plan now adopted causes a great difficulty in procuring the necessary assistance of servants and medical attendants, and sometimes in obtaining suitable apartments. These evils appear to have been severely felt in the instance above mentioned; and particular facts are adduced, which would appear fully to justify Dr. Faulkner's remarks. It must be observed that a plan very similar to the one here recommended is actually adopted by the French; and the author, being aware of this circumstance, while he was at Middleburgh, obtained from M. Boudriot, chief surgeon to the military hospital, some account of the details of his establishment; which are here communicated in a letter from M. Boudriot, and form not the least valuable part of the pamphlet.

Art. 20. Thomæ Simsoni, *Medicinæ Professoris Candossensis in Academia Andreana apud Scotos, de Re Medica, Dissertationes quatuor. In usum medicinæ et humanitatis, studiosorum iterum excudi curabat* Andreas Duncan, *sen. M.D. et P. principis Scotiæ Medicus primarius. His adnectuntur, De Asthmate infantum spasmodico Dissertatio, Auctore* Jacobo Simson: *De Alvi purgantium natura et usu Dissertatio; et de laudibus Gulielmi Harvei Oratio, Auctore* Andreas Duncan. 8vo. pp. 327. Constable and Co.

The principal portion of this volume consists of a republication of some tracts written by Dr. Simson, who enjoyed a considerable share of reputation during his life-time, and who must still be regarded as a respectable author. Although the value of his works is much diminished in consequence of his attachment to a system which is now discarded, yet they may still be perused with advantage. —The essay on purgatives, which originally appeared as Dr. Duncan's inaugural dissertation, is a sensible performance, and deserves to be preserved.

HISTORY.

Art 21. *An Abridgment of Universal History*, adapted to the Use of Families and Schools; with appropriate Questions at the End of each Section. By the Rev. H. I. Knapp. 12mo. 3s. Law, &c.

Under the head of *Antient History*, this author treats of the period extending from the beginning of any record until the Christian era: — under that of *Middle History*, he includes the first fourteen hundred years of the Christian era; — and under that of *Modern History*, the last four centuries are contained.

This division of periods is somewhat arbitrary. We should have preferred to consider as *Antient History* whatever precedes the accession of Constantine. It was the establishment of Christianity by that Emperor, and the transfer to Constantinople of the seat of government, that in fact extinguished the peculiar spirit of the antient world, and introduced in its stead those principles of religion and government which prevailed during the Catholic millennium. The papal ascendancy began to abate at the Reformation, which is a fit epoch for the close of *Middle* History.

Antient History is subdivided into seven periods, which are all dispatched in forty-six pages, or rather in twenty-three; since the author first gives a paragraph of narrative, and then repeats in the form of interrogation each preceding sentence. As a sample, we select the sixth period:

'From the commencement of the sixth period, a new power is seen to arise. Alexander, son of Philip, king of Macedonia, pursued the same object as his father. He sighed after universal dominion; became master of nearly the whole of Greece; attempted to overturn the great Persian empire, and succeeded in his attempt. He overran all Asia Minor; thrice attacked and overcame Darius Codomanus, the last king of Persia; after which he extended his conquests as far as India.'

'In returning, however, from India, he died at Babylon, not without some suspicio [illegible] oisoned. On account of his exploits he was surnar [illegible] d is generally considered the founder of the Macec [illegible]

'The vast posses [illegible] der left were divided among his Generals, who sac [illegible] bition the whole family of Alexander, even to h [illegible] ers. Nothing was witnessed around but scenes of [illegible] from continual disputes, and revolutions.

'At length, out [illegible] of Macedonia, were formed the kingdoms of Mac [illegible] d Syria, which last included at that time Babylon, [illegible] sprung up those of Parthia, Bactriana, Pontus and [illegible]

'By these means, the language and manners of the Greeks were circulated through Egypt, as well as a great part of the East.

'What is seen at the commencement of this period? In whom was this new power vested? Whose son was he? To what did he aspire? What actions did he perform? Where did he go after extending his conquests to India? What happened to him in this place? What is supposed to have been done to him? What is he surnamed, and why? What is he generally supposed to have founded? Into whose hands did the power fa'l, after his death? Who suffered from the ambition of the usurpers? What were the dreadful consequences which followed upon this? What kingdoms arose after the destruction of the Macedonian empire? What others? What were circulated by these new divisions? As far as what country were they made to spread?'

This conciseness is surely excessive: the body of fact is too meagre; and the particulars recommended to the memory are insufficient for every-day purposes. It is necessary to read some fuller account, in order to complete even the outline of universal history.—Yet, for an abridgment so brief, it is executed with much judgment, knowlege, and propriety. A due sense of proportion is observed: the details expand as the events become more important; and a morality religiously tolerant and politically passive pervades the reflections.

Some blemishes have occurred to our notice. At p. 91., among the questions to be asked of the pupil, is this: 'What shall we soon be informed of?'—At p. 99, the *Albigeois* are called *Albigeans*, instead of the more usual *Albigenses*.—P. 128. the island first discovered by Columbus was Guanahani, not San Domingo.

DRAMA.

DRAMA.

Art. 22. *Hamlet Travestie;* in three Acts, with Annotations by Dr. Johnson, and Geo. Stevens, Esq and other Commentators. 12mo. 3s. Boards. Richardson. 1810.

Avaunt, ye crying philosophers, your sobbing and blubbering will not do now. "Take it for all in all," it is a poor sort of a pastime; and a good hearty laugh, which helps to shake the dust and cobwebs of melancholy off the heart, is worth *a belly-full* of it. If we did not at first altogether relish the idea of having one of the esteemed tragedies of our divine bard metamorphosed by low burlesque, we could not help shaking our old sides when we found the thing so well done. Now, gentle reader, think not that our senses are gone to the valley of the moon on our making this confession. Had Shakspeare himself, who was a merry grig of the *first water*, been alive, he would have delighted in this very comic travestie of his Hamlet, and have relished the humourous *blackguardism* by which affecting scenes are converted into broad farce. The modern *slang* is played off to good effect, both in the dialogue and in the songs, which are substituted for the soliloquies; and throughout the burlesque is well preserved. We feel ourselves obliged to the author for relieving the ordinary dullness of our occupation, by so sprightly a sally: we have relished his fun; and we recommend a perusal of it as no bad expedient for dissipating the effects of November and December fogs:—for he who laughs heartily will never be disposed to tuck himself up to his bed-post, or to throw himself into the river. That our readers may have a taste of this oddly cooked and fantastically garnished Hamlet, we present them with the substitute for the sublime soliloquy in the first act beginning "*O that this too too solid flesh,*" &c. which is thus *untragedized;*

'SONG.—HAMLET.
(Tune—*Derry-down.*)

'A ducat I'd give if a sure way I knew,
How to thaw and resolve my stout flesh into dew!
How happy were I, if no sin were self slaughter!
For I'd then throw myself and my cares in the water.
Derry down, down, down, derry down.

'How weary, how profitless,—stale and how flat,
Seem to me all life's uses, its joys and all that:
This world is a garden unweeded; and clearly
Not worth living for, things rank hold it merely.
Derry down, &c.

'Two months have scarce pass'd since dad's death, and my mother,
Like a brute as she is, has just married his brother.—
To wed such a bore!—but 'tis all too late now,
We can't make a silk purse of the ear of a sow.
Derry down, &c.

'So fondly he lov'd her, I've oft heard him tell her,
"If it rains, my dear Gertrude, pray take my umbrella."
When too roughly the winds have beset her, he hath said,
"My dear, take my Belcher* to tie round your head."
Derry down, &c.

---

* A handkerchief so called from Belcher the boxer.

'Why, zounds! she'd hang on him, as much as to say,
"The longer I love you the longer I may;"
Yet before one could whistle, as I'm a true man,
He's forgotten! Oh frailty, thy name sure is woman!
Derry down, &c.

'To marry my uncle! My father's own brother!
I'm as much like a lion as one's like the other.
It will not by jingo, it can't come to good—
But break my poor heart:—I'd say more if I could.
Derry down, &c.

We could offer another plate-full to the reader, but shall only add,—

Should you relish this slice, for the good of the cook,
Pray throw down your money, and purchase his book.

MISCELLANEOUS.

Art. 23. *An Abridgment of the Light of Nature pursued.* By Abraham Tucker, Esq. Originally published in seven Volumes, under the Name of Edward Search, Esq. 8vo. pp. 529. 13s. Boards. Johnson.

In noticing this abridgment of a work of great and deserved celebrity, it may naturally be expected that we should not be wholly silent on the merits of the original: but the necessity of attending to this expectation is completely obviated, by the able summary which we find prepared to our hands in the preface to the present volume, and which it would be doing our readers injustice to withhold from them.

'There are works of great length,' observes this writer, 'which cannot be reduced into a less compass "without suffering loss and diminution." Though vast, there is nothing useless, nothing superfluous in them; and nothing can be taken away or displaced, without destroying the symmetry and connection of the whole. This is certainly not the case with the writings of Abraham Tucker: they are encumbered and weighed down with a load of unnecessary matter. Not that there any great inequalities in them, nor any parts which, taken separately, are not entertaining and valuable; but the work is swelled out with endless repetitions of itself. This radical defect appears evidently to have arisen from the manner of composing it. The author was a private gentleman, who had nothing to do but to take his time, and follow the whim of the moment. He wrote without any regular plan; and without foreseeing or being concerned about the deviations, the shiftings and windings, and the intricate cross-movements in which he should be entangled. He had leisure on his hands; and provided he got out of the labyrinth at last, he was satisfied—no matter how often he had lost his way in it. When a subject presented itself to him, he exhausted all he had to say upon it, and then dismissed it for another. The chapter was thrown aside, and forgotten. If the same subject recurred again in a different connection, he turned it over in his thoughts afresh; as his ideas arose in his mind he committed them to paper; he repeated the same things over again, or inserted any new observation or example that suggested itself to him in confirmation of his argument; and thus by the help of a new title, and by giving a different application to the whole, a new chapter was completed. By this means, as he himself remarks, his writings are rather a tissue of loose essays than a regular work; and indeed the leaves of the Sybils could not be more loose and unconnected. It is so far then from being an injury, that it must be rather an advantage to the original work to expunge its repetitions, and confine its digressions, if this could be done properly.'

He elsewhere says, 'I do not know of any work in the shape of a philosophical treatise that contains so much good sense so agreeably expressed. The character of the work is, in this respect, altogether singular. Amidst all the abstruseness of the most subtle disquisitions, it is as familiar as Montaigne, and as wild and entertaining as John Buncle. To the ingenuity and closeness of the metaphysician, he unites the practical knowledge of the man of the world, and the utmost sprightliness, and even levity of imagination. He is the only philosopher who appears to have had his senses always *about him*, or to have possessed the enviable faculty of attending at the same time to what was passing in his own mind, and what was going on without him. He applied every thing to the purposes of philosophy; he could not see any thing, the most familiar objects or the commonest events, without connecting them with the illustration of some difficult problem. The tricks of a young kitten, or a little child at play, were sure to suggest to him some useful observation, or nice distinction. To this habit, he was, no doubt, indebted for what Paley justly calls "his unrivalled power of illustration." To be convinced that he possessed this power in the highest degree, it is only necessary to look into almost any page of his writings: at least, I think it impossible for any one not to perceive the beauty, the *naiveté*, the force, the clearness, and propriety of his illustrations, who has not previously had his understanding strangely overlaid with logic and criticism.—If he was surpassed by one or two writers in logical precision and systematic profundity, there is no metaphysical writer who is equal to him in clearness of apprehension, and a various insight into human nature. Though he excelled greatly in both, yet he excelled more in what is called the method of induction, than that of analysis: he convinces the reader oftener by shewing him the thing in dispute, than by defining its abstract qualities; as the philosopher is said to have proved the existence of motion by getting up and walking.'

It is added: 'The great merit of our author's writings is undoubtedly that sound, practical, comprehensive good sense, which is to be found in every part of them. What is I believe the truest test of fine sense, is that affecting simplicity in his observations, which proceeds from their extreme truth and liveliness. Whatever recalls strongly to our remembrance the common feelings of human nature, and marks distinctly the changes that take place in the human breast, must always be accompanied with some sense of emotion; for our own nature can never be indifferent to us.'

The editor states it to have been his principal aim in this abridgment to expunge the repetitions and to confine the digressions of the original work:

'Whenever,' he adds, 'I came to a passage that was merely a repetition of a former one, I struck it out: and at the same time, I endeavoured to abridge those detailed parts of the work which were the longest, and the least interesting, and to correct the general redundance of the style. I have not, however (that I know of,) omitted any thing essential to the merit of the work. All the singular observations, all the fine illustrations, I have given nearly in an entire state to the reader: I was afraid to touch them, lest I should spoil them. The rule that I went by was, to give every thing that I thought would strike the attention in reading the work itself, and to leave out every thing (except what was absolutely necessary to the understanding of the subject), that would be likely to make no lasting impression on the mind. A good abridgement ought to contain just as much as we should wish to recollect of a book; it should give back (only in a more perfect manner) to a reader well acquainted with the original, "the image of his mind," so that he would miss no favourite passage, none of the prominent parts, or distinguishing features of the work.'—'I can only say, that I have done my best to prevent my copy of the Light of Nature from degenerating into a mere *caput mortuum.* As to the pains and labour it has cost me, or the time I have devoted to it, I shall say nothing. However, if any one should be scrupulous on that head, I might answer, as Sir Joshua Reynolds is said to have done to some person who cavilled at the price of a picture, and desired to know how long he had been doing it, "All my life."'

That the editor is a great admirer of his author, and has spared no pains properly to execute his undertaking, no candid judge who peruses these pages will dispute. The notions and views of Mr. Tucker are fairly and fully given, his peculiarities are retained, and the spirit of the original is preserved. If any fault will be ascribed to the abridgment, it will be on the score of excess of amputation; since, desultory and tedious as Tucker is, his pages have a charm which wins the confidence and attachment of the reader in no ordinary degree. His simplicity, his ingenuousness, and his benevolence endear to us even his faults. Altogether, we regard this volume as a valuable present to the public, and we wish that it may have a wide circulation.

Art. 24. *A Journal of the Voyages and Travels of a Corps of Discovery,* under the Command of Captain Lewis and Captain Clarke, of the Army of the United States; from the Mouth of the River Missouri, through the interior Parts of North America, to the Pacific Ocean; during the Years 1804, 1805, and 1806. Containing an authentic Relation of the most interesting Transactions during the Expedition; a Description of the Country: and an Account of its Inhabitants, Soil, Climate, Curiosities, and Vegetable and Animal Productions. By Patrick Gass, one of the Persons employed on the Expedition. Printed at Pittsburgh; and reprinted for Budd, London. 8vo. pp. 381. 9s. Boards.

We have here literally the *journal* of an expedition of discovery, the most important perhaps in its consequences of any that has been attempted in modern times, for the purpose of exploring the interior parts of a wild and uncultivated country, to the extent which this undertaking embraced. The narrative is plain and simple, carrying with it the air of truth and authenticity. It is chiefly confined to the occurrences and proceedings, specifying the distances travelled by land and water from time to time, the breadth and navigation of rivers, the nature of the soil along their banks and contiguous to them, how the lands were timbered and whether fit for the establishment of settlements, the manners and customs of the natives, the privations and hardships which the travellers underwent during the continuance of the expedition, (which lasted for two years, four months, and ten days,) and their modes of subsistence for such a length of time in an extensive wilderness.

Not being employed by any association of land-jobbers, but by the government of the United States, who had paid a large sum of money for Louisiana, Captains Lewis and Clarke had no inducement to sanction any misrepresentation or exaggeration respecting the soil and productions of the immense tract of country, which they were sent to explore : but, on the contrary, they were expected to deliver a true and faithful account of their discoveries. Their progress from the Missouri to the Columbia river, and back, was greatly facilitated by the horses which they found among the Indians, particularly of the snake-tribe, who obtain both horses and silver from the Spaniards in New Mexico.

Though this journal does not furnish sufficient materials for a correct geographical delineation of the country, it affords the means of correcting some great mistakes respecting it. For instance, in most of the maps of Louisiana, the Mandan villages are placed somewhat less than 12° east of the mouth of the Columbia, and about 20° west of the confluence of the Missouri and Mississippi rivers ; whereas they are in reality about 20° east of the mouth of the Columbia, and between two and three degrees west of the northern bend of the Missouri. It also appears that a line, supposed to be drawn from New Orleans to Fort Church-hill at the mouth of Church hill river, on the west side of Hudson's Bay, would pass very near the mouth of the Missouri, and the west end of Lake Superior.

The following memorandum contains a succinct statement of the route, the object of which was to discover a passage by the Missouri and Columbia rivers to the Pacific ocean, which was completely accomplished :

' MEMORANDUM

Of the computed distance in miles to the furthest point of discovery on the Pacific Ocean, from the place where the canoes were deposited near the head of the Missouri, which from its mouth is	3096
From the place of deposit to head spring . . .	24
To first fork of the Sho-sho-ne river . . .	14
To first large fork down the river . . .	18
To forks of the road at mouth of Tour creek .	14
To fishing creek, after leaving the river . .	23

To

To Flat-head, or Clarke's river at Fish camp	41
To the mouth of Traveller's rest creek	76
To the foot of the great range of mountains, east side	12
To ditto ditto ditto west side	130
To the Flat-head village in a plain	3
To the Koos-koos-ke river	18
To the Canoe camp, at the forks	6
To the Ki-moo-ee-nem	60
To the Great Columbia, by Lewis's river	140
To the mouth of the Sho-sho-ne, or Snake river	162
To the Great Falls of Columbia	6
To the Short Narrows	3
To the Long ditto	3
To the mouth of Cataract river, north-side	23
To the Grand Shoot, or Rapids	42
To the Last Rapids, or Strawberry island	6
To the mouth of Quicksand river, south-side	26
To Shallow Bay, at salt water	13
To Blustry Point, on north side	136
To Point Open-slope, below encampment	3
To Chin-Ook river, at bottom of Haley's Bay	12
To Cape Disappointment, on Western Ocean	13
To Captain Clarke's tour N. W. along coast	10
miles	4133*

We are sorry that we cannot dwell longer on this interesting journal, the nature of which forbids farther abridgment and general abstract.

Art. 25. *The Secret History of the Cabinet of Buonaparte*; including his private Life, Character, domestic Administration, and his Conduct to foreign Powers; together with secret Anecdotes of the different Courts of Europe and of the French Revolution. With two Appendices, consisting of State Papers, and of biographical Sketches of the Persons composing the Court of St. Cloud. By Lewis Goldsmith, Notary Public. 8vo. pp. 607. 16s. Boards. Richardson. 1810.

In our Catalogue for September, we took notice of a minor work by this author, and made some reference to the remarkable change which of late years had occurred in his political tenets. Conscious that an English public are disposed to view with suspicion the patriotic professions of a perſon who has lived so lately in Paris, and was once editor of the notorious *Argus*, Mr. Goldsmith enters, in the preface to this volume, into a bold vindication of his conduct, and claims the merit of having exercised the most sturdy independence in the midst of temptation; a pretension, of the truth of which we shall leave thoſe who peruſe his writings to form their own opinions. Of the book itself, those of our readers, who know what kind of work the *Revolutionary Plutarch* was, may be enabled to form some idea. We cannot but consider it as replete with glaring exaggerations; and it is obvious that every body muſt aſk, how could Mr. G. be informed of all the facts which he aſſerts? What reliance can be placed the judgment of a writer who maintains (p. 104.) that Bonaparte lieves in fortune telling? — or on the knowlege of one who imanes (p. 441.) that Cayenne is still in possession of the French; d who asserts (p. 80.) that the first of Bonaparte's battles took ice at Lodi, a town distant above one hundred miles from the :ne of the three battles which formed the commencement of that tastrous campaign? We must assign to the same class such assertns as (p. 416.) that Bonaparte intends to reinstate Gustavus on : throne of Sweden; that he attacked, (p. 383.) at the battle of ia, at the head of 300,000 men; that the French soldiers wounded his battles are either murdered or left to perish, and that the only unded men in France are those who received their wounds before : time of his usurpation; that, in the year 1802, he sent over a lonel for the purpose of assassinating our gracious sovereign, :. &c.

Though such is our judgment of the present work, we are aware it it has obtained considerable circulation, and that its contents are recable to the heated and irritated minds of the English public. one can deny that the career of Bonaparte has been horridly deied by crime, nor do otherwise than participate in the virtuous ingnation which that crime excites; nor can it be doubted that many his satellites have been as obscure in their origin and as vicious in :ir conduct as he himself: but "the devil may be painted blacker in he is;" and the laudable feelings of abhorrence may impede the :tates of true judgment. Our ideas of the character and actions of naparte are explained more fully in the XIIth article of this number our Review; and, on the present occasion, we shall only farther serve that the true way of resisting him is not to feed our imagitions by falsely ascribing to him every species of atrocity, but to itch the course of his policy, to take advantage of the odium exed by his *real* crimes, and above all to study a preservation of ion and exertion among ourselves by avoiding, on our own part, at violent and repulsive conduct which our writers profess so much detest in him.

rt. 26. *An Orthoëpical Analysis of the English Language*; or an Essay on the Nature of its simple and combined Sounds; the Manner of their Formation by the Voice-Organs: the minute Varieties which constitute a depraved or provincial Pronunciation; and the Inadequacy of attempting to explain them by Means of the English Alphabet. The whole illustrated and exemplified by the Use of a new Orthoëpical Alphabet or Universal Character, which (with a few Additions) furnishes an easy Method of explaining each Diversity of Language and Dialect among civilized Nations; to which is added a minute and copious Analysis of the Dialect of Bedfordshire. Designed for the Use of Provincial Schools. By T. Batchelor. 8vo. pp. 164. 7s. Boards. Diddier and Tebbett. 1809.

Many attempts have been made to represent the various sounds ed in language by letters or new characters; and the difficulty apears from the circumstance that all orthoëpists have disagreed in opinion respecting the sounds themselves. Indeed, from the attention which has been paid to this point by several eminent characters, we thought that scarcely any thing new could have been advanced : but the author of the work before us undertakes to prove that they have been all wrong ; and he lays down a theory which he says is genuine in its principles, and applicable to the complete elucidation of a subject that has remained in obscurity and confusion for many ages. With respect, however, to this theory, although it is mentioned in so confident a manner, we feel ourselves obliged to say that it does not strike us very forcibly ; f confesses, (page 21.) 'it is not to be supposed t sons, or the same person at different times, pronoun th mathematical exactness, but merely with such slig he position of the tongue as cannot be easily disting

When Mr. Batchelor r sounds, which are represented by the English *sh*, are no others than *s*, *z*, c, and *t*, succeeded by the s *u*, and asserts that this circumstance is nearly suffi e belief that *h* and *y* were formerly deemed to be th d that the character which represented them both ha occasionally, or almost by the effect of accident ; and when, among other methods, he endeavours to prove his theory by observing that Chri*s*tian is pronounced by some Chri*stc*han, and others Christyon, and the terminations *sion* and *tion* pronounced *ſhun* ; we think that his arguments will carry conviction to few of his readers.

The work certainly contains many valuable remarks for the use of foreigners learning the language, and may be of service to those who have adopted the provincialisms of Bedfordshire : but, with respect to the author's general theory, on which he lays so much stress, we are not disposed to speak very favourably : though the curious reader will find it to contain at least considerable novelty.

ART. 27. *A short Treatise on the Passions*, illustrative of the Human Mind. By a Lady. 12mo. 2 Vols. 12s. Boards. Crosby and Co.

In our twenty-second volume, p. 582. we took some notice of the French work whence this is an abridged and interpolated translation. The original author, Madame de Stael, with habits of the best society, with a Parisian vivacity of expression, with the command of several living languages, and with much fashionable reading, cannot write without interesting the polished classes. In appretiating human manners and passions, she rather relies on a hasty glance than on patient observation ; on the opinion of the drawing-room, rather than on the instruction of the closet ; on the worldling with whom she rattles, rather than on the philosopher whom she might consult : but her remarks have the freshness of conversation, the colouring of the age, the perfume of society, and little of the dry though ever-green insipidity of book-morality. They are frequently inconsistent with each other ; as if they were a collection of echoes caught from and repeated after different mouths. Thus at p. 27. we are told that men possess as much loquacity as women, but at p. 42. that men keep secrets better than women, because they are less inclined to talk. The remarks are also frequently erroneous, as at p. 209. where it is said that the English are eminently irascible.

Some thoughts derived from local circumspection may deserve attention in preference to others:

'Revolutions seldom begin amongst the middling classes. The interest of every government is to study the high and the low, because the middling rank already like order and rule; whilst the rich and the poor walk through life without shackles, and are always ready to adopt any change.'

More such observations occur in the chapter on *Ferocity*.

The attack on reserve and modesty, as deficiencies, displays more of French than of English prejudice.—The chapter on *Meanness* is short, and may serve as a specimen:

'Women are more addicted to meanness than men; we do not say from inclination, but from the extreme minutia of their routine. It is a very deformed vice, and prevents the view of evéry thing noble and generous; it shuts up the heart, and reduces existence to a monad.

'The mean never enter the world. In the midst of mankind, they are for ever cut off, and existence is confined to the narrow track of self. Perpetually lingering over atoms, they never behold the universe. They can see nothing but the weed that is beneath their feet, and the slime that is upon that weed, and the vermin that dwell in that slime.

'Sometimes it will be the mate of shrewdness, and sometimes of good temper. It is sensual.

Meanness, with rags and filth defil'd,
  Is doom'd to follow other's track;
Of ev'ry generous joy beguil'd,
  The badge of slavery on her back;
No native independent thought
  Her starving soul with richness feeds;
But vile and low enjoyments sought
  From others' words and others' deeds.'

These poetical terminations of the chapters are, it seems, the contributions of a reverend friend of the translator: but we do not think that they are always remarkably appropriate.

In the second volume, a chapter is allotted to *Vanity*. This word is not easily defined, nor understood. Sometimes, it is used for emptiness of mind, especially by religious moralists; and in that case it is a defect. Sometimes it is applied to the pursuit of applause in little things, as when a dress, a song, or a supper, is too solicitously studied for the occasion; and it is in this case an excess, but of a good principle. By this writer, (vol. ii. p. 130) it is used for the love of *flattery*, for the anxiety to obtain rather than to deserve praise; and, in this sense of the word, the observation is just that people are envious in proportion as they are vain. Soon afterward, the very beautiful sentiment occurs, that superiority is never so superior as when justly and warmly allowing the excellence of others.

At p. 139. the true remark is made that, of all nations, the English are most afraid of and most addicted to satire. P. 179, it is said; ‘Excentricity centres in self.’ This is nearly a contradiction in terms.

A ridiculous blunder (the more surprizing becauſe the general execution is neat) struck us at p. 148. The French word *personne*, though grammatically feminine, may have a male antecedent, and here the translator has invented one, where the allusion was obviously to a lady. ‘Suppose *he* wished to know whether *his* lover admired Mr. D***,’ &c.

On the whole, these volumes may be read without tedium, *yet*
may be forgotten w ey contain sentences which
would grace the lip, , but which are of too equi-
vocal a solidity for a *the Passions.* Many things
please in the saying, ent ultimately rejects; such
things should only be . We see in this work much
attempt to preserve w to its *transiency*; yet gloss
and flavor are given t morality rather liberal than
austere dulcifies the tise may be compared to the
sweet-meat called *ora* eaches the bubble to endure,
and gives the appeara roth, but which is less adapt-
ed to satisfy the vigo an to tickle and amuse the
fastidious palate.

ART. 28. *Illustrations of Walter Scott's Lay of the Last Minstrel:* consisting of Twelve Views on the Rivers Bothwick, Ettrick, Yarrow, Tiviot, and Tweed. Engraved by James Heath, R. A. from Drawings taken on the Spot by John C. Schetky, of Oxford. With Anecdotes and Descriptions. 4to. 1l. 11s. 6d. Boards. Longman and Co.

This volume not only supplies very interesting illustrations of Mr. Scott's poem, but the engravings, being in themselves elegant representations of picturesque and romantic scenery, are acceptable as explanatory of Scotch history and topography, without reference to that popular production. The letter-press also is very handsome: but the descriptions are taken merely from Mr. Scott's own productions, with some additional anecdotes which he has himself furnished, having moreover revised the whole publication.

ART. 29. *Journal of a Regimental Officer during the recent Campaign in Portugal and Spain,* under Lord Viscount Wellington. With a correct Plan of the Battle of Talavera. 8vo. 4s. 6d. Boards. Johnson and Co. 1810.

The *agreeable varieties* of a march on service through a foreign country, relieved by a few skirmishes with an enemy in the neighbourhood, and heightened by the inclemencies of weather, are forcibly though briefly presented to us in this journal; which, we understand, is the production of Captain Hawker of the 14th Light Dragoons, who was most severely wounded in the battle of Talavera. Little opportunity was afforded, in the period which this narrative embraces, for descriptions of the country, and observations on the inhabitants: but the writer appears ready to take such occasions as arose, and a few traits consequently intervene. They are not generally of a favourable complexion with respect to the people; and the author's treatment by the Spaniards after he received his wound was truly inhospitable. The plan of the action of Talavera is large, handsomely executed, and will be interesting, especially to military men. The loss of the British army is here stated to have been, killed 801, wounded 3913, and missing 653. Total, 5367.

ART. 30. *A Picture of Verdun*, or the English detained in France: their Arrestation, Confinement at Verdun, Incarceration at Bitsche, Amusements, Sufferings; Lists of those who have been permitted to leave, or who have escaped out of France; occasional Poetry, and Anecdotes of the principal *Detenus*. From the Portfolio of a *Detenu*. 2 Vols. 12mo. 12s. Boards. Hookham. 1810.

The long captivity of the English prisoners in France, and especially of those who, being kidnapped at the commencement of hostilities, have been termed *detenus*, has been much and justly lamented; and the recent failure of all attempts to effect a regular exchange of prisoners, between the two countries, must greatly enhance this regret. A perusal of the volumes before us will also sensibly heighten such feelings; and while their details cannot fail to excite the deepest indignation against the French government and its agents, for the treatment which our countrymen are made to suffer, we are sorry to say that the conduct of the latter, on the score of folly and debauchery at least, affords in too many instances an additional source of disgust. We see no reason for doubting the authenticity of the present work, of which the contents will be interesting to most readers, and especially to those who have any connections among the unfortunate captives. Even at this cold and benumbing season, it must make every Englishman's *blood boil in his veins* to think of the indignities and impositions which his brethren endure from these French *gaolers*. The infamy of General *Wirion*, commandant of Verdun, can scarcely be paralleled in the records of our Old Bailey.

ART. 31. *The Spirit of the Public Journals.* Being an impartial selection of the most ingenious Essays and *Jeux d'Esprit*, that appear in the Newspapers and other Publications. With explanatory Notes, and Anecdotes of many of the Persons alluded to. To be continued annually. Vols. VII.—XIII. 1803—1809. 12mo. 6s. and 7s. each. Ridgway.

We recommended some former volumes of this compilation to those of our readers who wish to be enabled to *kill time*, and drive away the *Blue Devils*. in M.R. Vols. 31. 36. and 42; and we think it is worth while occasionally to repeat our notice of the work as it proceeds, since it continues to collect and preserve a variety of trifles which display talents in the writers and will afford entertainment to the reader, and which would otherwise perish with the productions of the day which gave them birth. — We copy one or two poetical *jeux d'esprit*:

'Of Foreign Affairs, our Minister Canning
Is said by his friends at all times to be planning;
And his ignorance of them completely declares
That to him they *must ever* be *Foreign Affairs*.'

'Celia, from lightning to secure her life,
Forth from her pocket draws th' *attracting knife*;
But know, sweet maid, far greater danger lies
In the attractive influence of thine eyes;
Therefore 'tis vain, my fair, this cautious action,
For *thou* canst *never* be *without attraction*.'

The prose-pieces are generally the best, but too long for our quotation. Political impartiality is still observed in the selection, and Whig and Tory may here equally find squibs to throw at each other.

SINGLE SERMON.

Art. 31. *The Advantages of Knowlege to the Lower Classes*:—preached at Harvey-Lane, Leicester, for the Benefit of a Sunday School. By Robert Hall, A.M. 8vo. 1s. Button. 1810.

By contrasting the dark ages with the present, and the moral state of Scotland with that of Ireland, the importance of diffusing knowlege among the great mass of the people will be evinced: yet, in the very teeth of these glaring facts, some persons are so infatuated as to contend for keeping the lower classes in ignorance. To these enemies of society, to these miserable reasoners, we recommend the well-argued and philanthropic discourse of Mr. Hall. Knowlege, he clearly shews, leads to virtue and order. 'The poor man who can read, and who possesses a taste for reading, can find entertainment at home, without being tempted, for that purpose, to repair to the public-house;' and as to the objection that knowlege diffused among the vulgar would endanger the state, he remarks that 'it is not easy to conceive in what manner instructing men in their duties can prompt them to neglect those duties.' The horrid atrocities of the French Revolution he rightly attributes to the degraded condition of a populace without all moral culture; and the long reign of Popery he ascribes to the long reign of ignorance. So far from shunning, Christianity provokes inquiry. It requires all to be *taught* as well as baptized; and in the Scriptures which reveal *the way of Salvation*, the rich and the poor have an equal interest. The general diffusion of good religious principles is necessary to the formation of a sound and virtuous populace.

CORRESPONDENCE.

We receive with pleasure Mr. Butler's polite testimonial of satisfaction, on having perused our account of his Æschylus, in the last Review: but we do not perceive that his letter calls for more than this general acknowlegement of its arrival.

The anonymous communication respecting the *Impress* is inadmissible. *We* never receive unknown *Volunteers* of this description.

Verax's repeated and temperate representations have induced us to alter our intention; and we propose to take notice of his tracts in our next number.

☞ In the Rev. for October, p. 118. l. 11. from bott. for '*moral*,' read, *mayoral*.

THE

MONTHLY REVIEW,

For DECEMBER, 1810.

Art. I. *The Poems of Ossian*; containing the poetical Works of James Macpherson, Esq. in Prose and Rhime; with Notes and Illustrations. By Malcolm Laing, Esq. 8vo. 2 Vols. 1l. 10s. Boards. Longman and Co.

Art. II. *Some of Ossian's lesser Poems rendered into Verse*, with a preliminary Discourse in answer to Mr. Laing's Critical and Historical Dissertation on the Antiquity of Ossian's Poems. By Archibald Macdonald. 8vo. pp. 284. 7s. Boards. Cadell and Co.

Art. III. *Report of the Committee of the Highland Society of Scotland*, appointed to inquire into the Nature and Authenticity of the Poems of Ossian, drawn up, according to the Directions of the Committee, by Henry Mackenzie, Esq. With a copious Appendix, containing some of the principal Documents on which the Report is founded. 8vo. pp. 155. and 343. 12s. Boards. Edinburgh, Constable and Co.; London, Longman and Co.

Art. IV. *Essay on the Authenticity of the Poems of Ossian*; in which the Objections of Malcolm Laing, Esq. are particularly considered and refuted. By Patrick Graham, D.D., Minister of Aberfoyle. To which is added, an Essay on the Mythology of Ossian's Poems, by Professor Richardson, of Glasgow College. 8vo. pp. 471. 12s. Boards. Edinburgh, Hill, &c.; London, Murray, &c.

Art. V. *The Poems of Ossian*, in the original Gaelic, with a literal Translation into Latin, by the late Robert Macfarlan, A. M.; together with a Dissertation on the Authenticity of the Poems, by Sir John Sinclair, Bart., and a Translation from the Italian of the Abbé Cesarotti's Dissertation on the Controversy respecting the Authenticity of Ossian, with Notes, and a supplemental Essay, by John M'Arthur, LL.D. Published under the Sanction of the Highland Society of London. 8vo. 3 Vols. 2l. 2s. Boards. Nicol.

HALF a century has now nearly elapsed, since the first specimen of translations from the Gaelic into English was brought before the public by Mr. Macpherson; and though, during that period, numerous attempts have been made to overthrow the authenticity of the poems attributed to the Celtic Homer, they are still published with success by the booksellers, and read with avidity by those who have a taste for the simple and rude manners of antiquity, or the impassioned language of early poetry. The very circumstances of these compositions having sustained the shock of criticism, and of their being still the subject of keen dispute, shew that they possess an intrinsic value sufficient to interest the public in their fate; and perhaps there never was a more favourable time for examining and determining the merits of such arguments than the present, when the appearance of the works, of which we have given the titles above, has again roused the dormant curiosity of our *literati*, and enabled us, with much more probability than at any former period, finally to decide the question. We have watched with anxiety, but with caution, the progress of the Ossianic controversy, from the acrimonious remarks made by Johnson, in his *Journey to the Western Islands**, to the present *Essay* of Dr. Graham; and we have occasionally taken notice of the publications which appeared in the early part of this dispute. Of late, however, we have remitted our labours on this subject, under the persuasion that the objections brought forwards by Mr. Laing, in his *Dissertation on the supposed Authenticity of Ossian's Poems*, would call forth the exertions of some Highland champion, to defend the claims of his favourite bard. In this idea we have not been deceived; and, as it is not likely that any farther arguments or testimonials of importance will be adduced on either side, we propose in the present article to give a comparative historical sketch of all that has been advanced, both by the advocates for the authenticity of Ossian's poems and by their opponents, pointing out how far we think either party has succeeded. In this view we shall be materially aided by the judicious and impartial *Report of the Highland Society*; in which is brought together a much greater variety of valuable documents than we could have expected, even from the laborious researches of that numerous and respectable body.

Macpherson's Fingal, of which we gave an account in our xxvith volume, was published in 1762, and in the following year it was followed by the epic poem of Temora. Though both these works procured for Macpherson a considerable share of public favour, and were supported by all the abilities and enthusiasm of Dr. Blair, yet, even on their first appearance, persons of talent and critical acuteness openly avowed a disbelief of their authenticity. Many others, though disposed to favour the poems and their editor, expressed scepticism with respect to the manner in which the originals were said to have been obtained, and the fidelity with which they had been translated. Among these may be ranked David Hume, who, in his letters to Dr. Blair on this subject, written in 1763, and reprinted by the Society in the beginning of their present Report, intimates the suspicions which he and others entertained, and points out the method in which he thinks these doubts are most likely to be removed. From the first of these letters, it appears that, immediately after the publication of the poems, many literary men rejected them with disdain and indignation, as a palpable and most impudent forgery; on the grounds that the manners described in the translations were not such as were likely to prevail at the early period which was assigned as the era of Ossian, and that it was scarcely possible for such long and connected compositions to be preserved by oral tradition alone, during the lapse of fourteen centuries.

---

* See Rev. Vol. lii. p. 158.

Notwithstanding the statement of these difficulties, the editor refused to satisfy the world respecting those points in which his veracity had been called in question; and nothing of importance was published on either side, (if we except the testimonies brought forwards by Dr. Blair, which we shall mention hereafter,) till Dr. Johnson and Mr. Boswell returned from their northern tour. During that journey, they had made several inquiries concerning the traditionary poems said to exist among the Highlanders: but these inquiries were unsuccessful, and tended to confirm the preconceived notions of Johnson; who, always prejudiced against Scotchmen and Scottish literature, had, almost without examination, condemned Macpherson as a literary felon. In a former volume, already cited, we noticed Dr. Johnson's objections to the authenticity of Ossian's poems, which rest almost entirely on the idea that no written poems in the Gaelic language were then extant, and of course that the published translations must be a forgery: to this charge Macpherson replied only by menaces and abuse; a conduct which tended materially to injure his cause, and still farther to impugn his veracity.

We have seen that the spirit of scepticism was not confined to the English literati: but none of Mr. Macpherson's countrymen appeared openly as his opponents, till Mr. W. Shaw, author of the *Gaelic Dictionary and Grammar*, published in 1781 *an Enquiry into the authenticity of the Poems ascribed to Ossian**. The arguments and assertions adduced in this inquiry were truly formidable, and to many readers appeared perfectly conclusive. Mr. Shaw seemed to have proved that both the fable and the machinery of Macpherson's principal poems were Irish; that none but Irish MSS. had been or could be offered to the inspection of the public; that many of the testimonies adduced by Dr. Blair were either falsehoods or misrepresentations; and that the principal literary characters of Scotland had engaged in a combination to support the cause and credit of their countrymen at the expence of honesty and truth. The answers which were soon made to these bold assertions, and the manner in which they were controverted, we shall notice presently: but, for the sake of connection, we now confine ourselves to one side of the question.

---

* See Rev. Vol. lxv. p. 412.

Ossian and his editor soon encountered a much more formidable because more respectable antagonist in Mr. Malcolm Laing, who, at the end of his *History of Scotland*, published in 1800, gave an elaborate dissertation on Ossian's poems; in which he minutely examined the compositions in question, and compared them with other publications of Mr. Macpherson. From the whole investigation, he concluded that the works published by Macpherson contained several false and incorrect allusions to the history of Britain during its subjugation to the Romans; that the manners of the Highlanders, as described in those poems, differ exceedingly from those which are represented by historians who treat of the period at which that bard is supposed to have flourished, and in particular that the manners depicted in Ossian are much more refined than those which appeared in the Highlands at a considerably later date; that these compositions betray many palpable imitations of the Greek and Roman classics, of the Scriptures, and of other writings, and therefore could not have been produced by Ossian, who must have been unacquainted with those sources; that all the traditionary poems hitherto discovered in the Highlands refer to the middle ages, comprehending the ninth and tenth centuries; that no Gaelic manuscript hitherto found is older than the 15th century; that the poems attributed to Ossian nearly resemble, in their style and modes of expression, the poem of the *Highlander*, formerly published by Macpherson as his own composition; and that it is more than probable that the Erse MSS. produced by Macpherson were translations by himself (or others) of his own English pieces, rather than original Gaelic songs which he had rendered into English. — In addition to these conclusions, Mr. Laing undertook to prove, from Macpherson's own expressions, that he was the author, and not the translator, of the poems which he published. Some of these expressions are indeed very extraordinary, and might lead even a more impartial reader than Mr. Laing to draw a similar conclusion; or at least to believe that Mr. Macpherson, finding how well his publication had been received, became jealous of the honours paid to his original, and desirous of arrogating to himself more merit than, as a translator, he seemed intitled to demand. To pass over the more indirect passages in which, according to Mr. Laing, Macpherson avows the deceit of which he is accused, we shall select only what appears in the preface to Macpherson's edition of Ossian, in 1773, on which great stress is laid by Mr. Laing. In that gentleman's opinion,

> "This preface avows the deceit in the most unequivocal terms. "Without *increasing his genius*, (says Macpherson,) the author may have improved his language, in the eleven years that the poems have been in the hands of the public. Errors in diction might have been committed at twenty-four, which the experience of a riper age may remove, and some *exuberances in imagery* may be restrained with advantage, by a degree of judgment acquired in the progress of time.—In a convenient indifference for a literary reputation, the *author* hears praise without being elevated, and ribaldry without being depressed.—The taste which defines genius by the points of the compass, however ludicrous in itself, is *often a serious matter in the sale of a work*. When rivers define the limits of abilities, as well as of countries, a writer may measure his success by the latitude under which he was born. It was to avoid a part of this inconvenience, that the author is said by some, who speak without any authority, to have ascribed his own productions to another name; if this was the case, he was but young in the art of deception, as the translator, when he placed his author in antiquity, should have been born on this side the Tweed:—but the truth is, that to judge aright requires almost as much genius as to write well, and good critics are almost as rare as good poets.—The novelty of cadence, in what is called a prose version, though not destitute of harmony, will not, to common readers, supply the absence of the frequent returns of rhyme. This was the opinion of the *writer* himself, whose first intention was to publish in verse; and as the making of poetry may be learned by industry, he had served his apprenticeship, *though in secret*, to the muses."
>
> "Again, "the writer (proceeds Macpherson,) has now resigned the poems to their fate. Genuine poetry, like gold, loses little when properly transfused;" and with an implied inference to himself, he says that the "translator who *cannot equal his original*, is incapable of expressing its beauties." (Laing's Dissert. viii. 2.)

From this remarkable passage, Mr. Laing inferred that Macpherson was conscious of his own ability to compose a poem equal to his translation of Ossian; and that, from considerations of prudence, he had been led to impose on the world, as a translation, that which was in reality his own original production.

A second edition of Mr. Laing's History and Dissertation appeared in 1804; and, in pursuance of his attack on the authenticity of Ossian, the same gentleman, in the following year, produced a new edition of the poems of Ossian, containing *the Poetical Works of James Macpherson, Esq. in prose and rhyme, with notes and illustrations.* After Mr. L.'s dissertation, the substance of which seems to form the principal contents of his notes and illustrations to his edition of Macpherson's poems, these notes and illustrations were surely unnecessary; and by attaching them to works, the merit of which it is their chief business to depreciate, Mr. L. may in some measure be regarded as obliging the public to purchase a mass of rubbish, for the sake of perusing his valuable and sterling matter.

We have now enumerated the most important objections that have been stated at various times against the authenticity of Ossian's poems; from which objections has even arisen a doubt whether ever "Fingal fought or Ossian sung:"—a question which we shall examine in the sequel.

It was not to be expected that the admirers of Ossian, and the friends of his translator, should regard these hostilities with that silent contempt and pertinacious forbearance which Macpherson himself seems to have gloried in displaying. At a very early period of the dispute, the respectable Professor, who had at first attempted to prove the authenticity and point out the beauties of the poems, stood up in defence of his adopted child; and, in deference to the advice of his friend Hume, he collected and published numerous testimonies in favour of its legitimacy. These testimonies consist chiefly of eleven letters from gentlemen and clergymen of respectability in the Highlands, and are now reprinted by the Committee of the Highland Society, at the head of the appendix to their Report: they tend to prove that, at the time in which they were written, viz. 1763, there were living in the Highlands and Islands of Scotland, several persons who either possessed antient Gaelic MSS. or could recite long passages from traditionary Gaelic poems, which agreed in their subject, and often in their composition, with those that had been published in English by Macpherson. These testimonies, though satisfactory as far as they go, are by no means complete; and much more was wanting to satisfy the doubts and remove the scruples of the English *literati.*

In consequence of the serious attack made by Mr. William Shaw on the authenticity of the poems, and on the literary and moral character of Mr. Macpherson and his advocates, but particularly to vindicate his own reputation against the attacks of that author, Mr. John Clarke, member of the society of Scottish Antiquaries, and translator of the *Caledonian Bards,* published in 1781 *an Answer to Mr. Shaw's Enquiry into the*

Authenticity of the Poems ascribed to Ossian. In this answer, of which we gave a very particular account in our lxvith vol. p. 47., Mr. Clark not only repelled the allegations of Mr. Shaw against himself, and exposed Mr. S.'s ignorance of the Gaelic language and antiquities, but affirmed, on what appeared to be the fullest evidence, that the accusations of Mr. Shaw had been dictated by private pique and resentment, and were in numerous instances false and malicious; that Mr. S. had really been shewn an antient Gaelic manuscript, referring to Oscar the son of Ossian, which, however, he appeared scarcely to understand; and that he had never applied to Mr. Macpherson for a sight of the MSS. in Mr. M.'s possession, as he had asserted.

For the purpose of throwing the fullest light on this far-famed controversy, and procuring the most complete evidence which the nature of existing circumstances would allow, the Highland Society of Scotland, some time previous to the year 1797, appointed a committee of their body to inquire into the nature and authenticity of the poems of Ossian. In the time of nominating this committee, the Society were peculiarly fortunate: Dr. Blair, Professor Fergusson, Dr. Carlyle, and Mr. John Home, the principal advisers and promoters of the original publication of Macpherson, and many other gentlemen of respectability, who had been intimately acquainted with Mr. Macpherson, and had either assisted him in his researches or witnessed the prosecution of his undertaking, were then living; and the immediate descendant of the last of the Caledonian bards remained, to give his testimony as to the manner in which Macpherson had become possessed of an antient Gaelic MS., which was said to have supplied him with a great part of his materials.

Proceeding on a similar plan to that which was suggested by Mr. Hume in his letter to Dr. Blair, already mentioned, the Committee drew up and circulated the following queries:

"I. Have you ever heard repeated or sung, any of the poems ascribed to Ossian translated and published by Mr. Macpherson? By whom have you heard them so repeated, and at what time or times? Did you ever commit any of them to writing, or can you remember them so well as now to set them down? In either of these cases, be so good as to send the Gaelic original to the Committee.

"II. The same answer is requested concerning any other antient poems of the same kind, and relating to the same traditionary persons or stories with those in Mr. Macpherson's collection.

"III. Are any of the persons from whom you heard any such poems now alive? Or are there in your part of the country any persons who can remember and repeat or recite such poems? If there are, be so good as to examine them as to the manner of their getting or learning such compositions; and set down, as accurately as possible, such as they can now repeat or recite; and transmit such their account, and such compositions as they repeat, to the Committee.

"IV. If there are, in your neighbourhood, any persons from whom Mr. Macpherson received any poems, enquire particularly what the poems were which he so received, the manner in which he received them, and how he wrote them down; shew those persons, if you have an opportunity, his translation of such poems, and desire them to say if the translation be exact and literal, or, if it differs, in what it differs from the poems, as they repeated them to Mr. Macpherson, and can now recollect them.

"V. Be so good (*as*) to procure every information you conveniently can with regard to the traditionary belief in the country in which you live, concerning the history of Fingal and his followers, and that of Ossian and his poems; particularly concerning those stories and poems published by Mr. Macpherson, and the heroes mentioned in them. Transmit any such account, and any proverbial or traditionary expression in the original Gaelic relating to the subject, to the Committee.

"VI. In all the above inquiries, or any that may occur to ——— in elucidation of this subject, he is requested by the Committee to make the inquiry and to take down the answers with as much impartiality and precision as possible, in the same manner as if it were a legal question, and the proof to be investigated with a legal strictness." (Report, page 2.)

The Report itself, which occupies about one third of the volume published by the society, is drawn up by Mr. Henry Mackenzie, chairman of the Committee, with all that candour and impartiality, though not with all that purity of taste and elegance of composition, which we should have expected from the author of the *Man of Feeling*.—Though Mr. M. has been extremely cautious in giving the decided opinion of the Committee respecting the success of their inquiries, and has in general left the reader to form his own judgment from the matter before him, particularly from the voluminous Appendix, he has summed up the evidence in a manner which is very favourable to the general question of authenticity:

'On the whole, the Committee beg leave to report, that there are two questions to which it has directed its enquiries, on the subject which the society was pleased to refer to it, and on which it now submits the best evidence it has been able to produce.

'1st. What poetry, of what kind, and of what degree of excellence existed anciently in the Highlands of Scotland, which was generally known by the denomination of *Ossianic*, a term derived from the universal belief that its father and principal composer was Ossian the son of Fingal?

'2nd. How far that collection of such poetry, published by Mr. James Macpherson, is genuine?

'As to the first of these questions, the Committee can with confidence state its opinion, that such poetry did exist, that it was common, general, and in great abundance; that it was of a most impressive and striking sort, in a high degree eloquent, tender, and sublime.

'The second question it is much more difficult to answer decisively. The Committee is possessed of no documents, to shew how much of his collection Mr. Macpherson obtained in the form in which he has given it to the world. The poems and fragments of poems which the Committee has been able to procure, contain, as will appear from the article in the appendix, No. 15, often the substance, and sometimes almost the literal expression (the *ipsissima verba*) of passages given by Mr. Macpherson, in the poems of which he has published the translations. But the Committee has not been able to obtain one poem the same in title and tenor with the poems published by him. It is inclined to believe that he was in use to supply chasms, and to give connection, by inserting passages which he did not find, and to add what he conceived to be dignity and delicacy to the original composition, by striking out passages, by softening incidents, by refining the language, in short by changing what he considered as too simple or too rude for a modern ear, and elevating what in his opinion was below the standard of good poetry. To what degree, however, he exercised these liberties, it is impossible for the Committee to determine. The advantages he possessed, which the Committee began its inquiries too late to enjoy, of collecting from the oral recitation of a number of persons now no more, a very great number of the same poems, on the same subjects, and then collecting those different copies or editions, if they may be so called, rejecting what was spurious or corrupted in one copy, and adopting from another something more genuine and excellent in its place, afforded him an opportunity of putting together what might fairly enough be called an original whole, of much more beauty, and with much fewer blemishes, than the Committee believe it *now* possible for any person or combination of persons to obtain.

'The Committee thinks it discovers some difference between the style both of the original (one book of which is given by Macpherson) and translation of *Temora*, and that of the translation of Fingal, and of the small portion of the original of that poem, which it received from his executors: there is more the appearance of simplicity and originality in the latter than in the former. Perhaps when he published Fingal, Mr. Macpherson, unknown as an author, and obscure as a man, was more diffident, more cautious, and more attentive, than when at a subsequent period he published *Temora*, flushed with the applause of the world, and distinguished as a man of talents, and an author of high and rising reputation. Whoever will examine the original prefixed to some of the editions of the 7th book of Temora, and compare it with the translation, will, in the opinion of the Committee, discover some imperfections, some *modernisms* (if the expression may be allowed) in the Gaelic, which do not occur in the specimen of Fingal, given in the appendix to this Report; and in the English, more of a loose and inflated expression (which however was an error into which Mr. Macpherson was apt to fall,) than is to be found in his earlier translations. He had then attained a height which, to any man, but particularly to a man of a sanguine and somewhat confident disposition like Macpherson, is apt to give a degree of carelessness and presumption, that would rather command than conciliate the public suffrage, and, in the security of the world's applause, neglects the best means of obtaining it. He thought, it may be, he had only to produce another work like Fingal, to reap the same advantage and the same honour which that had procured him; and wa [illegible] to obtain these quickly by a hasty publication, tha [illegible] by a careful collection of what original materials [illegible], or by a diligent search to supply the defects of th [illegible] Report, page 151.)

Hence it appears [illegible] principal queries circulated by the Highlan [illegible] he second and third have been answered satisf [illegible] hat, in the opinion of the Committee, the poen [illegible] Mr. Macpherson differ in several respects fron [illegible] Gaelic MSS. which they have been able to pr [illegible] not to have been the design of the Society to refute the objections urged by Mr. Laing in his *Dissertation*; or at least they have not attempted to carry such a design into execution.

This task, therefore, was left to some other admirer of Ossian's poems, and it has been performed by two writers, Mr. Archibald Macdonald of Liverpool, and Dr. Graham. The former of these Gentlemen has published *Some of Ossian's lesser poems rendered into verse, with a preliminary discourse in answer to Mr. Laing*: but Dr. Graham's *Essay* is the latest and by far the most respectable tract on this side of the controversy which we have seen; and to that essay, therefore, we shall chiefly confine our attention in the subsequent part of this article, referring occasionally to corresponding passages in the Report of the Highland Society. As Dr. Graham's work, also, is professedly intended to refute the objections of Mr. Laing, and is written with considerable ability and address, an examination of his principal arguments will enable us to shew how far those objections, and others of a similar tendency, have been finally subverted or confirmed; and with that view we shall now briefly recapitulate, in what we deem the most natural order, the doubts and scruples that have been advanced since the first appearance of Mr. Macpherson's publication.

1. It has been doubted whether such persons as Fingal the hero and Ossian the bard ever existed, or whether they be not the ideal personages of metrical romance.

2. It has been asserted that no traditionary poems above a century old, or, according to some, none older than the 15th

century, are to be found in MS. in the Highlands of Scotland.

3. It has been deemed impossible that poems of any considerable length, such as Fingal and Temora, should be so far retained in the memory of reciters, as to be handed down by oral tradition through a lapse of several centuries.

4. It is denied that the poems published by Macpherson correspond in title, length, tenor, or expression, with the Gaelic MS. poems that have been discovered in the Highlands.

5. It is alleged that Macpherson's poems cannot be translations from works of any remote antiquity, because the manners there described are widely different from those which we find related in Greek and Roman authors, contemporaneous to the period to which those compositions are referred; and because Mr. Macpherson's poems contain palpable mistakes respecting the history of that epoch.

6. It is alleged that Mr. Macpherson was the original author of the poems which he ascribed to Ossian, on the grounds that they resemble other poems which he avowed to be his own productions; and that they contain images and allusions evidently borrowed or imitated from the Greek and Roman classics, or from the Holy Scriptures.

7. It is affirmed that the Gaelic poems exhibited by Macpherson, or published by Dr. Smith and others, as the originals from which the English translations had been made, are in reality versions from those very English pieces.

Now, *first*; with respect to the existence of Fingal and Ossian, we have indeed no positive testimony of classical authority, that can be traced back to near the period at which they are supposed to have flourished; nor, considering the rude state in which the British tribes are allowed to have been found by the Romans, and the contempt in which such *barbarians* were always held by those refined conquerors of the west, could such testimony have been expected. As far, however, as we can depend on the tradition of the countries in which they are said to have lived,—and such tradition has often been allowed as sufficient evidence of the existence of other remarkable personages,—abundant reason may be found for believing that such persons as Fingal and Ossian really lived. In many parts both of Ireland and the west of Scotland, various mountains, glens, and rivers, have long retained names which refer to Fingal, or his followers the Fions; and numberless traditions have for ages been current in both countries, concerning those heroes. The chief of the military order of the Fions is not indeed commonly called Fingal: but Fin Mac Coul, (translated by Macpherson, Fingal the son of Comhal,) the Ossian of Macpherson, is, by the Gael of both countries, usually denominated *Oisin*, or *Oisian*. Independently of these epithets and traditions, Fingal in particular has been mentioned by writers of respectability, several centuries ago: thus, John Barbour, who wrote in the latter end of the 14th century, has the following passage in the third book of his poem of the Bruce, as edited by Mr. Pinkerton:

> "Quhen that the Lord of Lorn saw
> Hys men stand off him ane sik aw,
> That thai durst not follow the chass,
> Rycht angry in his hert he was;
> And for wondyr that he suld swa
> Stot them, hym ane but ma,
> He said, methink, MARTHOKY's son,
> Right as *Gol Mak Morn* was won,
> To haiff fra Fyngal his menyie,
> Rycht swa all hys fra us has he."

Hector Boëce, in the 7th book of his Scottish History (folio edition, published at Paris in 1574,) thus evidently alludes to the Fingal of Gaelic poetry:

"*Conjiciunt quidem in hæc tempora Fynnanum filium Cæli*, (Fyn Mac Coul, *vulgari vocabulo*) *virum uti ferunt immani statura* (*septem enim cubitorum hominem fuisse narrant*) *Scotici sanguinis, venatoria arte insignem, omnibusque insolita corporis mole formidolosum; Circularibus fabulis, et iis quæ de Arthuro rege passim apud nostrates leguntur, simillimis, magis quam eruditorum testimonio, decantatum. Hujus itaque viri mirabilibus quod ab historica fide haud parum abhorrere omnibus sunt visa, consulto supersedentes, Eugenii regis gesta deinceps prosequemur.*"

In these two passages, Fingal, or Fin Mac Coul, is represented as a Scottish hero: but he is generally believed to have been an Irishman by birth, or of Irish extraction. In fact, we view the question, whether the heroes described in Ossian's poems, or the originals of the poems themselves, are to be attributed to Ireland or to Scotland, as of very inferior importance in the present inquiry; because it involves in itself no great difference, and because we consider the *antiquity* and not the *nationality* of the poems as the proper object of discussion.

Secondly, That various traditionary Celtic poems on divers subjects, many of them on the exploits of Fingal and his warriors, have commonly been recited in the Highlands and Islands of Scotland, is beyond dispute. It is also certain that MSS. of Celtic poetry, of a very antique date, have long existed in Ireland, though it is scarcely possible for us to ascertain the exact period at which they were written. With respect to one MS. called the *Red Book*, which was received by Mr. Macpherson from Macvurich the bard of Clanronald, it seems indubitable that this book had been long in the possession of Macvurich's predecessors, since it was written by various hands, and in the antient character used for writing both by the Irish and the Scottish Gael. On the whole, we believe that the high antiquity ascribed by some to the Highland MSS. must in a great measure be abandoned *: but this will make little against either the antiquity or the authenticity of the poems in question, if it can be proved that, although not *written*, they were preserved by oral tradition from a very remote period.

Thirdly. Numerous proofs have been adduced, both in the Report of the Highland Society and by Dr. Graham, that persons are still, or were very lately, living in the Highlands, who could recite long fragments, and even whole poems, in the Gaelic language, relating partly to Fingal and other heroes mentioned in Macpherson's publication, and partly to similar subjects. The testimony of Sir James Macdonald to Dr. Blair, and that of Dr. Fergusson to Mr. Mackenzie, on this point, is very explicit:

"The few bards that are left among us, (says the former in his letter to Dr. Blair,) repeat only detailed pieces of these poems. I have often heard and understood them, particularly from one man called John Mac-Codrum, who lives upon my estate of North Uist. I have heard him repeat *for hours together*, poems which seemed to me to be the same with Macpherson's translation; but as I had it not along with me, and could not remember it with sufficient exactness, I cannot positively affirm that what I have heard is precisely the same as the translation."—"The man whom you mention by the name of John Ossian, lives in Harris. I have heard nothing of him since I came last to this country; but was told, when I was here before, that he could repeat more of these poems than any man in these islands." (Appendix to Report, page 4.)

Dr. Adam Fergusson, in his letter to Mr. Mackenzie, observes:

"About the year 1740, I heard John Fleming, a taylor, who in the manner of the country, worked with his journeymen at my father's house, repeat, in a kind of chiming measure, heroic strains relating to an arrival or landing of an host and a subsequent battle, with a single combat of two chiefs. This I took down in writing, and kept for some time; but was not in possession of when Mr. Macpherson's publication appeared. I had no doubt, however, in recognizing the same passages in the arrival of Swaran, and the single combat with Cuchullin, in Macpherson's translation of Fingal." (Id. p. 63.)

---

* We are aware that some MSS. of Celtic poetry are described in the Report of the Highland Society of Scotland, and other works on the Ossianic controversy, as being written so long ago as the 8th or 9th century: but it is generally believed that these are Irish and not Scottish MSS. Dr. M'Arthur has given a very full descriptive catalogue of Gaelic MSS., at the conclusion of the third volume of the Gaelic poems of Ossian, and to this paper we must refer our readers.

It appears also from a note extracted from the journal of Lord Webb Seymour, relative to a late tour in the Highlands, (*Society's Report*, p. 55.) that these recitations may still occasionally be heard; and Dr. Graham, speaking of Mr. Stone's poem of the Death [illegible] we shall presently notice, has the following [illegible]

> 'With regard to t[illegible] to mention, as an additional proof of the actual tra[illegible] ancient Gaelic poetry, by oral tradition, through a l[illegible], that there is an old woman now alive, and residing [illegible] berfoyle, Sarah Maclachlane, a native of Ardgour, [illegible] d to me this long poem, as given by Mr. Macken[illegible] e, with the exception of the transposition of a few [illegible] the omission of none. She can repeat no other a[illegible]; but is well acquainted with the historical traditio[illegible] Taura, the palace of Fingal, with all the wives of t[illegible] tory which forms the subject of one of the poems given in Dr. Smith's Collection, entitled *Loiga Taura*.' (Graham's Essay, p. 209.)

These instances are sufficient to prove that poems, similar to those which were published by Mr. Macpherson, have been transmitted from generation to generation, though perhaps not in a pure and unmutilated state. Indeed, such proofs were scarcely necessary, when we consider the examples of tenacious memory furnished by history, and advert to the peculiar advantages in this respect which attended the institutions of the Druids and the Bards; who, at a time when writing was either not known or not employed in this country, transmitted their religious precepts and historical annals to their descendants in the way of song.

It is only within the last sixty years that any attempts were made in the Highlands of Scotland to collect, and reduce to a form fit for publication, these traditionary Celtic poems: but, within that interval, have appeared several collections, to which we shall here briefly advert.

The first of these is the poem just mentioned, of which a translation was published by Mr. Jerome Stone, formerly a school-master at Dunkeld, in the Scots Magazine for 1756. The original is intitled *Bas Fhraoich*, the death of Fraoch, and is printed in the *Appendix* to the Society's *Report*, No. VII. According to Dr. Graham, and other able judges of Gaelic poetry, this composition bears strong marks of originality.

The second collection of Gaelic poems in the order of time is that of Macpherson: but these we shall consider last, as being more immediately the object of discussion, and as they are really the last in the order of publication.

Previously to the year 1780, Mr. Duncan Kennedy, formerly a school-master in Argyleshire, and afterward practising as an accountant in Glasgow, began to collect and transcribe from oral recitation, among the natives in the western Highlands, several fragments of Gaelic poetry; and his collection, consisting of three thin manuscript volumes in folio, was purchased by the Highland Society of Scotland, in whose possession they still remain. It is, however, very uncertain what part of these MSS. is genuine antient Gaelic poetry, and what is to be ascribed to the collector as his own compositions; since he has avowed himself the author of two of the poems, and has hinted that various passages in others of them were either composed or altered by him. Whether or not we are to set these confessions to the account of Mr. Kennedy's vanity, it is impossible for us to determine: but it is generally allowed that at least a considerable part of the MSS. is of an antient date.

The next collection with which we are acquainted is that of Dr. John Smith, minister of Campbeltown; who, in the year 1780, published *Dissertations on Gaelic Antiquities*, to which are subjoined *a Collection of ancient Poems translated from the Gaelic of Ossian, Ullin, Orran, and others* *; and in 1787, Dr. Smith published the original Gaelic poems from which he professed to have translated that collection †. Of these compositions, too, much has been ascribed to Dr. Smith as an author; and, as the Doctor declined giving a categorical answer to the questions of Dr. Graham on this delicate point, we may perhaps construe his silence into a tacit confession that he had at least a share in the formation of the poems. It appears evident, however, from Dr. Graham's literal translations of passages in Smith's Gaelic poems, compared with the English versions published by the latter gentleman, that these poems were originally composed in Gaelic, which is at least a strong presumption in favour of their antiquity: for whatever the opposers of Macpherson may allege respecting the poetical abilities of this gentleman, and other later collectors of Gaelic poems, is is improbable that, in the present state of Gaelic literature, (when the language is confessedly declining in use,) and in the present altered state of manners and society in the Highlands, (which is by no means favourable to poetic genius,) persons should still be found capable of composing, in that language, poems equal in beauty and sublimity to what we might expect from a much more antient, and, as far as genuine poetry is concerned, a more enlightened period.

---

* See Rev. Vol. lxiii. † See Rev. Vol. lxxviii.

Some years after Dr. Smith had published his *translations*, but a year previous to the appearance of his *originals*, a large collection of Gaelic poetry, antient and modern, was printed by Mr. John Gillies, a bookseller at Perth. Of this work we know nothing: but, in the opinion of Mr. Mackenzie, it has considerable merit; though it is evident, from the manner in which it is arranged, that it was not prepared for the press with sufficient accuracy and attention. (Report, p. 58.)

About the year 1780, Mr. T. F. Hill, during a tour through the Highlands, collected a considerable number of Gaelic songs, many of which related to Fingal and his heroes. Of these poems an account is given by Dr. Donald Smith, in the *Appendix* to the Society's *Report*, No. 9.: from which it appears that, as published by Mr. Hill, they abound in errors, arrising partly from the collector's ignorance of the Gaelic language, and partly from the incapacity of his transcribers, and are therefore of little value.

The circumstances attending Mr. Macpherson's journey in search of original Gaelic poems are well known to the public; and it is not doubted that he obtained possession of several manuscripts, and wrote down, either himself, or by means of amanuenses, several traditionary fragments, as recited by the Highlanders. The testimonies of the Reverend Mr. Gallie, formerly missionary in Badenoch, and of Captain Morrison of Greenock, Mr. Macpherson's principal assistants in the work of transcription, are given in the Society's Report, and are, we think, satisfactory. Some time after the publication of his English poems, Mr. Macpherson circulated, by the means of his bookseller, proposals for printing by subscription the whole of his Gaelic originals: but, as few or no subscribers were obtained, the scheme was for the time abandoned. We learn, however, from the account given of Mr. Macpherson in the supplement to the third edition of the *Encyclopædia Britannica*, that he always preserved his intention of presenting these originals to the world; and for that purpose he bequeathed, by his will, 1000l. to John Mackenzie, Esq. of the Temple, London, to defray the expence of the publication.

These originals have at length appeared, under the sanction of the Highland Society of London, accompanied by two dissertations on their authenticity, one by Sir John Sinclair, and the other by Dr. M‘Arthur; besides a translation (by the latter gentleman) of an Italian dissertation on the Ossianic controversy, written by the Abbé Cesarotti. This is a very splendid publication, and may be regarded as a national work of some importance. It is composed chiefly of the original Gaelic poems collected by Mr. Macpherson, with a literal Latin version executed by the late Robert Macfarlan, A. M., containing also much preliminary and supplementary matter, tending to authenticate or elucidate the poems.

Besides the collections of Gaelic poetry which we have enumerated, we are enabled by Sir John Sinclair's dissertation to mention another, which existed at the commencement of the French Revolution in the Scotch college at Douay, and was then in the possession of the Rev. John Farquharson. This collection formed a large folio MS. about three inches thick, and contained several poems relating to the personages mentioned in Macpherson's Ossian, and attributed to this Celtic bard. It is fully ascertained by the testimony of Mr. Farquharson, and several gentlemen who studied at Douay under his tuition, that this MS. existed before the appearance of Macpherson's English poems; and, on comparing these with several of the Gaelic poems in his MS., Mr. Farquharson found that they resembled each other so far as to prove that those of Macpherson were translated from editions of the same pieces, though the English version was often inaccurate, and far inferior to the originals. (See Sir J. Sinclair's Dissertation, p. xlv—lv.

Fourthly. The doubts which had been entertained by Mr. Laing and others respecting the fidelity of Macpherson's translations, or their identity in point of subject and expression with the original Gaelic, from which they are said to be rendered, have now been fully canvassed; and we are empowered to decide with some correctness on this material point in the dispute. Of many passages in Macpherson's English versions, corresponding passages in Gaelic, and literal translations from those supposed originals, have been given, both by the Highland Society and by Dr. Graham. A few of these we shall here extract, for the purpose of enabling our readers to judge of the fidelity of Macpherson's translations.

The ensuing passages form part of the fourth book of Macpherson's Fingal; and we shall contrast the literal translation of the Gaelic, as given by Dr. Smith, with the English version published by Macpherson.

Literal Version.

" We set the sun-beam to the pole,
The standard of Fingal of stoutest might,
Full-studded with stones in gold;
With us it was held in high respect.
Many were our swords with fist-guards.
Many the standards reared on poles,
In the battle of the son of Cumhal of Feasts,
And many the spears above our heads."

Macpherson's Version.

" We reared the sun-beam of battle; the standard of the king. Each hero's soul exulted with joy, as, waving, it flew in the wind. It was studded with gold above, as the blue wide shell of the mighty sky. Each hero had his standard too; and each his gloomy men."

' *Literal Version.*

" The seven chiefs bred at the lake of Lan,
Said Gaul, without hollow guile,
Though num [illegible] heir hosts,
I will match, [illegible] on the extended heath.
Said Oscar, [illegible]
Let me to th [illegible],
At the head [illegible] s of his council,
Leave to me [illegible] em.
Then spoke [illegible]
Let me be m [illegible] of Inniscon,
And for the [illegible] red along with him;
Or I myself [illegible] ead.
The chief of [illegible] reat his boasting,
Said brown-ha [illegible] ermid, [illegible] hout rage,
I will subdue for Fingal's heroes,
Or I will fall myself in his place.
It was the service chosen by myself;
Though I am without strength this night,
The king of Terman of battles fierce
His head to sever from his body.
Be ye blest, be ye victorious,
Said Fingal of the ruddy cheeks,
Manus, son of Gora, of the hosts,
Shall be subdued by me, though great his rage."

Macpherson's Version.

' Mine, said Gaul, be the seven chiefs that came from Lans's lake. Let Inistore's dark king, said Oscar, come to the sword of Ossian's son. To mine the king of Iniscon, said Connal, heart of steel. Or Madan's chief, or I, said the brown-haired Dermid, shall sleep on clay cold earth. My choice, though now so weak and dark, was Terman's battling king, I promised with my hand to win the hero's dark-brown shield. Blest and victorious be my chiefs, said Fingal of the mildest look; Swaran, king of roaring waves, thou art the choice of Fingal." (See Report, pages 81 and 83.)

The literal version in the above extracts is from a Gaelic poem intitled, *Cath Fhinn agus Mhanois*. The succeeding collateral passages are translated from the 7th book of Temora, and are taken from Dr. Graham's Essay:

Literal Version.

" From the pool of wood-skirted Lego,
At times, ascend the blue-sided mists of the waves:

When closed are the gates of night,
On the eagle eye of the son of the skies.
Swelling around, Lara of streams,
Pour black clouds of darkest gloom ;
Like a gray shield before the bursting of the clouds,
Swims along the moon of night.
With this invest the ghosts of old
Their close-*gathered* forms, amidst the winds.
As they pass (leap) from blast to blast,
On the dusky countenance of the stormy night,
On the skirt of the gale, to the dwelling of the brave,
They pour the vapour of the skies ;
A blue mansion to the shades of the deceased,
Till the season that the death-song rises on the strings.
There is a rustling sound in the field of trees ;
It is Connar, king of Erin,
Pouring thick the mist of ghosts,
On Fillan, at streamy Lubar.
Sad, sitting in grief,
Descended the ghost in the midst of the vale (meadow) ;
The blast rolled him together,
But the noble form quickly returned *into itself* ;
It returned slowly, with downcast look,
With locks of mist, like the course of storms."

Macpherson's Version.

From the wood-skirted waters of Lego, ascend, at times, gray-
med mists, when the gates of the west are closed on the sun's
eye. Wide over Lara's stream is poured the vapour, dark and
. The moon, like a dim shield, is swimming through its folds.
h this clothe the spirits of old their sudden gestures on the wind,
they stride from blast to blast, along the dusky night, often
led with the gale, to some warrior's grave, they roll the mist
y dwelling to his ghost, until the songs arise. A sound came
the desart ; it was Connar, king of Inisfail. He poured the
on Fillan, at blue winding Lubar. Dark and mournful sat the
t, in his gray ridge of smoke. The blast, at times, rolled him
her ; but the form returned again, it returned with bending
and dark winding locks of mist." (See Graham's Essay,
9.

hat the learned reader may the better estimate the com-
ive merit of the above translations, we subjoin a Latin
on, by Mr. Macfarlan, of the same passage in the ori-
, from the splendid publication of the Highland Society
ondon :

E Lacu nemorosæ silvæ Legæ
Nonnunquam surgit nebula (κυανοπλωκος) *latere-cæruleo undarum,*
Quando occluduntur portæ noctis
Acquilino oculo solis cælorum.

Vasta circa Laram fluentorum
Funditur atra nubes, cujus est caleginosissima torvitas :
Instar cani clypei per fundentes-se nubes
Natans-præter est luna noctis.
Cum hoc vestiunt larvæ (antiquitus) ab antiquo (tempore)
Suam arctam Structuram inter ventum,
Illis salientibus a flamine ad flamen
Supra atra facie noctis nimborum.
In latere flaminis ad domicilium heroum
Fundunt illæ nebu [illegible]
Cæruleam habitati [illegible] *l vivis*
Usque ad tempus s [illegible] *næniæ chordarum.*
Est sonor in plani [illegible]
Est Conar, rex I [illegible]
Fundens nebulam [illegible]
Super Folanem ap [illegible] *rum.*
Mæstus sedens sub [illegible]
Inclinavit-se larv [illegible] *aludosi ;*
Fudit flamen illan [illegible]
At reversa est for [illegible]
Reversa est illa [illegible] *lento,*
Cum nebuloso-crine instar cursus nimborum[*]." (Vol. III. p. 159.)

With respect to this part of the general question, it seems allowed that Mr. Macpherson's version is far from being literal, and that he has occasionally taken liberties with the original Gaelic which he professed to translate. These variations are very differently appreciated by those who are engaged in the controversy, some thinking that Macpherson's version is generally an improvement on the original ; while others, and particularly Dr. Graham, affirm that, though Macpherson frequently represents with great success the rapid and sententious form of the original, and in general renders the sense of his author with much fidelity, he has often substituted bombast for sublimity, and that in most cases the beauty of the original is not equalled in the translation.

Fifthly. We need not take much time in discussing the objections contained under our fifth head. We think that it must be granted that the manners described in Macpherson's Ossian are too refined for the state of society and civilization in this island in the third century ; and though Dr. Graham has laboured this point with great ability, in his second section, and has shewn from Dion Cassius, Tacitus, Ælian, and other writers of classical authority, that the weapons of the Celtic nations were not merely clubs and slings, and that more regard was paid by those *barbarians* to the fair sex than has been found common among most savage tribes, yet we fear that the Doctor's arguments will not prove that the refined sentiments, often expressed in the English poems of Macpherson, are to be attributed to the Caledonian heroes who contended with the Roman legions.

---

[*] See also a specimen of Mr. M'Farlan's Latin Translation, Review, Vol. xli. p. 477. December, 1769.

The errors alleged to have been committed by Mr. Macpherson in matters of history, particularly his referring to the Roman Emperor Caracalla the epithet of *fierce-eyed*, given by Ossian to one of his heroes, are candidly acknowleged by his principal advocates; and this point must therefore be conceded to the opponents of Macpherson.

We think, however, that these partial errors by no means invalidate the accuracy or the authenticity of the whole, any more than the interpolations, which have been discovered in the Scriptures, have been allowed to overturn the authenticity of those sacred writings. Besides, such partial faults are counterbalanced by undoubted testimonies of the authenticity of Ossian's poems, in points relating to history and antiquities, with which it is not likely that Mr. Macpherson was acquainted. Thus in the poems as published by Macpherson, when a hero finds death approaching, he calls to his attendants *to prepare his deer's horn*, which evidently alludes to an antient custom among the Celtic tribes; and that such a custom really existed is rendered extremely probable by the following circumstance:—on opening two *tumuli* in Badenoch, about the year 1764, they were found to contain human bones; and at right angles above these was found a red deer's horn. (See *Report*, Appendix, p. 36.) Again, the existence of Swaran, and some other personages mentioned in the poems of Ossian, is authenticated by passages from Danish historians; a striking instance of which is adduced by Sir John Sinclair in his *Dissertation*, p. lxii.

Sixthly. Attempts have been made to prove that Mr. Macpherson was the author and not the translator of the poems which he sent forth under the name of Ossian, by comparing them with poems that were avowedly written and published by him some time before the appearance of his translations from the Gaelic. Much stress having been laid on this argument, we insert a passage from the 4th canto of Macpherson's *Highlander*, as re-printed by the Committee of the Highland Society of Scotland:

"And now the war inciting clarions sound,
And neighing coursers paw the trembling ground
At once they move majestically slow
To pour their headlong force upon the foe,

Then stop ; and awful, solemn silence reigns
Along the sable walls and frowning plains ;
When wrapt in all the majesty of state,
Adorn'd with all the honours of the great,
The king resplendent on his royal car,
Shines awful on the iron front of war :
He stood, then stretch'd his sceptre ; all around
Hang in attention to the grateful sound ;
Down tow' [illegible] ls his reverend head,
And to th' [illegible] ing pray'd :
O great unl [illegible] ıg mind,
In greatness [illegible] confin'd
To space or [illegible] y hand informs
The rattling [illegible] ıble storms ;
Absorbt in [illegible] ude !
Incomprehe [illegible] ood ;
Attend, O [illegible] glory hear,
And to a du [illegible] line thy ear :
String the fir [illegible] the hand to fight,
Confound th [illegible] in mortal might,
All owns thy [illegible] great command
Success attends the week and feeble hand.—
Thus said, the devout monarch suppliant bow'd,
And muttering prayers ran along the crowd."

(*Appendix to Report*, p. 158.)

That in a loose translation, which that of Macpherson is confessed to have been, a peculiarity of expression and even of sentiment, similar to such as appears in the original writings of the translator, should occasionally be found, is by no means surprising ; and we doubt not that many similarities of this kind may be discovered, on comparing Mr. M.'s translations with his original poems. We can even suppose that time and industry would considerably ameliorate his style, and improve his poetical abilities : but still his juvenile poems are so much inferior to the specimens of translations from Gaelic poetry which he published even before the appearance of Fingal, that we cannot believe them to have been the original compositions of the same author. It is observed by Sir John Sinclair that only two years had elapsed between the publication of Macpherson's *Highlander*, which was so utterly despised that no person read it, and the appearance of the first specimen of his translations from the Gaelic, which were almost universally admired.

No part of Mr. Laing's *Dissertation* is more laboured than his alleged detection of Ossian's imitations of certain passages from the Classics and the Scriptures : but Dr. Graham has, we think, fully succeeded in over-turning Mr. Laing's objections on this point :

' From

·om what we know of human nature, (says Dr. G.) and of the human mind can perform, it would seem impossible to le from such a work of a modern, every idea that belongs to esent times, and every allusion to the peculiar habits, and dis-:s, and relations of modern Europe. One should expect, that, y page, the tones of modern polished society would introduce :lves, and produce a discordant note; that the ideas of agri-:, of commerce, and, especially the ideas of Christianity, which, e times, occupy so much space in every mind, would, from ɔ time, rush in, and give their own colouring, even to the : of the life of wanderers and hunters. "Though you expel na-ith a fork," said one who knew mankind well, "she will always upon you." The peculiar habits of modern polished life are, a second nature, and we can by no effort entirely divest our-ɔf them. To invent, like Psalmanazar, a new language, to ıe the letters of the alphabet in an unheared-of form, and to chime of unheard-of inflections on those combinations, were g to this. It might be done by Swift's Laputan table. But ılmanazar venture to commit himself, by giving us a continued sition in this new language; a pretended original production ɔrmosan, with all its peculiarities of idiom, of local allusion, ɔits of thinking and expression? He was too wise for this. we find in Ossian, clear and unequivocal evidence of allusion ern ideas, manners, or events; if we discover the peculiar of thinking, or of expression, which belong to modern times; : detect palpable imitations of antient authors, with whom he ɔt possibly have been acquainted, this poetry must be modern sian must be abandoned. But, on the other hand, if we dis-ıothing but what it was natural for Ossian to say and think, ɔeriod and country in which he lived; if we find the peculiar s of that state of society, in which he is said to have flou-uniformly and consistently supported, together with a total of every thing that is foreign and modern,—justice and truth that those poems should be referred to the person and to the which they have been ascribed.' (Graham's Essay, p. 139.)

Graham does not deny that a resemblance of expression hat of other authors may occasionally be found in ; but he contends very justly that such a similarity is ıf of imitation, because it may take place in writers who not possibly have had any communication with each This remark he illustrates by various passages, both ıe Classics and from the Scriptures, shewing an evident ence of thought and expression, naturally arising from ilarity of the objects, and of the circumstances under :hey are described.

ıthly. The allegation, that the Gaelic poems brought for-ɔy Macpherson as the originals of his translations were eat measure composed by himself, appears to us the ıtenable of all the arguments adduced by the opponents of the authenticity of Ossian. The supposition is in the highest degree improbable, since we are assured by those who were well acquainted with Mr. Macpherson, that, at the time when he first published his translations from the Gaelic, he was by no means a proficient in that language. Indeed, independently of these testimonies, and the internal and comparative evidence of the inaccuracy of his translations, the idea of his having composed the Gaelic poems is completely disproved by the circumstance of the near resemblance of several poems in his collection to those in the MS. of Mr. Farquharson at Douay, which, it is more than probable, Macpherson had never seen.

We have now gone over the most important points in this celebrated controversy, and have examined the evidence on both sides, as minutely as we could, consistently with the nature of our work. We have seen the conclusion drawn by the Committee of the Highland Society of Scotland, from the evidence in their possession; and from what has since appeared, and the publication of the original Gaelic poems by the Highland Society of London, we think it must be acknowleged that the poems of Ossian are authentic antient compositions:

> "That in a remote period of our history, the mountains of Scotland (*or the wilds of Ireland?*) produced a bard whose works must render his name immortal, and whose genius has not been surpassed by the efforts of any modern, or even antient competitor;" (See Sr J. Sinclair's Dissertation, p. clxxxiii.)

And, that the English poems published by Mr. Macpherson, though, strictly speaking, neither genuine nor authentic, are, on the whole, evidently translations from the works of Celtic bards, and not original compositions.

Art. II. *Musæ Cantabrigienses; seu Carmina quædam Numismate aureo Cantabrigiæ ornata, et Procancellarii Permissu Edita.* Londini. 8vo. 10s. 6d. Boards. Lunn, &c. 1810.

We have so often, and so lately, expressed our sentiments respecting modern composition in the learned languages, that we may enter at once on our examination of the present volume, and may waive any preliminary discussion. We understand that the editors of this collection of Cambridge Prize-Odes are distinguished young men of that University: but, as they have not chosen to affix their names to the publication, we shall not avail ourrselves of the reports which would frustrate their intended concealment. Their preface is very creditable to them, with respect both to latinity and to metrical knowlege; and we do not see any thing to censure in it, except the invidious task which it informs us they have undertaken, of printing only a part of the Prize-Odes, and, even in that selection, of altering some expressions which appeared to them incorrect and improper. These alterations, they say, are of the slightest kind, and rarely occur: but neither do we think that their zeal for the honour of their University will excuse this liberty, nor can we allow that the plea of trying the public taste, and of avoiding the appearance of making a large volume by re-publishing poems already edited, is sufficient to atone for the presumption of selecting a few compositions, from a number which have all equally shared the meed of academical distinction. Yet these are questions which can affect only a comparatively small body of scholars; and the classical student, generally speaking, is obliged by the pleasure and advantage which he may receive from a perusal of these hitherto half-buried exercises.

The first ode is on the death of Sir William Browne, M.D. the donor of the prizes, viz. three golden medals, annually distributed to the best composer in Greek Sapphics, in Latin Lyrics, (of course *after the manner* of Horace,) and in Epigram, on the models of the Anthology and of Martial.—The Sapphic dirge which we have mentioned is the composition of Edward Cooke, of King's College, and bears date 1775. It is simple, correct, and elegant.—The following stanzas happily commemorate the benefactor of the poet on the present occasion:

"*Artis O præses medicæ, vel audis*
Lætior Musæ citharæque fautor;
Spiritum Phœbus tibi, Phœbus artes
Mille medendi

"*Tradidit: nec tu interea Camœnæ*
Immemor; sed Castaliis in hortis
Te futurorum inseruisse juvit
Semina florum:

"*In tuum quos nunc tumulum fideles*
Spargimus," &c. &c.

The second ode, dated 1794, is an Alcaic poem on the Genius of Greece, by another scholar of King's College, John Keate, the present head-master of Eton School. It has some noble stanzas.

"*O vis severæ sacra Tragœdiæ!*
O quæ subactis sensibus imperas
Regina, ferventesque victo
Insinuas animo tumultus!

"*Tibi haustus altè spiritus, et piâ*
Qui leniter dulcedine profluunt
Fletus, et impexâ tremiscens
Cæsarie famulatur horror :" &c. &c.

—but neither is this nor the former ode free from the faults of boyish composition; as in one instance will be seen by the careless and inharmonious expressions,

"*Annuos inter sua sacra ritè*
Solvet honores"—

where the repeated dissyllables and open vowels must offend the fastidious ear; and, in the other instance, by the too frequent admission of a licentious arrangement of metre. For example, (besides the 2d line of the second stanza above :)

"*Argenteæ testudinis impulit*
Nervos—

* * * * * *

Insaniâ : quandoque tumultuans—

* * * * * *

Nunc assidens infantibus angitur—

* * * * * *

Ingentium formidine nominum"—

Yet a bold and original spirit pervades all these expressions; and if they be not correctly classical in their flow, they must be forgiven for their unborrowed harmony, and for that first of poetical virtues,

"Wild Nature's vigour stirring at the root!"

This writer, indeed, has more fire than any other in the volume, with the single exception of Robert Smith, also of King's College.

The opening of the ode (dated 1796) on the vain attempt of the Spaniards against Gibraltar, and on the subsequent treaty with Spain, by the last-mentioned author, is indeed truly poetical. We do not know any thing equal to it in modern Latin poetry; and we much doubt (*absit dictis injuria*) whether any thing superior to it can be found in Horace :

"*Primo Creator Spiritus halitu*
Caliginosi regna silentii
Turbavit, ingentesque aquarum
Luce novâ tremefecit umbras ;

"*Tum firma disjecto emicuit mari*
Moles, et immotum exeruit caput
Atlas, et æternùm nivalis
Caucasus. "*Hæc tibi, Terra, sedes,*

" *Hæc esto,*" *dixit,* " *per fremitum æquoris*
" *Cœlique fulmen, per revolubiles*
" *Intacta seclorum meatus,*
" *Perpetuâ stabilita lege.*"

ill not diminish our praise of these animated lines by nute objections; only observing that, among many other ens of the sublime, this ode exhibits the same general with that of Keate, namely a too great freedom of me- construction. It should be remembered how seldom betrays this irregularity;

Mentemque lymphatam Mareotico——

ode on Pompey's Pillar, dated 1802, by James Park of College, is of that inferior order of poetry which will the critic justly to specify its faults, whether of incor- s or of insipidity. Errors which may be forgiven in passage as the preceding cannot be pardoned in such nes as,

" *Marmoreâ premis ossa mole!*"—
" *Templa tuâ stabilita mole*"—
" *Pyramidas veneratur amne*"—

re oft the ear the open vowel tires."—The ode indeed hout is marked by a deficiency in spirit, in harmony, and ste construction. A close attention is required to dis- the grammatical arrangement of the words; and we quote numerous examples equal to the following in flat s:

" *At tu volentem poscis adhuc lyram,*
Columna; seu quòd flore Corinthio
Jactes, laboratumque lautâ
Arte decus; vel amica mavis
" *Audire nautæ et certa fides vago,*" &c. &c.

model of this style of composition must have been that ountable specimen of the Bathos in one of the finest odes race,

" *quibus*
Mos unde deductus per omne
Tempus Amazoniâ securi
Dextras obarmet, quærere distuli."—

Praise of Astronomy, 1793, by Samuel Butler, of St. , will not add to the praise of its author. We are un- g to rake up the juvenile indiscretions of a celebrated r: but we must admonish the academic youth against combination of faults as the following:

" *Qui primus æterno æquora spiritu, &c.*

* * * * * *

Pandens verendæ arcana Scientiæ,
Quâ lege cælum, pendulique
Machina sustineatur orbis"—

where the double consonants in *Spiritu* and *Scientiæ* (an error of which Keate is also guilty) do neither more nor less than destroy the verse; and where the ditrochæus, *pendulique*, at the end of the third line of an Alcaic stanza, is not sanctioned by any authority whatsoeve [illegible]

Michael Thomas B [illegible] 's College, has an ode dated 1782, on Peace. [illegible] manes!

Abraham Moore, of [illegible] e, follows, in 1786, on the " Unfortunate Shi [illegible] hard Pierce." The excellent satirical tripos [illegible] oore *in Mores Academiæ Cantabrigiensis*, and h [illegible] lecasyllables on the death of poor Tweddell, p [illegible] or our pardon of his vile Alcaic ode:—but ala [illegible]

——" [illegible] *plurima, Pantheu,*
Labentem pietas, nec Apollinis infula texit."

What poetic patience can endure the subjoined barbarisms?

——" *non aliâ duce*
Te, Pierce, mandatum tuique
Dimidium melius procellis

" *Credam, relictis, heù malè debitum!*
——*nec jam, Pierce, aderit manus,*
Quæ littori appulsum cadaver," &c. &c.

Thomas Gisborne, of St. John's, 1777, wrote on the ruins of Herculaneum. We have lately written so much ourselves on the same subject, that we shall only say that Mr. Gisborne is but a moderate Latin poet; and that

" *Mandavit ætas, pande fauces,"*

is an unadvisable rhythm for Alcaic verse.

John Tweddell,

('Ον ἄρτι θαλλοντ' ἠρινῷ καιρῷ βιου
'Εδρεψατ' 'Αιδης·— Richard Porson)

is a name beloved by every youthful scholar. He had in truth an extraordinary genius. Of his excellent Greek ode we shall speak presently. The present Latin ode, intitled *Batavia Rediviva*, and dated from Trinity College in 1788, has not perhaps the same excellence of classical imitation with the Greek, but it abounds in pleasing and poetical expression:

" *An ille divini halitus ætheris,*
Anhela vitæ vis, abit in putrem

Glebam, neque antiquos renata
Sentit adhuc meminitve amores?

"*An feriatis Manibus Elysî*
Inter virentes est siluas domus,
Nec credulas gentes fefellit
Ludibrio Mahumeda vano,'

"*Sed quisque festis avidus in rosis*
Producta blandæ virginis oscula
Libat, neque humanæ querelæ
Sollicitâ bibit aure murmur?

"*Sint ista nocti tradita*"——*&c. &c.*

As Abraham Moore beautifully suggests in his address to the memory of Tweddell, the scholar who apostrophizes his shade may derive some consolation by reflecting

"*Tuæ te quoque quòd tegant* Athenæ!" *

Very different is the manner in which we are compelled to mention the next ode, on the taking of Malta, written by the Hon. Frederick Robinson, of St. John's College, dated 1801. We never saw a more childish production.

"*Io! Britanni nunc hilares, Io*
Triumphe! clament:" —

They must be "*hilares Britanni*" indeed, or rather "cheerful Christians," who can compassionately chirp over so feeble an ἐπινίκιον as this. Scarcely a stanza is without a fault. *Erigitque* at the end of the third line of the third stanza, and *uti* in the sixth stanza, with the last syllable short, are merely trifles:—we have absolutely the following specimen of genuine mawkishness:

——"*jam Melites ruent*
Mista indecoro mœnia pulvere;
Ardebit arx invisa; priscus
Cedet honos Equitumque nomen!!!"

Being truly desirous of deterring all juvenile scholars from the dangerous mistake of supposing that any quality in composition will atone for the want of spirit, we beg leave to exhibit an instance of the above style carried to its utmost perfection:

——*jam Meliten canit*
Vates misellus carmine languido;
Fractumque sermonem Latinum
Debilibus repetit Camœnis.

Henry Hartopp Knapp's ode, dated King's College 1803, is a much better composition. We select one stanza from it, of no common beauty, descriptive of the simple happiness of Switzer-

---

* This promising young man died at Athens.

Swisserland. The devastation of this country by the French is the subject:

“ *Hic pacis altrix stramineos colit*
Ignara luxûs Simplicitas lares,
Hic sola singultum querentis
Tesqua repercutiunt amoris.”

Charles Hayes, of King’s College, 1780, writes on the death of the celebrated circumnavigator James Cooke, in verses which are so far appro y are themselves destined to a premature fate.

—— “ *J*
Videre densas

says Mr. Hayes: but th ural are better contracted in Lyric poetry, as w ives singular! In short, the whole poem shou

C. J. Blomfield’s o the death of the Duke D’Enghien, is below c but his French assassins, could have been guilty of such rudeness as to put the following language into the mouth of that unfortunate Prince?

“ *Quin jam cadenti hæreret in ultimo*
“ *Sermone,* “ *Sed tu Patria! non tibi*
“ *Hæc sacra, et occiso meprum*
“ *Dulce erit haud cecidisse dextrâ!*”

This would really have merited castigation in the lowest classes of our public schools.—The Greek ode of this poet redeems his Latin peccadilloes. He is, we hear, a very promising scholar of Trinity College.

J. Lonsdale, of King’s College, 1807, elegantly and forcibly bewails the death of Mr. Pitt. The following is a good stanza: but “ *risum teneatis, amici,*” at the sentiment of the last two lines? *Liberty* groaning over the loss of Mr. Pitt!

“ *Tantæ superbam funere victimæ*
Europa Mortem vidit, et horruit;
Tristisque Libertas ademto
Ingemuit graviter patrono.”

“ Is not a *patron*, my Lord,” (said Johnson to Lord Chesterfield,) “ one who looks with unconcern on a man struggling for life in the water; and, when he has reached ground, encumbers him with help?” Not that Liberty can complain of the incumbrance which she ever felt from that patron’s assistance. —We are pleased to see the same poet writing on a better subject, the expulsion of the French from Portugal. May he write upon it again! In his ode, 1809, we find these animated lines, among many others of equal vigour and natural warmth:

> " *O si, relictis sedibus ætheris,*
> *Vatumque dulci nobilium choro,*
> *Paulisper in terras rediret*
> *Magna sacri Camöentis umbra!*
>
> " *O si, pererrans rursus eburneam*
> *Audaciori pectine barbiton,*
> *Stellam renascentem suorum,*
> *Et profugos caneret Tyrannos?*"

The succeeding ode, by Benjamin Drury, of King's College, 1804, has unusual strength of thought and expression. It is to be ranked with Keate's and Robert Smith's productions. Perhaps in some passages the author has made Juvenal write alcaics instead of hexameters, and has lost sight of Horace:— but who can coldly criticize such verses as these? (The ode is on the threatened French invasion)

> " *Prorumpite hostes: infremuit tuba;*
> " *Prorumpite hostes; impatiens moræ;*
> " *Quæ servat extremas arenas,*
> " *Reddidit unanimis juventus.*
>
> " *Non his in oris, axe sub aspero,*
> " *Fractam propinquo Sole Neapolim*
> " *Sperate felices manipli,*
> " *Queis Latium sine Marte cessit*
>
> " *Vincta et Artes,*" &c. &c.

Should it not be *Arces?* *Artes* (if not a false print) is a violent catachresis.

Thomas Smart Hughes, of St. John's College, 1806, has composed a very spirited poem on the death of Lord Nelson: but what shall we say of the ode of the Honourable Edward Law, of St. John's, 1808, on the Portuguese transfer of empire?— Surely they write as good Alcaics in the Brazils:

> " *Mussat tacito doctrina timore.*"

We now come to the Greek odes. All that is *good* in the modern composition of antient Greek (according to the classical *bull* on the subject) is good for nothing: for unless such composition be a cento, it can never certainly be correct; and if it be a cento, where is its value? Dawes in his *Miscellanea Critica*, and a much greater man in his common conversation, bore testimony to the truth of this discouraging fact:—but, without the nice judgment of these severe examiners of classical composition, we may assuredly say that it is easy to discover modern from antient Greek verses.

Who could mistake the following stanza for the idlest prelude of Erinne; or even of the humblest poetess, or poetaster, who antiently imitated Sappho?

Δευτε νυν ὠδας ἱερας ἀνασσαι,
Παιδες ὑψιςῖε Διος, ἀμφι κραναν
Ἁι χορως ἱστασθ' Ἑλικωνος ἀγνε
Ποσσ' ἀπαλοισι·

This is but little remove s first stringing together of Greek phrases.

The following short (in the same ode) to Sir William Browne, is m ian in spirit:

λοι
Προσθεν ἡρωες, ι σε
ς ὑπνες·
e, King's College, 1775.

Tweddell's well-kno ful ode, on the Studies and Pleasures and Care s the next and assuredly the best Greek composition in the volume:

Χαιρε μοι, χαιρ', ἀνθι, νεανις ὡρα,
Πορφυρεν ἡβης γανος, ὡς θελοιμ' ἀν
Σας δρεπειν ἀιεν κορυφας, τοδ' ἐι τῳ
Μορσιμον ἐιη·

Ἱζανει γαρ πλασιον Ἁδονα τεν,
Και Σθενος τοι μακρα βιβαν, και ὀυρως
Ὀππατεσσι τερπνα λαλῶν, Ποθος τε
Θυμον ἰανθεις·

This indeed is the language of passion, of genius, and of nature.

The *Laus Astronomiæ*, by Keate, is a classical, and, as far as the phrase is allowable in speaking of *modern Greek*, a correct composition. The praise of Newton is worthy of its subject:

Δεινα μαν ἐπραξε σοφος, μεγας δε
Θυμος ὁι μεγ' ἐσσυθ', ὡς ὀππατεσσι
Ταν φυσιν τ' ἐναρμονιον, τεαν θ' ἑπτ—
—αῤῥον αἰγλαν·*

Κἀν βροτος δεδορκε βροτησιοις· γᾶς
Θαυμ' ἐμᾶς Νευτωνος· ἐγειρε παιδας,
Κἀμε, σεῦς, ἐγειρε. τις ὀυκ αν ὑμνων,
Ὀυρον ἀέξοι;

May the genius of the Cam listen to the call!

---

* *Lucem ex ſeptem coloribus conſlatam*, The address is to the Sun.

Richard Ramsden, of Trinity College, in his ode on the Siege of Gibraltar, dated 1783, displays more Grecian knowlege than poetic feeling: it is the production of a painstaking scholar: — but we do not like the exclamation of the centinel in one of the stanzas;

> Ὁ σκοπος γεγωνεν, "ὁρῶ πατρῷον
> Ἰστιον, κορυμβα τε τᾳ Βρεταννων,
> Και γλαφυραν ναυν·"

Yet the simile, in the previous stanza, of the Eagle encountering the Serpent, is certainly Æschylean, if not English.

Joseph Goodall (the present Provost of Eton) commemorates the Earthquake and Pestilence in the West Indies, in an ode dated 1781, with much poetic spirit. John Keate appears again, 1795, on the Praise of Commerce: but commerce is a bad inspirer of poetry; and we see nothing in this ode equal to the description in that of Goodall, of the sudden change of the usual calm of a West Indian sea:

> Ἀιψα δ' αἰθηρ συντεταρακτο πουλυ· κ. τ. λ.

This is Promethean, indeed; and, in character with Prometheus, stolen: — but be it remembered that *fire* was the theft of Prometheus; and he brought it from heaven, and *first* brought it to earth.

Bartholomew Frere, Trinity College, 1798, has a good ode on a stale subject, *Britain*, and it is consequently full of *British feelings*; which, had they never been burlesqued by affectation nor profaned by selfishness, we should have been the first to commend, even in their redundancy.

William Frere, also of Trinity College, 1797, speaks feelingly on the Devastation of Italy: — but such lines as

> Ἰταλοι τρυφῶντες ἰν ἀβροτατι,
> Μουσικαις χλιδαῖσι φρανας χυθεντες — κ. τ. λ. —

are fit only for boys in the upper classes of our public schools. Young men should learn to give something more of peculiarity and force to a common-place picture of manners.

J. H. Smyth of Trinity College, 1800, records the death of Tippoo.

> "*Indum sanguineo veluti violaverit ostro*
> *Si quis Ebur*" —

for a Greek ode on the death of Tippoo Saib is indeed an anomaly, and might make the proposer of the subject blush. The author of the composition has performed his part very creditably, though without much vigour.

The misfortunes of Swisserland are lamented by Cornwal Bayley (Christ's College, 1803,) in rather lamentable strains, a though we occasionally discover an expression of a superior styl

The death of the Duke D'Enghien excited the pathet muse of William Edward Pretyman Tomline. We confe that we cannot endure such a word as Ἐγγιανος, to menti no other barbarisms; though perhaps we are fastidious. W object even to Νευτωνος in Keate's ode. A periphrasis (wi h all its weakness and is the whole which, we think, can be allowed *antiques,* in their Pelasg ic variations of proper

Edward Maltby, 791, is employed on *the* same subject with R e renunciation of the vain pretensions of the Sp end of their assumed monopoly of the seas. classical, animated, and patriotic. It is exa nposition as was likely to have been produced hed author.

An ode by E. V. Bl s College, is printed among the Prize Poems wl Wm. Browne's Medals; although this ode gained nothing but private remuneration, and the liberty of public recitation, from the patronage of the Vice Chancellor for the time being: — an honour which is valuable to the candidate in question, and to the liberal feelings of the Vice Chancellor. We doubt, however, whether any sound policy directed the creation of this secondary sort of distinction, this *imperium in imperio,* in the distribution of the prizes.

> " *Non jam prima peto Mnestreus*"

is a sentiment which we never admired, when borrowed from the Æneid, and misapplied to purposes of general encouragement. " *Aut Cæsar aut nullus*" is a nobler spur to emulation.

Another Greek ode by the same author, which legitimately shared the prize, follows. Its subject is the Death of Porson, and heartily do we participate (as all the literary world must participate) in the feelings of regret which suggested this motto to the writer:

——— στενομεν μεμνημενοι
Ἥϐης ἐκεινης, νοῦ τ' ἐκεινου, και φρενῶν
(Cratylus, apud Stobæum, Tit. 50.)

Ἥϐη must be taken, of course, in the most general sense: but the memory and the praise of such a man are always young, always warmly celebrated:

——— ΤΟΙΟΣΔΕ
ΚΑΙ ΣΥ ΓΕΝΟΙΟ·

as Mr. Blomfield emphatically though quaintly concludes his performance.

The death of Nelson is excellently commemorated by Mr. C. J. Blomfield, of Trinity College, 1806. This is the ode which we have already praised when we were compelled to censure the same author's Latin composition. He, also, concludes rather happily:

ʽΟΥΤΟΣ, ὦ παι,
Ἀλκιμῶς ἐμαρνατο, και τελευτῶν
Ἀμφι πατρας, ἀιδιον κλεους ἐ—
—δρεψατ' ὀωτον·

The last Greek ode is by Rennell, (King's collage, 1808.) on the Spring; and it is a very spirited and elegant production, greatly superior to that which bore a share of its praise, mentioned above. It has more indeed than "*Spiritum Graiæ* tenuem *Camœnæ.*" We reprobate, however, at page 199. such injudicious imitation of the classics as that which introduces an aukward allusion to a disputed and unexplained passage of Euripides (Hippol: 78. as quoted in the note); and we dislike, as we stated before, such words as Νιλσωνος: but who can find petty faults, or if he finds can forbear to pardon them, in such verses as these?

Ἁδονᾶν ἄλλοισι μεμαλεν αλλων·
Μυριαι γαρ πλασιον ἄδοναι τεῦ,
Μυριαι τεῦ, φιλτατον ἦρ, ὄπαδοι·
Ἄλλοτε νυμφας·

Ἐυαδ' ᾿ἐν χοροις ὀαρισμα, νυμφας
Ἠρινον γαρ καλλος ἄπαι φαεννῶν
Ὀμματων στασδει ποθον, ἁ λαλευστης, (ας)
Ὡ; μελι, φωνα·

This is very Grecian love, indeed; and if some parts of the ode resemble that of Tweddell, it is something like the resemblance, (we should say, if we might compare great things to small,) that Virgil, had he written in Greek, would have borne to Homer. At all events, Mr. Rennell has expressed in no vulgar language the ideas of the celebrated chorusses of Sophocles and Euripides on love, and may say with Horace,

"*Dulce ridentem Lalagen amabo,*
Dulce loquentem."

After such high and such well-merited commendation, we are sorry to be forced to express our unqualified censure or rather contempt (with one or two exceptions) of the Epigrams which conclude this learned volume. An epigram is either an inscription or a *Jeu d'Esprit.* In the former case, we expect the simplicity and occasional pathos of the Greek anthology; in the latter, the correct expression and harmonious versification, with the general wit and humour, of Martial. In both expectations we are here disappointed,—as we premised, *exceptis excipiendis*.

The *Bellus Homo Academicus* of Joseph Goodall, both in Latin and Greek, is tame mediocrity; one of those cheap displays of wisdom which no body values because every body possesses it: yet, in point of expression, these are perhaps two of the best in the epigrammatic collection. His epigram in allusion to the passion for standing on one leg, and the profitable excellence of certain figuranti in this fashionable accomplishment, is just, but flat enough. Mercury, at once the god of gain and the patron of light feet, we suppose, as well as of light fingers, is properly introduced in his well-known style of representation.

> " *In statuam Mercurii.*
>
> *Sum tibi Mercurius. Quæris cur sto pede in uno?*
> *Scilicet hoc hodiè contigit esse lucrum.*"

Tweddell, on the Ventriloquist,

> " *Et nusquam tua vox et est ubique,*"

writes with his usual happiness:—but when William Frere says, σωφροσυνη πασα παραφροσυνη· we really envy him so happy a motto for this crude anthology.

The Greek epigram of Plumptre, *ex nitido fit Rusticus*, is very creditably correct: but we discover in the second line, ἀπαξ ἔτ' αὖθις—κ. τ. λ. a petty larceny from his father's translation of Lycidas, Λυγραι ἀπαξ ἰτι δαφναι—κ. τ. λ.—Keate on a Donkey Race, Ὑστερον προτερον, is not bad.—Frere on a Dumb Beggar is excellent.—B. Drury, on the mutilated Statue of Ceres, demands praise.—Silence best describes the rest.

ART. VII. *Fuci, sive Plantarum Fucorum Generi a Botanicis ascriptarum, Icones*, &c.—Fuci; or, Colored Figures and Descriptions of the Plants referred by Botanists to the Genus Fucus. By Dawson Turner, A. M. F.R.A. and L.S. &c. &c. 2 Vols. 4to. with 134 Plates. 9l. 6s. Boards. Arch. 1808 and 1809.

WE have already recorded our approbation of Mr. Turner's synopsis of British Fuci*, and we are now enabled to report the progress of his operations on a far more enlarged and splendid scale. In the work before us, though still incomplete, we contemplate, with equal delight and astonishment, the detailed exposition and coloured representation of not fewer than a hundred and thirty-four species of a family of plants which was, for ages, consigned to the obscurity of its native residence. The student of marine botany can alone adequately appreciate the amount of the patience, labour, and acute research, which are essentially requisite to the right performance of such a delicate and extensive undertaking. Of the submersed algæ, few are, at all times, accessible; many have been hitherto very imperfectly observed; and all, in different stages of their growth and decay, exhibit very different phases, and a system of economy which derives little illustration from that of terrestrial vegetables. If to these difficulties, which are inherent in the subject, be added others which the errors and perplexities of authors have entailed on it, we must applaud the courage and perseverance of the individual who, in the face of such numerous and formidable obstacles, persists in conducting his inquiries, and in clearing a path for future investigation.

---

* See Rev. N. S. Vol. xlii. p. 15.

Men of limited or cloudy apprehensions, we are fully aware, may censure or deride those efforts of human industry, which are directed to the anatomy of a butterfly or the structure of a sea-weed. Because an object is small in dimensions, they at once pronounce it to be unworthy of our regard: without reflecting that greatness and smallness are terms of merely relative import; and that, to the mind of the true philosopher, the miscroscopic plant evinces, in its organization, the power and wisdom of its creator in a manner not less striking and impressive than the oak of the forest, or the cedar of Lebanon. Indeed, the great Linné has observed, "*Natura est* MAXIMA *in* MINIMIS." Moreover, the frequent occurrence of any vegetable production cannot alter its nature, nor render it intrinsically more contemptible than any one of those which rarely meet our observation. The sun, which so statedly enlightens and warms our abodes, is still as magnificent a spectacle as when it first arose to gladden the sight of man; while the fabric and history of a blade of grass are sufficient to astonish and to confound the researches of the curious. It is also highly reasonable to believe that every species of the vegetable tribes contains latent properties, which may at some time be detected; and that proofs of intelligence and beneficent contrivance wait to be revealed in all. They who are disposed to question the utility of any form of existence in the material world have never, perhaps, allowed their ideas of advantage to rise above those objects which are immediately and palpably connected with selfish gratification and gain. In botany, as in every other department of natural science, facts and inquiries which, at first sight, promise no beneficial result, often terminate in very important and useful discoveries. The simple organization of most of the marine plants may, when examined in a speculative point of view, prepare the way for the acquisition of interesting knowlege concerning the principles of vegetable physiology: the delicacy and elegance, which characterize the configuration and colouring of the more beautiful species, afford a pleasing gratification to the principles of taste and reflection; and agriculture and the arts have already derived no inconsiderable benefit from some of the most common kinds, which were formerly allowed to grow up and perish on their native rocks.

We conceive, therefore, that the learned and ingenious author of the present volumes, independently of his own discoveries and suggestions, has rendered a two-fold service to the public, by selecting and bringing together the scattered materials of many rare and costly performances; and by powerfully aiding the researches of individuals, who, in the love of science or elegant recreation, may now have recourse to a faithful guide in prosecuting the study of the submersed algæ. The letter-press, which is composed both in Latin and in English, comprizes the name, characters, synonyms, habitations, description, and critical history of the respective species, with regular reference to the plates, and occasional annotations. The coloured figures are from drawings, by W. J. Hooker, Esq. an eminent cryptogamist; and, from the accuracy of their execution, they are much better calculated to convey correct ideas of their prototypes, than specimens imperfectly preserved. Besides the natural habit of the plant, they represent its fructification, when ascertained, and give magnified views of the more minute portions.

Among the more rare and singular species which Mr. Turner has particularized, is *F. Banksii*, so denominated in honour of the President of the Royal Society. It is thus described:

‘Frond filiform, coriaceous, irregularly branched, and swollen throughout its whole length into spherical receptacles, arranged like the beads of a necklace placed at short distances.

‘On the shores of New Holland, plentiful. Mr. Menzies and Mr. Brown.

‘Root small, discoid.

‘Frond a foot, or a foot and half long, sometimes extending to two feet, simple at first, but very soon divided, and afterwards variously and repeatedly branched; branches divaricated, and almost reflexed, long, in general undivided, but here and there beset with smaller and shorter ones issuing from them at right angles: the whole plant from base to summit is studded with receptacles innate in the frond, arranged like beads in a necklace, at intervals scarcely exceeding a ine each, connected by the filiform frond, which is more thin than a sparrow's quill; the younger ones oblong, those more perfectly formed spherical, all irregularly flattened by drying, and never afterwards recovering their proper shape by immersion or any other means; those which are situated at the base and summit of the branches are small, the others about the size of a *bullace;* the surface of all every where rough with globular tubercles, which though immersed in the frond, are somewhat prominent, and are perforated with a very small pore.

'From the resemblance of these tubercles to those of *F. vesiculosus*, *nodosus*, &c. there can be no doubt of their containing the FRUCTIFICATION, though I have not at present been able to detect seeds in them; if examined by the highest powers of a compound microscope, they appear to be internally composed of fibres invisible to the naked eye.

'COLOR of the recent plant in all probability olive; when dried, intensely black, and if afterwards soaked in water, turning to a dark dull olive, mixed with brown; internally reddish.

'SUBSTANCE, while wet, leathery, extremely tough; when dried, brittle'

In the situation of its receptacles, and in its general habit and form, this Fucus differs from every known species; yet it is said to be not less abundant on the shores of New Holland, than the *vesiculosus*, *nodosus*, and *serratus*, which are there unknown, are on those of England.

F. floccosus, to the elegant and beautiful appearance of which no drawing can do justice, was found at Port Trinadad, on the Nort-west coast of America, by Mr. Menzies. Mr. Turner observes that 'Professor Esper, who has figured this plant, as well as many others, from small specimens that I sent him, without any expectation of seeing them published, has erroneously assigned Nootka Sound to it as its habitat, and observed that it was brought home by Cook; in which also he is mistaken; as I believe that no specimens of it exist in Britain, except those gathered in America by my friend Mr. Menzies, to whose kindness I am indebted for that here figured.'

Another elegant non-descript is *F. Horneri*, discovered in the Straits of Corea by Dr. Horner; who, in the capacity of astronomer, accompanied the Russian expedition which was lately sent round the world, and who brought with him a great variety of Fuci, which seem to form a tribe naturally allied among themselves, but very unlike those which are found in the European seas. 'The whole of these,' says Mr. Turner, 'I have received from Professor Mertens, who was many years since termed by Weber and Mohr the most able *Algologist* of our times; and to whom I am exceedingly indebted for the assistance he has rendered me towards the present publication, in which I trust they will all soon make their appearance.'

The *Thyrsoides* has received its appellation from the resemblance which the fructified specimens bear in miniature to the figures of the *thyrsi* used by the Monades, in their Bacchanalia. It inhabits the coasts of New Zealand, of Jamaica, and of the Red Sea.

The following articles deserve to be quoted at length:

'*Fucus Menziesii*, frond coriaceous, compressed, linear, branched; branches long, simple, beset with membranaceous, distichous leaves, between linear and cuneiform, placed near each other, and with eliptical vesicles.

'On the western coast of North America, generally in deep water: at Nootka; Trinidad; Monterrey. *Mr. Menzies.*

'*Perennial.*

'ROOT, fibrous, with several incurved, branching fibres.

'FRONS, twenty fathoms and more long, rising with a short roundish *stipes* divided into several long simple branches, of almost equal height, rough all over both to the touch and sight with minute black tubercles, flat, every where preserving an equal width of about a quarter of an inch, except that towards the apices they are slightly dilated, and then again narrowed, so that the extremities are of an obtusely lanceolate form. The branches throughout their whole length produce on either side a series of distichous, horizontal *leaves*, placed near to each other, flat, gradually widening from a filiform base, so as to be of a long and narrow cuneiform figure, their margins irregularly and minutely crenulated, sometimes, but seldom provided with one or two teeth, their length about two inches, but those near the base and end of the frond shortest, their surface perforated with mucifluous pores; mixed with these here and there grow *vesicles*, arranged without any certain order, and with an interval of nine inches in some cases, and of not above half an inch in others, between them, elliptical, about the size of an olive, smooth without, hollow and empty within, producing at their ends a leaf similar to the others, and supported upon cylindrical petioli, two lines long, and rough like the branches.

'FRUCTIFICATION, at present unknown.

'COLOR, in the leaves olive, semitransparent; in the branches darker, opaque.

'SUBSTANCE, of the leaves, between membranaceous and cartilaginous, thin; of the branches, between coriaceous and woody, tough.

'OBS. In a dried state, the leaves and vesicles frequently fall off, which gives the plant a naked appearance in places.

'It is greatly to be lamented, that in all works containing figures of plants it is impossible to represent every species of its natural size, and that authors are consequently reduced to the alternative of either confining themselves to a part alone, or of giving a representation of the whole so much reduced that the character of the original is often altogether lost. Among the Fuci, such a case must not unfrequently occur, and I trust I shall be considered as having determined rightly, if in those instances where the mode of growth is uniform throughout, I prefer the figuring of a portion only, and leave it to the imagination of my readers to supply the remainder from the description. For many of the particulars in the account of the present Fucus, as well as for the specimens from which the drawing is made, I am entirely indebted to Mr. Menzies, who brought it home with him in his first expedition round the world, and after whose name I have had a peculiar pleasure in calling it, being convinced that no man better deserves to be enumerated among the promoters of botanical science, from the zeal with which he has prosecuted it, and the liberality which he has shewn in dispersing his treasures. *F. Menziesii* is a very singular and elegant species, so much removed from every other hitherto described that there is not only no fear of confounding it, but that it would even be difficult to say to which it is most a-kin. I should be inclined to place it near to the tribe of *F. natans*, and should from its color and texture apprehend its fructification to be similar to that of the *Fuci proprii* of Weber and Mohr, but where this fructification is borne, or what is likely to be its figure, I am unable to form any conjecture. From the mode of growth of the plant, it appears impossible that either the leaves or the vesicles should lengthen into new branches: the former bear a considerable resemblance to the pinnæ of *F. esculentus*.'

‘ *Fucus Griffithsii*, frond cartilaginous, cylindrical, filiform, dichotomous; branches of equal height; tubercles oblong, embracing the frond.

‘ At Sidmouth, in Devonshire, near the *Chit Rock*, in a little channel formed by sea-water, as it runs off during the ebb-tide. *Mrs. Griffiths*. Shore at Balbriggen, near Dublin. *Dr. Scott*.

‘ *Annual?* — October — December.

‘ Root, a small, expanded, blackish, callous disk.

‘ Fronds, numerous from the same root, cylindrieal; filiform, two or three inches long, and in thickness but little exceeding a hog's bristle, branched with dichotomies beginning near the root, and afterwards six or seven times repeated at short, but uncertain distances, the forks patent, the upper ones divaricated, and occasionally deflexed, the segments all of equal height, the apices not unfrequently thickened and compressed.

‘ Fructification, oblong, blackish purple, or even black; tubercles, surrounding the upper branches in an annular form, and often two or three upon a single one, covered with the same epidermis as the frond, and in appearance resembling warts: if dissected they appear wholly to consist of parallel, jointed filaments, their joints oblong, very closely placed together, and mixed with roundish seeds.

‘ Color, purple, subdiaphanous, sometimes blackish purple: much darker when dry: turning white if exposed to the sun.

‘ Substance, cartilaginous, pliant, tough: horny in a dry state.

‘ Obs. Specimens are now and then, but, as it appears, by no means commonly found, provided with a few short lateral horizontal branches: —when dried, the plant does not adhere in the least to paper.

‘ Among the many Botanists who have lately directed their attention to the investigation of the submersed Algæ of Britain, I am

acquainted

am acquainted with no one to whom this department of science is under greater obligations than to Mrs. Griffiths of Ottery, in Devonshire, or to whose unwearied zeal and extraordinary acuteness I shall in the course of the present work have more repeated occasions to bear testimony. It is to her that we are indebted for the discovery of the Fucus before us, which I feel myself happy in the opportunity of laying before the public under her name. It appears to be a very scarce species, as, though some years are passed since she originally found it, she has not hitherto succeeded in detecting any second
station for it; nor hav cimens of it besides those
communicated by her, le one, which was gathered
on the Irish coast near friend Dr. Scott, Professor
of Botany to the U i, and in the size of all its
parts greatly exceeded y the shores of Devonshire.
F. Griffithsii is the pla *F. rotundus*, as being inter-
mediate between that *tus*, nor indeed could I for
some time satisfy myse be considered as in reality
distinct. It, however, rom the former in its purple
color and horny subst tter, in its regular dichoto-
mous mode of growth qual height; and from both
in its fructification, whe which it is not to be denied that
it may escape the notice even of an attentive and experienced observer. I am much inclined to suspect that Baron Wulfen was deceived by it in this barren state, and that the figure of the plant which he has called *F. fastigiatus*, and which I have quoted above under *F. rotundus*, was actually taken from a specimen of *F. Griffithsii*. It certainly agrees best with this species; but, if such a suspicion be admitted, it must be allowed that the noble author had confounded three distinct species, since Professor Mertens saw the true *F. fastigiatus* of Hudson under that name in his Herbarium, and Dr. Esper sent me some time ago *F. rotundus*. var. γ, which he had received from him under the same denomination.'

Without wandering beyond the limits which the duty of our multifarious office imperiously prescribes, we cannot dwell on *F. erinaceus*, *pristoides*, *Mackaii*, *Valentiæ*, *Seaforthii*, and many other curious additions to our stock of marine botany. Of *F. tenax*, it is observed that it is in very extensive use in China, on the coasts of which it is gathered in great abundance.

'It is found there in almost every part, but is principally collected in the provinces of Fokien and Tche-kiang. The quantity annually imported at Canton is about 27,000lbs., and it is sold in that city at about 6d. or 8d. per lb. In preparing it, nothing more is done than simply drying it in the sun, after which it may be preserved like other Fuci, for any length of time, and improves by age, when not exceeding four or five years, if strongly compressed and kept moist. The Chinese when they have occasion to use it, merely wash off the saline particles and other impurities, and then steep it in warm water, in which, in a short time, it entirely dissolves, stiffening as it cools, into a perfect gelatine, which, like glue, again liquefies on exposure to heat, and makes an extremely powerful cement. It is employed among them for all those purposes to which gum or glue are here deemed applicable, but chiefly in the manufacture of lanthorns, to strengthen or varnish the paper, and sometimes to thicken or give a gloss to gauze or silks. For this information respecting it, as well as for my specimens, I have to acknowledge my obligations to Sir Joseph Banks, and to Mr. H. H. Goodhall, the former of whom communicated it to me some years ago, inquiring if it was not also found upon the shores of Britain, or if we had not some other species indigenous in our islands that might be applied to the same purpose, and thus save a part, at least, of the immense expence which the importation of Gum Arabic annually costs the nation. To both these questions, I am sorry to say, that it was necessary to reply in the negative, for though, from similarity of habit, texture and substance, I have not the smallest doubt but this is the case with *F. kaliformis*, *F. clavellosus*, and *F. asparagoides*, as well as with the more gelatinous Confervæ, and *Ulva rubens*, *U. filiformis*, and *U furcellata*, yet none of these are known to occur on any parts of our shores in sufficient quantity to render the collecting of them otherwise an object than as a matter of curiosity. There are, indeed, few of the submersed Algæ that are not possessed of some degree of viscidity, and many of our British Fuci will in great measure, if not entirely, melt, when boiled in water over a quick fire. Such is particularly the case with *F. ciliatus* and *F. crispus*, both which, on cooling, form into a gelatine resembling glue in appearance, but, unfortunately, by no means in tenacity, of which they are altogether destitute; nor have I found them applicable to any purpose, except to the fixing of those sea weeds on paper, which do not themselves possess a sufficiently adhesive quality. For this purpose they are admirably calculated, as they impart no stain like glue, or glare like gum: nor is any thing farther necessary than to rub over with them the paper on which the specimens are to be preserved, and the delicate membranaceous species will, by pressure, be fixed so firmly, as to be afterwards inseparable. *F. tenax*, in point of size, shape, and ramification, approaches most nearly to *Ulva furcellata*, from which it is so different in its fructification, its color, and its acuminated reflexed apices. Among those, with which it agrees in fruit, it is perhaps to none so much allied as to *F. acicularis*, of which, as observed under that species, it wholly wants the lateral horizontal, aculeiform ramuli.'

To venture on any minute examination of the various critical points which are included in the range of the author's discussion, would require a more ample consultation of recent specimens and of foreign publications, than is at present within our command: but we deem ourselves completely warranted in asserting that the present work, as far as it has proceeded, contains a richer fund of accurate information than any single performance relative to the same subject with which we are acquainted. An amiable spirit of modesty and candour is manifest in every page; and while we respect the profound and extensive knowledge of the writer, we admire the diffidence and ingenousness of the man.

Art. VIII. *A Tour to Sheeraz*, by the Route of Kazroon and Feerozabad; with various Remarks on the Manners, Customs, Laws, Language, and Literature of the Persians. To which is added, a History of Persia from the Death of Kuneem Khan to the Subversion of the Zund Dynasty. By Edward Scott Waring, Esq of the Bengal Civil Establishment. 4to. pp. 329. 1l. 5s. sewed. Cadell and Davies.

Amid the variety of occupations which enter into the province of Revie [illegible] uperior claim which works of a higher order pe [illegible] arly attention, it will sometimes happen that [illegible] dary rank are exposed to considerable delay. [illegible] Varing's production, being evidently a juvenile [illegible] as been unavoidably postponed for others [illegible] rest: but, since our late connection with Pe [illegible] ions relative to that empire have received an [illegible] on the attention of our countrymen; and i [illegible] roper to delay any longer our report on the [illegible] k which forms one of our latest accounts of the [illegible] and politics of our new *ally*.

Mr. Waring begins by mentioning that few countries have been oftener visited than Persia, yet few more inaccurately described, the travellers having in general been too intent on their own concerns to attend to matters of a public nature. Such has often been the observation of a traveller in regard to his own particular track, from an early æra in the history of voyaging down to our contemporaries Mr. Waring, Mr. Jackson (of Morocco), and that more extensive surveyor of distant regions, Lord Valentia. The fact however is, that the remark is no more applicable to Persia, Morocco, or Arabia, than to the various other states which are devoid of European settlers, respecting all of which we have still much to learn. The conclusion, therefore, to be drawn from the complaint of each of these travellers, is that the books hitherto published on the particular country which he visited are altogether unequal to what an eye-witness knows to be requisite; and the concurrence of these complaints from so many different quarters amounts to tolerably strong evidence that the sum of our knowlege concerning them is very imperfect. — Mr. Waring having embarked in April, 1802, (at what port he does not mention, but we suppose at Bombay,) arrived after a tedious passage of six weeks at Bushire on the Persian Gulf. This town does not appear to have received any material improvement since it was visited three years before by Mr. Parsons, whose account of it we lately laid before our readers*. Travelling into the interior is performed on the back of mules and horses, and takes place, in summer, during the night. Mr. Waring had ten attendants; three grooms, two valets, a cook, and four Furah men whose business is to pitch tents and perform all extra-services. Numerous as this suite is for an equestrian traveller, it appears moderate to a resident in India, where custom requires a multiplicity of attendants, and confines within narrow limits the duties to be discharged by each individual. It is expected in Persia that, wherever a traveller stops and obtains refreshment, he shall make a present to the principal person of the place; and since Major Malcolm displayed so much munificence in his progress to the capital, the popular expectation of European generosity has been elevated to a height by no means suitable to the finances of ordinary travellers. Mr. Waring accomplished the journey to Sheeraz in tendays, or rather nights, travelling at the rate of fifteen or twenty miles in a night. The road was in many places execrable, and he passed only two cities of note, Kazroon and Dusturjan. We extract and combine detached parts of his account of the former capital of Persia:

---

* See Rev. Vol. lxi. N.S. p. 286.

'Sheeraz, I am apt to believe, will disappoint those who have imagined it a populous and noble city. "It is worth seeing, but not worth going to see." The town is by no means so large as is reported; it is surrounded by a wall, tenable against cavalry, and has six gate-ways. Many of the streets are so narrow, that an ass loaded with wood stops *your* way if *you*[*] are on horseback (I speak from experience;) and the houses are generally mean and dirty. But we now see Sheeraz to great disadvantage, A Moohummud, the late king, having destroyed an excellent stone wall, with very strong bastions, which was deemed by the Persians almost impregnable, and several of the best houses in the place: in his time it was surrounded by a broad and deep ditch, which he filled up on destroying the fort.

'Notwithstanding the concurring praises of every Persian author, I very much doubt whether Sheeraz ever merited the extravagant commendations which have been lavished on it. It is impossible for us to say, that the descriptions given of it by Sadee and Hafiz may not be exactly true; but we may reasonably suspect them of a strong prejudice in favour of their native city, and of enthusiasm, the usual characteristic of a good poet.'—

'I should suppose the town to be about five miles in circumference; it took me a little more than an hour to walk my horse round it. They have here a glass-house and a foundery, both worth seeing. The Vakeel's Bazar is a most noble work; it is built of brick, arched and covered in like Exeter Change. It probably extends half a mile, and is, I should suppose, fifty feet wide. It has a grand appearance at night, when it is lighted up; and as every trade has a separate quarter, you know where to resort to for what you may require. This custom (common all over the East), of keeping persons of two trades separate from each other, is attended with much inconvenience in large and populous cities, where you may be obliged to send a considerable distance for the most trifling article. Many of the other markets are very handsome, but none so magnificent as the Vakeel's.'—

---

[*] The reader will be much displeased with the frequent occurrence of this aukward colloquialism in Mr. W.'s volume.

' The houses inhabited by persons of rank in Persia are built with some degree of taste and convenience. The entrance to them is very bad; instead of finding a broad and handsome gateway, you
probably have to e nall door not five feet high.
Their houses are sur h wall, so that their view is
terminated by the e nd, which is not, however, to
be regretted in a city e door, through a narrow pas-
sage, you enter a sp at the top of which, and op-
posite the Deewan I ran; and in the middle, and
sometimes on both chus, canals which play like
fountains.

' The Deewan K e room, the floor is covered
with a rich carpet, umuds (felts), and the sash-
windows, which ta ide of the room, are glazed
with very small piece s, and which form representa-
tions of the sun and stars.

' If the Deewan Khanu is large, there are usually two fire places, ornamented with paintings or plate glass. On each side of this room there is a small one, but which does not appear to be ever used. It is impossible to form any notion of the extent of their buildings, as their private and sleeping apartments are concealed from the sight of man. The stair-cases in Persia are broad and handsome, and by no means like those in India, where you are obliged to grope your way up a dark and narrow flight of steps to the most magnificent apartments. Their houses are terraced, for the purpose of sleeping on in the warm weather; a practice invariably observed by the Persians during the summer months. This is thought to be very prejudical to health: I followed their example, and, although the dews (particularly at Bushire) are very heavy, I did not suffer in the least from them.

' The houses in Sheeraz are built of brick; but, as the mortar they use is exceedingly bad, they are obliged to cover the face of the building with plaster of mud, chopped straw, and cow-dung. The appearance which this gives, often makes you suspect that the building is only of mud

' The baths in Persia are very magnificent, and you are admitted to the convenience of them for a trifling sum. They are in common use by every description of persons, and often afford a large fund of merriment to the unmarried persons who frequent them. The baths are open to the women as well as the men; five days are allotted to the latter, and only two to the former.

' The first room you enter is the place where you undress, smoke, talk, and hear the news of the day. The next room is the bath, the floor of which is marble stone, &c. and which is heated by means of the flues, which communicate with the fire that boils the water. The operation of bathing takes up nearly an hour, and dyeing the

> beard, the hands, and feet, as long a time. All the Persians dye their beards black, although it is naturally of that colour, to the great indignation and contempt of the Turks. The Persians, from a principle of cleanliness, either shave or burn away all the hair on their bodies. The composition they use for this purpose is a certain proportion of quick lime and orpiment (or Zarnich) mixed together. It is a very dangerous mixture, for if you do not wash it away as the hair begins to fall, you are often burned in a most dreadful manner. The fragrant earth of roses (gile gool) is commonly used in Persian baths. As a number of persons are in the bath at one time, you pass part of your time in talking and smoking, and sometimes sleeping. The Persians delight in using the bath, and have a saying, that "No man should visit a foreign country, where there is not a magistrate, a physician, and a bath."

If the appearance of external objects was such as to disappoint the expectations of the European traveller, the intellectual attainments and moral habits of the natives were not calculated to excite more favourable impressions. Delicacy seems banished from the language, and, in some measure, from the dress of the Persians. The superintendants of police find means to render their offices very lucrative. Being responsible for all thefts committed within their jurisdiction, they contrive to keep themselves blameless, by the admirable expedient of being connected with all the thieves in the place, and by an agreement that the latter shall not practice robberies within the verge of their power. The system of taxation is founded on principles of correspondent purity. The people who contribute most largely are the female dancers, and the votaries of pleasure; the names of both being registered, and their professions exercised with the sanction of government. Mr. Waring is not yet an adept in calculating the influence of government on the morals of a people, or he would not, with a knowlege of such convincing facts, have said (page 70.) in extenuation of Persian despotism, that he doubted whether 'the moral character of the Persians qualified them for a better government.' What else than government is it, we should be glad to know, that has engendered and disseminated these corruptions? Does the soil or the climate of Persia contain any quality more productive of vice than the soil and the climate of Europe? Or what else than tyranny has created the distinction between the moral qualities of the Greek in the present day, and those of his ancestor in the age of Aristides?

Let us next inquire the progress of the Persians in 'arts and arms.' In these respects, Mr. Waring makes the following remarks:

> 'I cannot say much of the painters of Persia; they have some little knowledge of light and shade, but know nothing of perspective. The portrait-painters, I have heard, take likenesses with very

great exactness. Those who paint landscapes, &c. generally stu some daub sent out from England, or perhaps one from China, a these they look upon as master-pieces.

'The physicians are infinitely worse than the painters, and th means of doing harm are unfortunately much greater. Their syst of practice is derived from the Greeks, and has descended to th with very little alteration. According to their theory, things are either hot or cold in such degrees, and the only difficulty they have to resolve is, whether the disease proceeds from too much heat or too much cold. China-ro [illegible] almost a sovereign remedy against all complaints. [illegible]

'The Mahometan [illegible] allow of dissection, so that they are deprived of t[illegible]iring knowledge from the discoveries of anatomy. [illegible]nk, mentions that they give horse-flesh for the ch[illegible] them try nearly as curious an experiment. A poo[illegible] afflicted with the heart burn, and instead of preser[illegible]edicine, they heaped a great quantity of ice and s[illegible]; which, they said, was an effectual cure. If it [illegible]ve they know less of surgery than physic; in short [illegible] course of education to qualify them for either profe[illegible]

'The science of me[illegible] urgery with them is nothing more than a *trade*; and they imagine that they can acquire them with almost as little difficulty, as their brothers learnt to make a shoe or mend a shawl.'—

'Although the Persians bathe so often (which is rather a luxurious enjoyment than an act of cleanliness,) they are a very dirty people. They very rarely change their garments, and seldom before it is dangerous to come near them. The Persian who accompanied me slept in his clothes until we reached Kazroon, although it was the hottest season of the year; and I believe then was only induced to change his dress at my recommendation. It is thought nothing in Persia to wear a shirt a month, or a pair of trowsers half a year.

'A Persian soldier, armed cap-à-pie, is of all figures the most ridiculous. It is really laughable to see how they encumber themselves with weapons of defence: their horses groan under the weight of their arms. These consist of a pair of pistols in their holsters, a single one slung in their waist, a carbine, or a long Turkish gun, a sword, a dagger, and an immense long spear; for all these fire-arms they have separate ramrods tied about their persons, powder horns for loading, others for priming, and a variety of cartouch-boxes, filled with different sized cartridges. If they are advancing towards you, they may be heard a long way off. I should really suppose that their saddle and arms would weigh about eighty pounds, an enormous addition to the horse's burthen. Yet they consider themselves as light armed troops, ridiculing the Turkish cavalry, who, they say, can take care of little else than their big boots, and cap. The arms of the Persians are very good.'—

'The troops are paid once a year, sometimes every three months; but as they are supplied with most of the things they require, and are furnished with houses when abroad, they do not suffer much from the length of their arrears. I can hardly say any thing of their discipline, for there were but a very small number at Sheeraz on whom I could form any judgment. Those that were there appeared to be wholly undisciplined, seldom going through any other manœuvre than charging in a promiscuous heap, and halting in detached bodies of four or five, often at the distance of many yards, in every direction from each other. They then amused themselves with skirmishing with each other; but the manœuvre they commonly practised was galloping full speed, stopping their horses with a sudden jerk, which nearly threw them backwards, then turning round on their saddle, and discharging their carbine at their supposed adversary.

'The infantry are generally employed at sieges, where it is their business to fire off a piece of cannon once an hour or so; and as long as they hit the wall, they are considered to be well qualified for effecting a breach. If there are infantry and guns, a body of bildars (pioneers) accompanies the army; but as I have before remarked, the services of the infantry are seldom required.

'In drawing out the lines of their camp, posting centries, and sending out picquets, they imitate the armies of European states; their camp, however, generally forms a circle. The Persians have in general been successful in their wars against the Turks, and in their irruptions into India; and, in consequence, they are impressed with very ridiculous notions of the superiority of their arms. They conceive it impossible for infantry to resist their charge; if it be like what I saw them practise, nothing could be more easy; but, happily for them, they are not likely to be opposed to the steady discipline and determined bravery of European troops.'—

'It is inconceivable with what ease an army in Persia is collected. In times of anarchy and confusion, every man who can purchase arms is a soldier. They flock to the nearest standard of rebellion, and retire upon the approach of an enemy to their homes. They assemble to plunder, not to fight; and feel no compunction in deserting a chieftain who can no longer countenance their depredations. Many persons are reduced to the necessity of becoming soldiers; they have been plundered of their all, and therefore join the army in the hope of retrieving their losses. An army in Persia is nothing more than an immense band of robbers, who are only held together by the expectation of plunder: success commands their services; they support no particular cause, but join the chief whose affairs appear the most prosperous. The only tie upon their fidelity is the possession of their wives and families, or the influence which their commanders may possess amongst them.'—

'It must be confessed that the Persians are pleasing and entertaining companions; but not the least reliance is to be placed on their words or most solemn protestations. You should always, therefore, be on your guard against their insidious offers; and to be so, it is necessary to distrust all their declarations. The manners of the Persians are formed, in a great degree, on the principles of Lord Chesterfield; they conceive it their duty to please: and to effect this, they forget all sentiments of honour and good faith. They are excellent companions, but detestable characters.

'A people

'A people who are given to a life of robbery and rapine, will necessarily have a number of words which express the various modes plunder; and, excepting the Marrattas, I do not believe there is language where the different gradations of robbery, to the perpetration of the most atrocious crimes, are more distinctly marked.'—

'Philosophers have held it for a maxim, that the most notorious liar utters a hundred truths for every falsehood. This is not the case in Persia; they are unacquainted with the *beauty* of *truth*, and only think of it when it is likely to advance their interests. They involve themselves, lik [illegible] net of the flimsiest materials, but which neither offe [illegible] nor end to the eye of investigation.'

After such an acc [illegible] ian soldiery, it will excite little surprize to b [illegible] one of the greatest battles which they fought [illegible] ntury, (in 1780,) a contest of four hours betw [illegible] batants led to no greater loss than 600 men [illegible] being composed chiefly of cavalry, are accusto [illegible] ithout baggage and with great expedition. [illegible] es in a day form a very common march, ar [illegible] gencies they accomplish seventy miles. Even the caravans generally perform thirty-five miles in the day.—The horses of Arabia and Persia have long been famous. In size and strength, those of the Persians are in general superior, but in spirit they yield to the Arabian. The exportation of horses from the Persian gulf to India is one of the few branches of trade that are followed to any extent in that quarter. It is an error to imagine that serious impediments are imposed on the export of horses from Persia, or that their price in that country is enormous, since the best seldom sell for more than forty pounds.—Next to horses, pearls are the principal article of export from Persia to India; and they are esteemed preferable to those of Ceylon. Limited as the circle of Persian commerce is, their merchants are a shrewd and thrifty class, willing to undergo any privation with the prospect of making money. It is well known that, in the important settlement of Bombay, almost the whole commerce of the place passes through their hands. The building and the property of shipping constitute one of the principal methods of investing their capitals. The profits of trade between Persia and India are apparently large, but they are subject to the greatest of all mercantile inconveniences, — a long lapse of time in obtaining returns. A year, and sometimes two years, may pass away before the property laid out is remitted to the owner. The duties on merchandise, although not particularly burdensome, are collected with little regard to the value of the goods, and without any knowlege of the principles of taxation. Yet in one respect the Persians might afford an useful lesson to

European financiers; they make no distinction in favour of their own produce, nor any difference between the manufactures of one country and those of another.

The present King of Persia, Futih Ulee Shah, is now about thirty years old, and has reigned ten years. He was so fortunate as to succeed quietly to his uncle: but the dynasty is scarcely of more antient date than that of Bonaparte, and was raised to the throne amid torrents of blood. The great stain on the present King of Persia, in the view of an European, is the murder of Hajee Ibrahim, the minister who had paved his way to the crown; but in Persia the possession of a large share of influence, as it may excite apprehension, is accounted a legitimate motive for dispatching a political associate or kinsman. The court is held at Tuhran, and partakes largely of Asiatic magnificence. The king is reputed to possess the finest jewels in the universe, and, when in full array, will seat himself in the sun-beams, in the true spirit of oriental ostentation, that the eyes of the spectators may really be dazzled, and that the people may truly declare that they cannot continue to behold his splendour. He is, in some degree, a patron of literature, and is fortunately exempt from any mania for war. The continuance of his power would appear to be assured during a long period, were it possible to frame calculations with any degree of confidence, for the retention of authority in a country of intrigue and assassination. Since the mission of Major Malcolm, several years ago, the English interest has been predominant at the court of Tuhran. That officer appears to have been particularly qualified for his duty, being master of the Persian language, familiar with the national habits and prejudices, and indefatigable in performing himself those functions which Envoys generally commit to interpreters. It was therefore with great satisfaction that we lately understood that he was again on his route to the Persian capital; since, whether this alliance is likely to be of any direct benefit to us or not, it is obviously a matter of importance to keep French intrigues at a distance.

Mr. Waring did not penetrate farther into the interior than Sheeraz, but traced back his steps from that city to the coast of the Persian Gulf. The object of his journey was not business, but the re-establishment of his health, and the gratification of literary curiosity. Accordingly, a considerable portion of his work is devoted to the language and literature of the Persians. He begins this part by observing the remarkable difference which prevails between the Persian as spoken in that country and in India. The pronunciation has frequently no resemblance, and the idioms vary surprizingly. In Persia, the accent is soft, but in India it is harsh; in Persia, the character of style is conciseness, but in India, diffuseness. After what we have seen of the backwardness of the Persians in art and science, we have little reason to look for proficiency in their literature, notwithstanding all the praises which of late years have been lavished on it. As they possess no works on taste, the fancy of a writer receives no check in its irregularity, from the authority of an established standard; and we cannot wonder, therefore, that a Persian author should write more for the sake of being praised than for that of being understood, or that affectation should form a prominent characteristic of his style. By a singular perversion of propriety, their prose has more tinsel and bombast than their poetry; and, as most of their histories were written under court-influence, it is very difficult to arrive at truth in their records. One of the most antient poems in Persian is the Shah Namu, the work of Firdousee, who flourished eight centuries ago, and may be considered as the Homer of his country. The partiality of Sir William Jones has elevated this production to the dignity of an Epic poem: but Mr. Waring, with more accuracy, defines it to be 'an historical poem heightened by fable.' The ground-work of it is a history of Persia founded on antient legends. Mr. Waring has introduced a number of extracts from it, accompanying them by translations quoted from Champion's version in rhyme. His observations are given in that desultory manner which prevails through the whole book, but the sum of his comments is that he prefers Firdousee greatly to all other Persian poets, many of whom have availed themselves of his fertility of invention, but without seeking to imitate his beautiful simplicity. Yet such is the state of public taste, both in Persia and in India, that a preference is almost universally given to a sparkling and affected style. — A subsequent chapter is devoted by Mr. Waring to the odes of Hafiz; and notice is also taken of the mystical or allegorical poetry of the Persians. The following paragraph contains a summary of Mr. W.'s views on Persian literature in general:

'In whatever light we may view the Persian language, we cannot but allow that it possesses a sweetness and facility of expression which few modern languages equal; and that notwithstanding their ignorance of the rules of European criticism, the poems of many Persian authors are perused with pleasure and delight; I see no reason, therefore, why we should quarrel with an author about the means he uses to afford us pleasure; it is sufficient for us, that his intention should be answered. If we admit this argument, our opinion of the Persian language will be tolerably favourable; but if, on the contrary, we are directed solely in our judgment by the rules of criticism, we cannot but form a harsh and violent opinion of the Persian language and Persian authors.'

The concluding part of the book is a history of Persia, during the fifteen years which elapsed from the death of Kureem Khan in 1779, to the extinction of his dynasty, and the establishment of the present family. Kureem Khan, although illiterate, was a prudent and vigorous monarch. After having governed Persia in prosperity for many years, he died a natural death, at the advanced age of eighty:—but his demise was the signal for the commencement of wars and assassinations. The transactions of the period in question are accordingly disgusting to a reader of feeling: but the narrative forms an important document, and is collected apparently from authentic materials. The style is considerably different from that of the rest of the volume, being more compressed and animated; and in this part of Mr. Waring's work we have nothing to regret, except that he should have occasionally been tempted to aim at imitations of Gibbon; whom we consider as among the most dangerous of models for a young writer.

That Mr. W. belongs to the class of authors who are unpractised in composition is apparent from a variety of trite remarks, and aukward expressions which occur throughout the book. Among the needless, and, we must add, useless apologies in which juvenile authors are apt to indulge, we may quote the conclusion of Mr. Waring's preface; 'I shall not attempt to anticipate objections or extenuate errors. I have presented myself before a tribunal whose decision admits of no appeal; and to whose judgement I must bow with deference and submission.' To the same rank must be assigned the passage with which he introduces his criticism on the poem of Firdousee. Sir William Jones had contemplated a copious essay on this work; and, adds Mr. Waring, 'the world may on two accounts regret its disappointment; at being deprived of the work of so distinguished a scholar, and at its having *allowed of the following observations.*' If an author be really distrustful of his competency to a task, or if he wish to have the benefit of a prepossession in favour of his modesty, his proper course is to express his opinions throughout his work in plain and unassuming language, while he treats the views of others with respect and deference: but general declarations in a preface or introduction are taken, as indeed they are often meant to be taken, for nothing. Defective, however, as is the present work in many respects, we are not inclined to entertain unfavourable expectations of a future publication from the same author, after he shall have possessed the advantage of more extensive researches, and have become sensible of the utility of method and arrangement. It is one promising symptom t he has had sagacity enough not to yield to the current noti of the early refinement of the Hindoos; and that he withho his belief of the boasted excellence of the Sanscrit manuscri until these manuscripts are brought to light.

Art. IX. *An Account of the British Settlement of Honduras*; being a brief View of its [illegible] agricultural Resources, Soil, Climate, Natural [illegible] Sketches of the Manners and Customs of the M[illegible] nd the Journal of a Voyage to the Mosquito Sh[illegible] a Map. By Capt. Henderson, of his Majesty's [illegible] Regiment. Crown 8vo. 7s. Boards. Baldwin.

We have peruse[illegible] ume with considerable interest; and [illegible] creditable to Captain Henderson that, havin[illegible] in a military capacity at Honduras, he avai[illegible] opportunity thus afforded him for gaining acc[illegible] ormation, in composing an account of that sett[illegible] the neighbouring Indians. He regards it at present as only in the infancy of its cultivation, but as capable of being eventually rendered a colony of great importance. The climate is better than that of most of our West India islands; the air being refreshed with regular sea-breezes at all seasons, except during the early part of summer, namely the months of April, May, and June. The average heat is 80 degrees. Diseases do not prevail here as in the rest of the West Indies, in the rainy season, but are in a great degree confined to the months during which we have mentioned that the sea breezes are irregular. The only settlement formed by the English, which deserves the appellation of a town, is called Balize, lying at the mouth of the river of the same name; which contains about two hundred houses, all built of wood, and raised on pillars eight or ten feet from the ground. The stores and offices occupy the first floor, and the dining and sleeping rooms are placed on the second. Each house has likewise its upper and lower piazzas, which form the coolest retreats in the building. The river Balize is navigable above two hundred miles up the country; several of our settlers having proceeded to that distance in quest of wood.

The dangers of maritime navigation in the bay of Honduras are well known to our insurers, and Capt. Henderson's account is not calculated to lessen the unfavourable impression already entertained of them. Indeed, the remains of many vessels, which have been wrecked on the various reefs and *keys* along the coast, afford a distressing proof of the frequency of these misfortunes.

isfortunes. During the prevalence of northerly winds, the eather is generally hazy, and the currents, governed by the inds, run with a rapidity which deceives all calculation; hile the resemblance of the different *keys* to each other is ich as often to prevent the seamen from ascertaining the situion of the vessel.—The vicinity of Honduras to several of e Spanish settlements renders it an appropriate station for e introduction of our manufactures, a branch of trade which as hitherto been subject to considerable impediments. The me monopolizing prohibitions, in regard to trading with the nited States, prevail in Honduras as in our West India islands; he consequence of which has been that our settlers have often een in great straits for provisions. Their industry has been so xclusively directed to the wood-trade, that very little has hitherto been done in extracting the treasures of the soil by cultivation: but it is of admirable richness, and fitted to produce either the sugar, the coffee, and the cotton of our West India islands, or the rice and the maize of the Continent. The fisheries also might be rendered very productive at present; that which is most followed is the turtle-fishery. A few of the turtle caught here find their way to London: but the greater part are consumed on the spot, and are of the species called "hawk's bill," which yields that valuable commodity, tortoise-shell.

The country remains almost entirely covered with wood. Among its most striking curiosities, are the subterraneous passages called the *Caves*, which Captain Henderson thus describes:

> 'On a branch of the river Sibun, named Indian-creek, are situated the Caves. These are subterraneous passages which have been formed at the base of three or four mountains of very considerable height, no doubt by the force of the current of water, which probably for many centuries has forced its way through them. The largest of these passages is somewhat more than a quarter of a mile in length, though in this country it has a greater extent given to it.
>
> 'It would certainly require no common powers of description to delineate with fidelity the exquisite beauties connected with the largest of the caves. The entrance to it from Indian-creek, after many windings, bursts suddenly on the sight, and resembles very closely the aperture of an oven, and is thickly overhung with rocks and trees of the grandest, but wildest workmanship. When this is passed, a wide and spacious lake instantly commences, the water of which is silent and deep, being scarcely heard to murmur, but during the most tempestuous floods. The lofty roof is arched with the most exact proportion, and is profusely studded with glittering crystallizations. Torch light affords the visitor the only means of advantageously viewing this sublime piece of scenery; for if in one or two places, an occasional beam of the sun, bursting with inconceivable lustre through the clefts of the mountain, be withdrawn, entire

darkness pervades the whole; and the smallest sound made in passing being quickly loudly reverberated, is forcibly calculated to strike the ear with a feeling of solemn grandeur.

'The caves are thought by some to have been produced by the labour of the Indians: hence the name of the water which finds its course through them; but this conjecture stands divested of every probability to support it. When the waters are at the lowest, the solitary recesses of the caves are the chosen haunts of many animals of prey, of which the tiger may be most frequently traced.'

The cutting of Mahogany takes place twice in the course of the year, viz. at Christmas and in autumn. The labour is performed by negroes, each gang of whom has a *huntsman*, whose business it is to search the woods and discover the spot on which the exertions of his fellow-labourers can be most profitably employed. His manner of doing this is by cutting his way through the thickest woods to the highest parts, and climbing the tallest tree for the purpose of surveying the surrounding country. The colour of the mahogany-leaves aids his eye in tracing the most abundant spot. To this, which is often at a great distance, he then directs his steps, cautiously avoiding to leave marks which might lead to a knowlege of his track, and enable any other than his master to take advantage of his discovery. In this intent, however, he is not always successful; because the faintest traces, such as the turning of the leaves, or the print of a footstep, will afford a clue to those who are accustomed to traverse forests. — The mahogany tree is cut about twelve feet from the ground, the axe-man standing on a stage. The trunk of the tree furnishes, of course, the wood of largest dimensions: but for ornamental purposes the branches are preferable, the grain in them being closer, and the veins more variegated. As these trees are generally found separate and dispersed, a mahogany-walk comprehends an extent of several miles. Their growth is rapid, but not equal to that of the logwood tree, which is said to attain maturity in five years. The trunks and branches are dragged to the riverside, put together in rafts, and floated to the coast. Most of the negroes employed here have been brought from Jamaica, or have accompanied their owners from the United States; no direct importation from Africa having taken place. They are subjected to much less labour than the slaves in our sugar-colonies.—The protection afforded by government to the Honduras-trade consists in a convoy being appointed from Jamaica twice in the year, viz. in January and July. The annual revenue of the settlement is about 5000l. sterling.

Captain Henderson next gives the natural history of Honduras, and discovers a degree of scientific knowlege which bespeaks both liberality of education and an attentive observance of local objects. Of the aquatic species of birds around the Bay of Honduras, the Pelican and the Cormorant are the most predominant; the transparency of the sea on this coast affording powerful inducements to the resort of such voracious neighbours. The Swallows also appear in great numbers, and under circumstances which deserve attention. Their time of visiting this quarter is the rainy season. They are observed to quit in a body, as soon as the dawn appears, the Savannah in which they have been resting during the night, and to ascend into the air in a compact spiral form, like a water-spout or a column of smoke. Having attained a certain height, they disperse in quest of food, which forms the occupation of the day. At sun-set, their descent takes place in the same manner, with inconceivable rapidity, and with a noise which can be compared only to the rushing of a blast or the fall of a torrent.

The author having been dispatched to the Mosquito shore, with presents to the Indian chiefs, relates his expedition in the form of a journal; which is entertaining, as well on account of his own adventures as for the traits which he gives of savage manners. He learned to his cost that the name of the shore had been very aptly bestowed; the flies being so troublesome as to oblige even the natives to quit their dwellings in certain seasons, and to pass the night in their little barks on the water. We were curious to learn what stage of savage-society the inhabitants of this quarter had reached, and found that they belonged to the class of "small despotisms;" which, in the opinion of a writer who is conversant with the progress of rude tribes *, is one of the most advanced periods of savage-history. All the offices of domestic life are performed by women; the succession to the crown is hereditary; and the royal power is completely despotic, absorbing within itself the executive, the legislative, and the judicial functions. They discover no trace of religious belief, except the adoration of evil spirits; and they have among them neither physician nor lawyer, but abound in conjurors. Polygamy is freely allowed: but adultery is punished, though not capitally. They can support long abstinence from food, but are in the habit of indemnifying themselves for it by the customary excesses of savages when provisions come into their possession; continuing their repast day and night, except in the short intervals of sleep, until the consumption of their stock is completed. The warriors of the Mosquito tribe may amount to the number of fifteen hundred; and small as this force is, they are able to keep their inland-neighbours, whose manners are much ruder, in a state of de-

---

* See Murray on National Character, Review for November last.

pendence. The Mosquitos have an hereditary aversion to the Spaniards, and profess great attachment to our countrymen.

It is common for writers who are unaccustomed to diversity of literary research, to attach extraordinary consequence to the particular object of their occupation. Accordingly, Captain H., in extolling the capabilities of Honduras, seems to forget how many of our colonies are in need of increased cultivation, and present an equally encouraging prospect to enterprize and industry. In bearing testimony, therefore, to the merits of his book, it is proper for us to state that its subject, viewed politically, is local, and of subordinate consequence. On the score of execution, we are not disposed to qualify the praise which Captain H. deserves, otherwise than by suggesting the correction of a few inaccuracies of style; such as the use of *lay* for *lie*, and the wrong position of the word '*alone*,' p. 86. and of '*only*,' p. 94.: both of which, trifling as they may seem, affect the sense of the respective passages. It would give us pleasure to be called to notice other sketches executed on the same plan with this work, by officers who are stationed like Captain H. in situations which afford the means of obtaining information not generally possessed by the public.

ART. X. *Hints to the Public and the Legislature*, on the Nature and Effect of Evangelical Preaching By a Barrister. Part the Fourth. 8vo. pp. 159. Johnson and Co. 1810.

We have often observed that the perplexity and the multiplied controversy to which theology gives birth, more than any other science, arises in a great measure from the want of those clear definitions which, in all sciences except this, afford precision of thought and accuracy of expression in the use of important terms. With theological polemics, (to advert to Hobbes's well-known remark,) words are not *counters* but *money*; not signs by which ideas are designated, but something which is esteemed as valuable in itself, and by the sound and jingle of which they please the multitude. As long, however, as this practice continues, argument must stand still, and controversy become a perfect logomachy. The *Barrister* is highly to be commended for his endeavours to cure our modern religionists of a most preposterous abuse of words, and to bring them (if possible) to think correctly; and also to employ phrases to which the intellect of a rational man can apply an exact measure. Such a writer was much wanted in the argument in which he has chosen to embark; and we congratulate the *Public* on his spirit, diligence, and perseverance. To the whole host of united Calvinists, he is a formidable adversary; and as his aim, like our own, is to make them appreciate the exact import of that language which is the sign of orthodoxy in their church, we could wish them to examine his strictures with attention, and not be offended by the vivacity and boldness which he displays in combating the doctrines and proceedings of their sect.

So bewildered have been the imaginations of our modern religionists with the terms, *Faith*, *Original Sin*, *Imputed Righteousness*, *Atonement*, *Satisfaction*, &c. that they seem to be unable to conceive in what the essence of religion consists; and in their zeal for *essential* doctrines, they treat poor Morality as a *Hagar*, a poor bond-woman who ought to be cast out into the wilderness. If, however, Religion be a practical science, its connection with morality is legitimate and inseparable; and we are justified in looking with a scrutinizing eye at any system of Faith which puts *good works* in the back-ground, and which makes a distinction between moral and evangelical Preaching.

Our great object, as the *Barrister* very justly observes, should be,

> ' To trace out the connexion of religion with the moral nature, and moral condition of man, — to illustrate the practical conclusions to which all its genuine doctrines lead, and the test which those practical conclusions form of the truth of the doctrines out of which they arise, — to shew forth the sublimity of the sound uncorrupted revelation of Christian truth, and its tendency to purify, and to perfect all that is great and glorious in the original destination of man, — to contemplate religion as intended, in its end and aim, to lay the lasting foundations of civil society, and to be the source of all that is solid and sound and durable in the moral structure of the world.'

If ' all this is beyond the puny intellect of the petty traders in theology, which distinguish our time', they are unworthy of being elevated to the rank of religions dictators, and their anathemas are intitled to nothing but contempt. — Unfortunately, however, they have the crowd on their side; their doctrines are found to be palatable; they boast of an increasing sect; they proclaim their associations of various kinds; and they encourage themselves with the expectation of triumphing over all other sects. What a feature this of the nineteenth century! Shall reason be vilified in this age of boasted knowlege and free inquiry; and shall Calvinism rear its front, and presume to identify itself with Christianity? No, says the *Barrister*, ' while I can hold a pen, and while any sound sense remains in the country to which I can make my appeal.'

This gentleman does not sink into tameness and insipidity as he proceeds, but seems to advance in the discussion with

renewed strength and animation. He despises all the insinuations by which the sect whom he opposes would intimidate him. He fairly tells them that to call him a *Socinian* is no more an answer to the argument, than to call him a *Soap-boiler*. The great inquiry is, whether the statement made or the doctrine advanced be true or false. His charge against those *who designate themselves* by the epithet of *Evangelical preachers* is direct: he accuses them of assuming, with the canting lamentations of their own vileness in their mouths, a title full of honourable distinction,—a title to which they make out no just claim. So far from allowing them an exclusive right to the appellation of Evangelical preachers, he accuses them of 'scattering the seeds of error broad-cast over the land;' and he tells us, perhaps with too much s
they have all the craft of
monks without their
the subtlety of the Jesuits
without their learning.

Among the collatera
d by the Methodistic sect,
the writer notices, wi
ntry, '*A Society of united*
Theological booksellers;'
ing without hesitation de-
clared their decided att
e doctrines of Calvin, and
made a subscription to C
ement of their association,
have the assurance to
ng books "*on an enlarged*
principle." These tra
lso the effrontery to invite
private gentlemen to *t*
concern; and to encourage
speculation in this C
f money-getting, they hold
out the prospect of *dividends*.

'Really (says the Barrister) this is a most sacred system of money-jobbing! a great *desideratum* no doubt to the members of the new *religious world*, to be able to circulate their *peculiar doctrines* at a profit of twelve per cent. The spirit of *the* FATHERS *of the New Church* is indeed most enterprising; the most zealous votaries of Mammon could not have struck out a better speculation. To contrive a scheme of monopoly that should at once concentrate their interest, and consolidate their power,—and so to manage it, withal, as to carry a prospect of premium on the *transferable shares*, is really making their doctrines a *goodly inheritance!*—The money changers have returned again to the temple.—Surely, in this age of mercenary speculation, we might at least have kept THEOLOGY unmixed with *dividends*, and funds, and transfers.—*Non hoc ista sibi tempus spectacula possit.*'

Having thus attacked the association with sarcasm, he adds, in a serious tone;

'To Associations of this description, no Englishman ought to lend his support or co-operation. They pave the way to a gradual encroachment on every liberal principle of commercial dealing, which it is our common duty and our common interest to cherish and protect. They lead the way to *other combinations* the most arbitrary,

trary, and to *other monopolies*, the most invidious, oppressive, and illiberal. Let them come before the public in whatever shape, or under whatever disguise they may, they are pregnant with evils of the very worst kind. The British Constitution revolts from such Associations, and the Religion of Christianity disavows their support.'

After a little skirmishing against the manœuvres of the sect, the author directs his attention to their prominent doctrines. At first, he is rather too fastidious in protesting against the phrases, *rule of Faith* and *light of Nature*. The former he pronounces to be 'absurd and unmeaning;' though to us a rule of faith is not a more unmeaning phrase than a rule of practice, because a revelation from God must serve to regulate or direct our minds in a right conception of both. On the phrase, "*light of nature*," he asks, 'what is this light? Is it imparted by animal nature, or vegetable nature, or the nature of man, or the nature of the world, or the moral nature of the human mind, or the physical nature of things?' We beg leave to answer, *From all and every part of nature.* The works of the natural world are a book in which the mind of man, on studying it, reads the principles of natural religion, which principle sare the recognized basis of revealed religion. By the *Light of Nature*, no more is meant than is expressed in the beginning of the 19th Psalm, "*The heavens declare the glory of God;*" and we were surprized to find in this pamphlet any objection to the expression, for which the author wishes to substitute '*the works of the Almighty.*' In disputing with the infidel, what a smile of contempt should we receive, were we gravely to lay down this proposition, that the works of the Almighty prove the existence of the Almighty? These phrases are not peculiar to the Calvinistic sect, but are more in use with the asserters of natural Theology.

When the *Barrister* contends for the exercise of reason in religion, and for the utter impossibility of believing points which are completely incredible, we wholly accord with him; and his mode of exposing the fallacy of the argument used on this occasion coincides with some remarks which we have formerly made, with the same view. The mistake in all this controversy arises from not distinguishing between facts and causes.

'To tell us of "mysteries revealed, that *transcend finite reason*," is to abuse the ear and the understanding with a jargon of words. The proposition is not intelligible. It is utter nonsense; for unless our reason can comprehend what is revealed, no revelation can be made. It is most clear, that nothing can be explained, unless there is a capacity of receiving the explanation.'

It is added.

'That religious inquiries may be pursued to a point, on which human reason will meet with difficulties that it cannot resolve, is most true. But what is the moral caution which this fact should impress upon our minds? Is it, that we should receive these inexplicable difficulties with implicit faith? No such thing. The true moral admonition is this—that we ought not to reject truths, which it has pleased God to reveal, and which we *can* understand because, when extending our researches *beyond what is revealed*, we are stopped by difficulties which our reason *cannot* penetrate or explain.'

The *Barrister* was at first accused of great severity in terming the methodists a [illegible] *ralists;* but, on their own confession, this cha [illegible] foundation. They admit that such doctrines [illegible] nd the *Atonement* may be *very pernicious* when [illegible] y or by themselves: but they endeavour to ke [illegible] t by the singular assertion that, though in then [illegible] ernicious, they are capable of being more than [illegible] ven of becoming very salutary, when taken in [illegible] others. By what process of theological chemistr [illegible] of poisons into good and wholesome nutrime [illegible] e cannot ascertain. Doctrines confessedly *bad in themselves* are edge-tools, with which it is dangerous to play; popular preachers should keep clear of them; and evangelical preachers cannot employ them, because doctrines *bad in themselves* never proceeded from the lips of Christ and his apostles. The *Barrister* is completely justified when he says;

> 'To affirm of the *Christian* system, that its doctrines are individually productive of evil; that they are beneficial only in the mass; and that it is *their connexion that constitutes their excellence,*—is the language of gross and shameful imposition, from whatever *great political religious party* in this kingdom such language may proceed,—it is an insult on the common sense and moral judgment of every man in whose mind any trace of these attributes remains.—Look to the genuine revelation of CHRISTIANITY. Take the whole system to pieces to its last spring,—examine it in all its parts,—hold them asunder, as distant as you please;—the more you thus examine it, the more clearly will you discern its beauty and its usefulness.'—
>
> 'The *genuine doctrines* of the Gospel will be found, upon a close and rational examination, to contain the *motives* which should excite and stimulate our obedience to its *precepts;* it is therefore utterly impossible, but that each doctrine taken *separately* must contribute to the good resulting from their *united* operation and effect.'—

Profound views of sin become the boast of our modern evangelical preachers: but in our judgment their profound views are very shallow and indiscriminating. These men seem to have a horrible confused notion of sin in the abstract, and of its damning nature: but they do not deem it worth their while to attack sin in detail. Vice and sin appear not with them to be convertible terms. In short, according to the New Creed, a man may abstain from all the grosser vices, and yet be *the chiefest or vilest of sinners.* — Such are the terms which our *Saints* employ when they speak of themselves: but, if the hearer were to yield assent to this account of superlative vileness, the reply would probably be similar to that of the methodistic Mrs. Ranby in *Cœlebs*, and the cant of the sect would stand confessed. Nothing, indeed, is more deserving of reprehension than this silly style of affected humility; which tends to destroy all differences in characters, to place the vilest and the most respectable on a perfect level, and to raise in each a similar spirit of *self-accusations* and *despair of Divine Forgiveness.* Let us hear the *Barrister* speak against their preposterous method of "alarming the conscience:"

> 'Can the conscience of a good man put forth a sting as sharp as that which fills the worst of criminals with agony and alarm? Is he to be brought to the *same self-accusations* which spread a horror over the solitude of the robber and the assassin? Is the honest trader, and the exemplary father of a family, to utter the *same confessions* of guilt with the veteran swindler, and the licentious profligate? The HOLIEST OF MEN to *despair of forgiveness in themselves, equally* with the WORST OF SINNERS!!! Where, in the Gospel, is this required? In which of the Evangelists of Christianity is this doctrine to be found?
>
> 'These men turn religion upside down. — They give us a system, in which every thing is inverted; — a system abounding in every thing that can puzzle our reason, and perplex our faith. What man of plain understanding can bring himself to the conviction, that the best and the worst of them should load themselves with the same accusations, and be filled, — as consistently they ought, — with the same remorse? The thing is not possible. It runs counter to every dictate of common feeling, and of common sense. The whole proclamation of divine truth is against it. — "Blessed," says our Saviour, "are the pure in heart *for they shall see God.*" — But the Evangelists of our day deny this point blank. According to them, the most pure in heart must as much *despair* of forgiveness in themselves as the most *impure!!!* Thus, they pluck away from the true Christian all the hope that sustains him, and make the promises of the Gospel of none effect.'

By the New Evangelists, great stress is laid on *Faith*, as something abundantly more meritorious than the noblest virtue: but we may here ask them, is not Faith an act of the mind, and how can this act of the human mind be more meritorious than that which prompts to benevolence or any other virtue? The reply, perhaps, will be, *Faith* is produced by the spirit: but we will ask again, are not *Good Works* denominated by the Apostle "fruits of the spirit?" Their whole string of assertions about faith and works manifests strange misconceptions, and ought to be seriously reviewed.

When we approach the conclusion of this *fourth part* of the *Hints*, we perceive the reason of their being addressed to the *Legislature* as well as to the *Public* at large. Aware, as every sensible man must be, that the *fomes mali* resides in the Thirty-nine Articles, which are here very justly pronounced to be 'a stumbling-block to the friends of the Establishment and a stalking-horse to its enemies,' the author does not hesitate to recommend a revision of them :

> 'Let the Articles which were framed in an unenlightened age, and at a period of bigotry and bloodshed ; let them be fairly, and without prejudice, examined ; and if any one is found to contain any expression which seems to undervalue the importance of *good works*, or, which is the same thing, – to undervalue that practical obedience to the laws of God, without which religion is an empty name, — let such expression be withdrawn.
>
> 'If there is any Article that experience has proved to be more productive of religious dissension than of reverence to God or allegiance to the state — let such cause of offence and disunion be removed.
>
> 'If any article should be found to have separated conscientious and worthy men from the Established Church, by demanding an implicit and specific faith on points not fundamental—let such article be so revised as to restore the right of private judgment, and the freedom of religious inquiry.'

This measure has hitherto been proposed without effect; and probably, in the present instance, the appeal to the Legislature will be equally in vain. Our rulers are extremely partial to old forms; not somuch because they are what they ought to be, as because they are old, and because innovations are supposed to be dangerous. Our opinion on this subject has been often given. We are confident that the Established Church could lose nothing, but would to a certainty acquire additional strength and respectability, by the alterations proposed. Methodists will exult while they have the Articles to prop up their unscriptural creed; and their preachers will have some pretext for calling themselves *true Churchmen*, even while they are undermining the church. The friends of the Establishment would act wisely to consider the complexion of the times : but if nothing can be done with *old forms*, we hope that the *Barrister*, and those who think with him, will not relax in their endeavours to expose the errors of the Methodistic system, and to bring the rational part of the community to espouse a scriptural, intelligible, and universally practical creed.

Art. XI. *Problems in some of the higher Branches of Algebra.* 4to. 5s. sewed. Johnson and Co.

Between the progressive improvements of the analysis of finite quantities and of the analysis of infinitesimal quantities, the difference in rapidity is almost immense. Towards the close of the seventeenth century, Newton invented his fluxionary or differential calculus; and since that time, the calculus has made such wonderful advances, that it has satisfactorily solved almost all the numerous, complicated, and minute phænomena of the heavens. At the beginning of the sixteenth century, the cultivation of algebra under Lucas de Burgo was renewed. In the middle of that century, Cardan and Lewis Ferrari solved, the one, cubic, and the other, biquadratic equations: but since that time, more than two hundred and sixty years have elapsed, and no improvement of any moment in the doctrine of the solution of equations has been made. We stop at the term which arrested the progress of Lewis Ferrari; and other obstacles than the length of the calculations prevent us from solving generally equations which pass the fourth degree.

Besides the method used by Ferrari, other methods, indeed, have been invented. Descartes suggested a mode of solution, apparently different from that of Ferrari, and now better known and more used; and on Harriott's principle of the generation of equations, Euler and La Grange have of late years given solutions:—but no one of these methods can properly be said to supersede the others: they are attended with nearly the same trouble in practical application, and they all require the solution of an equation of three dimensions.

Euler, solving on the same principle, and by the same process, equations of the second, third, and fourth degree, was not without hopes, as we may collect from his memoir in the Petersburgh Commentaries, that the method might be extended to equations of higher degrees: but multiplied failures and enormous calculations have damped and almost extinguished the ardour of attempting the general solution of equations. It is not plain that algebra, as an art of computation, would be improved if such resolution could be effected; and besides, physical astronomy and its attendant sciences now divert our attention from the sterile plains of algebra, and invite industry and ingenuity to researches of greater pleasure and profit.—Ferrari, independently of any consideration of the structure of the biquadratic equation $x^4 + qx^2 - rx + s$, solved such equation. Descartes, who was contemporary with Harriott, supposed the equation to be formed by the multiplication of two quadratic factors, $x^2 + fx + \frac{f^2}{2} + \frac{q}{2} - \frac{r}{2f}$, and $x^2 - fx + \frac{f^2}{2} + \frac{q}{2} + \frac{r}{2f}$; and he deduced an equation involving f, of this form, $f^6 - Pf^4 + Qf^2 - R$, which is called a bicubic equation, and is solved by the solution of a cubic equation. Having hence obtained the values of f, which, if α, β, γ, δ, be roots of the original equation, are $\alpha + \beta$, $\alpha + \gamma$, &c. he easily determin , &c. or solved the biquadratic.

In the cases of and biquadratic equations, it is easily proved of the roots of an equation is equal to the dim uation: that is, in a cubic equation, $x^3 + qx -$ three algebraical quantities any one of which for x in the above equation, the equation becor uppose these roots to be α, β, γ, and that we of these roots, as $A\alpha + B\beta + C\gamma$, and permut α, β, γ, form

$$A\beta + B\alpha + C\gamma$$
$$A\gamma + B\alpha + C\alpha,$$

if we can determine the values of these functions, we shall be able also to determine the roots by a simple process of elimination. In like manner, if the four roots of a biquadratic equation be α, β, γ, δ, and, assuming a function of the roots, as $A\alpha + B\beta + C\gamma + D\delta$, we be able to find three or four values of such function, we shall also obtain the roots themselves. On considerations like these, mathematicians in modern times have attempted the solution of equations, and from such attempts many curious and useful formulæ have originated.

In the methods of Descartes and Ferrari, the reducing or subsidiary equation is in fact an equation of three dimensions; and, unless the reducing equation be of lower dimensions than the original equation, nothing is gained by the deduction of the reducing equation. If we assume the function $A\alpha + B\beta + C\gamma + D\delta$, then such function admits of 24 values; or the reducing equation would be of 24 dimensions, and consequently more difficult of solution than the biquadratic. The preceding function, therefore, must be simplified; and if we make $B = A$ and $D = C$, it will become $A(\alpha + \beta) + C(\gamma + \delta)$ which function admits of only six different values. If, now, we can make these values of the form $a, -a$; $b, -b$; &c. the equation of six dimensions will become a bicubic equation. Let, then, the original biquadratic be $x^4 + qx^2 - rx + s$, and let $A = -C$, and let $A = 1$, then the function becomes $(\alpha+\beta)-(\gamma+\delta)$ or $(\alpha+\beta)+(\alpha+\beta)$ or $2(\alpha+\beta)$; and although the function admits of six different values, yet two and two are equal, changing the signs: for $(\alpha+\beta)-(\gamma+\delta) = -\{(\gamma+\delta)-(\alpha+\beta)\}$

The reducing equation, which contains these several values, is $z^3 + 8qz^2 + (16q^2 - 64s)z - 64r^2$; which, putting $z = 4y$, is the same equation with that which results from the method of Des Cartes, as indeed it must be.

Finding, by Cardan's rule, or by some equivalent method, the three roots (z', z'', z''',) of this cubic, we shall have four equations to resolve four unknown quantities; that is, the four roots α, β, γ, δ, of the biquadratic. The four equations are

$$\begin{aligned} \alpha+\beta &= \pm\sqrt{z'} \\ \alpha+\gamma &= \pm\sqrt{z''} \\ \alpha+\delta &= \pm\sqrt{z'''} \\ \text{and} \quad \alpha+\beta+\gamma+\delta &= 0 \end{aligned}$$

whence α, β, γ, δ, by the ordinary processes of elimination.

This is one instance of the resolution of a biquadratic by finding the value of a function of the roots. Other functions may be assumed, such as

$$\gamma\,\frac{\alpha^2+\beta^2-\gamma^2-\delta^2}{\alpha+\beta-\gamma-\delta};$$

and if we investigate the equation that gives the values of this function, (those values are only three,) it will appear to be the cubic that results from employing Tschirnau's method. We may also assume a function of the roots, as $\alpha\beta+\gamma\delta$; and the cubic which will give three values of the function, which are $\alpha\beta+\gamma\delta$, $\alpha\gamma+\beta\delta$, $\alpha\delta+\beta\gamma$, will in fact be the equation that results in Ferrari's or Bombelli's method.

These previous observations are not unconnected with the matter and reasonings of the tract before us; the author of which, in his preface, speaks of the resolution of equations by investigating the values of certain functions of the roots, and in his work resolves a biquadratic by solving the equation which generally represents the sum of any two roots: this is, in fact, what is done in the second problem. In that problem, it is required to find four numbers x, y, z, u, such that

$$\begin{aligned} x+y+z+u &= a \\ xy+xz+\&c. &= b \\ xyz+xyu+\&c. &= c \\ xyuz &= d: \end{aligned}$$

that is, the resolution of the biquadratic

$$x^4 - ax^3 + bx^2 - cx + d$$

is required. Now, in the first place, the author destroys the second term: so that, if A, B, C, D, are the new values of the unknown quantities in the transformed equation, $A+B+C+D=o$, he next puts $A+B=2s$, and then deduces an equation in terms of s, which is,

$$s^6 + \frac{G}{2}s^4 + \frac{G^2}{16} - \frac{E}{4} - \frac{F^2}{64}$$

If the equation deprived of its second term by substitution be $x^4 + Gx^2 - Fx + E$, this bicubic equation is the same with that of Euler, and in fact with that of Des Cartes; as indeed it must be, since in each an equation is sought that contains the sums of any two roots of the original equation.—We see nothing new in this mode of solving a biquadratic equation.

The solution of the other problems is effected by the aid of the formula for the sum of the m^{th} powers of the roots expressed in terms of the coefficients, p, q, r, &c. of an equation $x^n - px^{n-1}$ + &c. Such a formula is given in Waring, p. 1. *Meditationes Algebraicæ*, and in Arbogast's *Calcul des Dérivations.* The author, indeed, in the simplest cases, does not immediately resort to the general formula, since that would be unnecessarily to increase the difficulty of the problem: thus, in quest. 3d, three numbers are required, of which the continual product $= a$, the sum of their squares $= b$, and the sum of their cubes $= c$. Let x, y, z, be the numbers, and let their sum $= p$; then

$$x^3+y^3+z^3 \text{ or } c = (x^2+y^2+z^2)(x+y+z) - \{xy^2+yx^2+xz^2+\&c.\}$$

$$\text{or } c = bp - \{xy + yz + \&c.\}(x+y+z) + 3xyz:$$

$$\text{but } 2xy + 2yz + \&c. = (x+y+z)^2 - (x^2+y^2+z^2)$$

$$= p^2 - b.$$

$$\text{Consequently, } a = bp - \left(\frac{p^2-b}{2}\right).p + 3a$$

$$\text{or } p^3 - 3bp + 2c - ba = o;$$

whence, by Cardan's rule, p or $x+y+z$; and since $xy + xz + \&c. = \frac{p^2-b}{2}$, the finding of x, y, z, is reduced to the solution of the cubic equation

$$x^3 - px^2 + \frac{p^2-b}{2}.x - a.$$

In like manner, the succeeding problem (4th) may be solved: but in the 5th, in which x, y, z, are required when $$\begin{aligned} x + y + z &= p \\ x^2 + y^2 + z^2 &= b \\ x^m + y^m + z^m &= c \end{aligned}$$

Waring's theorem is used, viz.

$$p^m - mqp^{m-2} + mrp^{m-3} - \&c.$$

And from this, with certain values of m, the numbers x, y, z, may be obtained.

In several other problems, by ingenious transformations, and by a dexterous use of the above theorem, the author deduces solutions.

In problem 16, the writer proposes to solve a biquadratic by the mediation of a cubic wanting its second term; and his rule is sufficiently plain and simple, but it is not essentially different from rules delivered by other authors. It may in fact be deduced from that of Waring: according to whom, if the biquadratic be

$$x^4 + 2px^3 - qx^2 - rx - s,$$

the reducing cubic is

$$8n^3 + 4qn^2 + (8s - 4rp)n + 4qs + 4p^2s - r^2 = 0;$$

and the four roots of the biquadratic are the four roots of the two quadratics

$$x^2 + \left\{ p + \surd(p^2 + 2n + q) \right\} x + n = \mp \sqrt{s + n^2}$$

If now we put $p = 0$, put $-3a$ instead of q, b for r, and c for $-s$, and transform the reducing cubic by substituting $m + a$, instead of $2n$, we shall obtain the present author's reducing cubic; and by taking the roots of the quadratics, the roots will be found to be the same as those which he has given.

In problem 17, the author proposes to deduce, from Bombelli's rule of solving a biquadratic, that of Euler and Descartes. He takes a biquadratic with all its terms complete, and then gives what he means to be Bombelli's reducing cubic: in fact, the same as that which we have just stated. Now we think that, in point of history, the author has fallen into an error. Bombelli has given no rule (we speak, however, with some hesitation, since we have not his book before us,) for solving equations of the form

$$x^4 - px^3 + qx^2 - rx + s:$$

the equations which he solves want the second term; and we mention this principally because Dr. Waring takes merit to himself, in his preface to the *Meditationes Algebraicæ*, for this extension of Ferrari's method, and because Mr. Baron Maseres has, in a separate and full discussion, shewn that such extension brings no practical advantages of more easy or more concise computation. This observation being made, we remark that the present author shews fully what he proposes to manifest; viz. that Des Cartes's bicubic may be derived from Ferrari; and perhaps we shall not be deemed unpardonably to trespass on the rights and privileges of authors, if we, after our own manner, establish the same point.

Let the biquadratic be

$$x^4 + qx^2 - rx + s.$$

Suppose this to be formed from two quadratic factors; then, since the coefficient affecting x^3 is equal to o, the second terms in the two quadratics must be zx, and $-zx$, respectively. Now the third terms of the quadratics multiplied together must produce s: they cannot be of the form $\sqrt{s}$, because then there would be no term to correspond with rx: but, since $(a+b)(a-b) = a^2 - b^2$, it is plain that the third terms may be of this form

$$v + \sqrt{(v^2 - s)}$$
$$v - \sqrt{(v^2 - s)}$$

or the two quadratics are

$$x^2 + zx + v + \sqrt{(v^2 - s)}$$
$$x^2 - zx + v - \sqrt{(v^2 - s)}$$

If we multiply these two together, and compare the coefficients affected with the powers of x, we have the result

$$2v - z^2 = q,\ 2z\sqrt{(v^2 - s)} = r.$$

Hence $z^2 = \dfrac{r^2}{4(v^2-s)}$ and $2v - \dfrac{r^2}{4(v^2-s)} = q$;

whence $8v^3 - 4qv^2 - 8sv + 4sq - r^2$; which is Ferrari's reducing cubic.

Again, since $2v = q + z^2 \therefore 4v^2 = q^2 + 2qz^2 + z^4$:

but $4v^2 = \dfrac{r^2}{z^2} + 4s$:

$$\therefore z^6 + 2qz^4 + (q - 4s)z^2 - r^2 = o,$$

which is Descartes's reducing bicubic. Hence, from the same resolution of a biquadratic into factors, are deduced the solutions of both Ferrari and Descartes.

It has already been shewn that, if $\sqrt{z'}$, $\sqrt{z''}$, $\sqrt{z'''}$, be the roots of the cubic,

$$z^3 + 8qz^2 + (16q^2 - 64s)z - 64r^2,$$

then $\quad \alpha + \beta = \pm\sqrt{z'}$

$\qquad\quad \alpha + \gamma = \pm\sqrt{z''}$

$\qquad\quad \alpha + \delta = \pm\sqrt{z'''}$

and $\quad \alpha + \beta\gamma + \delta = o$;

hence $\alpha = \frac{1}{4}(\sqrt{z'} + \sqrt{z''} + \sqrt{z'''})$

$\beta = {}^{1} (\sqrt{z'} -$ &c.

Now Euler assumes x, the root of the biquadratic, to be $\sqrt{p} + \sqrt{q} + \sqrt{r}$, p, q, r, being roots of a cubic equation: consequently, this cubic must be the same if, instead of z, we put $4^2 z$; in which case the former equation becomes

$$z^3 + \frac{q}{2} z^2 + \left(\frac{q^2}{16} - \frac{s}{4}\right) z - \frac{r^2}{64}$$

which is Euler's reducing equation.

In the preceding process and investigation, Ferrari's and Des Cartes's methods have perhaps been brought more nearly together than they ever were before; and if the occasion were fit, or if we had not already in some degree transgressed the line of our duty, we could shew that the method of solving a biquadratic, by deducing an equation involving powers of the last terms of the component quadratics, (if such quadratics be $x^2 \pm zx + k$, $x^2 \mp zx + g$,) is reducible to the former methods: as also that the final equation, although of six dimensions, admits of a solution which, if true, overturns Dr. Waring's assertion that the solution of a biquadratic is in vain sought from such reducing equation.

If the author of the present tract should continue his researches, (and we hope that he will,) we advise him to adhere to a certain form in his equations, and not capriciously to substitute different letters for the coefficients of his second, third, &c. terms. Very much labour, and fruitless toil of memory and reference, would be saved, if writers on algebra would agree on a common form for equations. The usual way of writing a general equation is

$$x^n - px^{n-1} + qx^{n-2} - rx^{n-3} + \text{\&c.}$$

and no possible good can arise from changing q into p, or p into a, or q into b. M. Lacroix, in his treatise, has most injudiciously used p sometimes for the sum of the roots, and sometimes for the sum of the rectangles of the roots: Mr. Wood, if we recollect rightly, always employs the same symbols to represent the coefficients of the same terms: Dr. Waring, too, in most instances, keeps to the form $x^n - px^{n-1} + qx^{n-2} -$ &c.: but Euler is perfectly lawless in his representation of the coefficients. Let no one, in the pride of originality and invention, ridicule us for attention to these minutiæ. We are sure that no person who is versed in mathematical investigations will deem such attention unimportant; and we hope that, in a future edition of this work, the author will conform to the general usage, and adopt the conventional symbols, which have this sole but sufficient merit, that they *are* conventional.

[This article has long been prepared for insertion, but has been mislaid, and only discovered in time for present use.]

Art. XII. *The Question concerning the Depreciation of our Currency stated and examined.* B[illegible] [illegible]son, Esq., M. P. 8vo. pp. 154. 5s. Murray.

Our expectations w[illegible] y excited on hearing, through the mediu[illegible] ur which generally precedes a publication fro[illegible] n, that the pen of Mr. Huskisson was to be de[illegible] scussion of the question respecting the depreciati[illegible] ency. His ability in the discharge of the labori[illegible] ecretary to the Treasury has long been acknov[illegible] rties; and the attention which he has continu[illegible] etirement, to pay to national business, afforded [illegible] that change of situation had been productive of no relaxation in his assiduity. We had been told that, in the Bullion-Committee, he took an active part in support of the opinions expressed in their Report; and the statement receives confirmation from the zeal with which he has now stept forwards to make himself their advocate with the public. He mentions, in the preface to the tract before us, that, on being asked by several of his friends for an explanation of his opinions on the state of our currency, he had committed his thoughts to writing several months ago: but that, being subsequently urged to print them, he should not, he conceives, have found much difficulty in resisting their solicitation, and in denying himself that share of general attention which usually attends a writer on a popular topic, had not the clamour and misrepresentation, industriously circulated on the subject of the Report, rendered it incumbent on him to contribute his efforts for the correction of those errors. He says;

'When so many pens are employed to propagate what appear to me most false and dangerous theories upon the subject of our currency; when several of those who have taken upon themselves to controvert the Report, have gone out of their way to misrepresent the conduct, and to cast obloquy on the characters and motives of those who concurred in it; and above all, when the many evil consequences of an erroneous, or even an unsettled state of the publick mind upon a question of such vast importance, are considered; I trust that I shall be justified in submitting, what was originally prepared for an indulgent and limited circle only, to the examination and judgment of a more extended and impartial tribunal. Any man, I think, who has read the pamphlet of Sir John Sinclair, or the speech of Mr. Randle

Jackson to the Proprietors of Bank Stock, (as reported in the newspapers,) must admit that I have not unfairly described the attacks which have been made upon the Report of the Bullion-Committee.

'When among other theories equally extraordinary,—(whimsically dignified with the name of *axioms* in the work itself)—Sir John Sinclair, before he is well clear of his preface, lays it down as a leading principle, "that the abundance of circulation is the great source of opulence and strength;" and emphatically styles it "*the mine of national prosperity*;" — when he defines *Money* to be "a well regulated paper currency with a certain proportion of coin." — I should be at a loss how to deal with such *axioms*. They appear to belong to that class of propositions which have been sometimes characterized by rhetoricians as being "neither true nor false;" and as they are (to me at least) wholly unintelligible, they must of course be unanswerable.

'There is, however, one charge against the Committee, much dwelt upon both in the speech and in the pamphlet to which I have referred, with which I must detain my readers for a few moments. It is that of having made a Report directly contrary to, and altogether inconsistent with, the evidence. — This assertion has surprised me: and I have looked in vain for any proofs in support of it.

'The Committee endeavoured, in the first instance, to collect and place upon their records certain *facts*; such, for instance, as the continued high price of gold bullion, and the great depression of the foreign exchanges. — To any *explanations*, that were offered by the witnesses, of the causes which had produced this state of things, they listened with the most patient attention; and have given them a place in the Appendix, in the words of the parties examined. But when these explanations appeared to the Committee to be either unfounded or insufficient; to be contradicted by the experience of former times, or by the actual state of facts; to be inconsistent with each other, or with the admissions of the witnesses themselves; could it be the duty of the Committee to adopt them as their creed? Was it not rather their duty to state, in what respect, in what degree, and in what instances these explanations appeared to them unfounded or insufficient; and to point out the circumstances by which they were contradicted, and the inconsistencies which they involved?'

Having had occasion to express our sentiments so lately on the principal points discussed by Mr. Huskisson, we shall for the present avoid entering into any farther detail of our opinions, and confine ourselves chiefly to an exposition of the pamphlet under review. — Mr. Huskisson disclaims all pretensions to originality, and prepares his readers for a considerable degree of diffuseness in his illustrations. Most of the late publications on the subject seem to him, he remarks, to take for granted a degree of elementary knowlege in their readers, of which the world at large is by no means possessed. He has accordingly chosen to go back to the first principles of our money-system; and, at the risk of wearisome repetitions, to elucidate the same proposition in several different modes. With regard to the ignorance of the public as to the merits of the present question, we must, as far as our observation goes, add our testimony to that which he so explicitly gives, when he is recapitulating the reasons which induced him to print this pamphlet:

'I am convinced, as well from the experience which I derived from the enquiries carried on in the Bullion-Committee, as from every thing that has since come under my observation, that a great proportion of the public, including (even in the limited circle of my own acquaintance) many men of excellent understandings, have either overlooked the elements of the whole question; or, more probably, have never turned their minds to the course of enquiry, which, if properly pursued, must have prevented some of the misconceptions now afloat on this subject. To the want of this knowledge, to the want of time, or opportunity, or inclination to attain it, much of the error which prevails in some quarters, and of the doubts, uncertainty, and apprehension which exist in many others, is, in my opinion, to be ascribed.'—

'They who think with me, that it is by the establishment of sound, and the detection of false principles, upon points of general interest and leading importance in political economy, that the greatest benefits are secured to nations, or the greatest calamities averted from them, will not find fault with the mode in which I have ventured to treat the subject. They will even pardon the repetitions, which I have found unavoidable, when they consider that, in a question of a complicated nature, but admitting (as I conceive) of strict proof, one mode of arriving at the truth is more easily apprehended by some minds, and another by others; and that, in contentions, where interest and prejudice take a part, it is not enough to establish a proposition; it is also necessary to expose the fallacy of the reasoning by which it is attempted to be controverted. Having once made up my mind to submit these remarks to the publick, I could not think of withholding my name. I am anxious to meet, upon a fair and equal footing, those persons who have publickly attacked the Report of the Committee. I wish to draw from them, either an admission of the *principles* which I state; — or a clear and explicit exposition of their own.'—

'I have yet another reason for avowing my opinions as openly and as early as possible. If I know my own mind, those opinions have been formed as coolly and dispassionately, as they could have been upon any point of abstract science; and I should have felt it as impossible to avoid coming to the conclusion to which I have been led upon this subject, as to refuse my assent to the demonstration of any problem in mathematicks. I say this the rather, because I see (and I see with deep regret) an attempt made to create political divisions on this subject: and to array particular parties against principles which, surely, are not to be classed among the articles of any political creed, or to be considered as connected with the separate interests of any party:—principles which, if false, may be disproved by calm argument, without the aid of influence or combination; but which, if true, cannot be refuted by clamour, and could not be overpowered by numbers or authority, without material hazard to the interests of the country. So far as I know, and as I believe, this attempt has not hitherto been successful. The speech of Mr. RANDLE JACKSON, though it imputes *party spirit* to others, is obviously dictated by nothing more than a *corporation spirit*: a distinction which, fortunately, is too plain to be misunderstood. As to SIR JOHN SINCLAIR, the only other avowed author of such imputations, it would be most unjust, both to him and to mankind, to suppose him the organ of any other sentiments than his own.'—

'In discussions of an amicable nature which have arisen with those for whom these observations were originally intended, I have been asked (and the question may possibly be repeated in a less amicable manner,) "Why I did not give to the public an earlier warning on the subject,—why not, while I was myself in office, and before the evil had grown to its present height?"

'My answer is, first — that it is one thing to trace effects, the existence of which is manifest, up to the causes which produced them: but that it would have been another to foresee all the possible consequences of a new measure; especially when those consequences were liable to be produced or to be varied by circumstances of which one had no knowledge. To the perspicacity, which alone could have qualified me for such foresight, I do not pretend; but, nothing more than diligence and impartiality was required to qualify for the task of that enquiry and examination which, where the conclusion is as plain as to my understanding it appears in the present instance, could not fail to lead to conviction.

'I answer secondly, that neither I, nor any man with whom I ever had intercourse, official or private, upon the subject, at any time considered the restriction of Bank-payments as any other than an expedient, originating in necessity; and determinable whenever that necessity should cease. Nor could I have imagined till the examinations before the Committee produced the disclosure, that there existed any individual who viewed it as an improvement in our money-system, or who could look with satisfaction to the possibility of its indefinite continuance.'—

'When the great fall in the foreign exchanges first took place, I ascribed it without hesitation, and perhaps without much reflection, altogether to the effect of the violent measures, political and commercial, adopted on the Continent: and to the suspension of our commercial intercourse with the United States. When that fall had continued for near a twelvemonth, doubts arose in my mind whether the cause of its long continuance might not be, that the Bank, from too much indulgence to their customers at some particular moment, had somewhat improvidently extended their issues; and too much delayed restoring them to a proper level. But as I still took for granted that they had not lost sight of the criterion above mentioned, my doubts went no further. Such was the state of my mind at the time when I retired from office. Every month which passed from that time, whilst our exchanges were growing worse, and the price of gold rising, (notwithstanding that our expedition to the

Continent was terminated, and our pecuniary aid to Austria discontinued,) could not fail to increase those doubts. Under these circumstances, and very soon after the opening of the last session, the subject was taken up in parliament. When the Committee was appointed, I gave to the Enquiry all the attention in my power. The general principles which I carried with me to that Committee were the same which I now profess: but the information which has led me to a more specific and particular application of them was chiefly derived from what came out in the investigation. When I
found that the principl- ie issues and ascertaining the
value of their paper by ime *fixed standard*, and even
the existence of such : were either altogether over-
looked by the Bank, (ly be unknown to them,) or
utterly disregarded in t y astonishment was great in-
deed. From that mor at a loss to explain to myself
why the evil was not gi count for its present extent.
I am not ashamed to ac dual efforts would not have
enabled me to follow i- l bearings a subject of such
extent and intricacy, w regular and careful attention
than was compatible t occupation and multiplied
duties of such publick si s it has been my lot to fill: — and
this is far from the only instance in which the studies and self-examination of retirement have shewn to me how great in almost every respect (assiduity perhaps excepted) were my own deficiencies in office.'

In pursuance of his plan of rendering the subject intelligible to every reader, Mr. Huskisson begins his treatise by definitions. The term *money* he confines to that which possesses intrinsic value; paper, having no intrinsic value, he considers as merely circulating-credit; and he terms it accordingly paper-currency, not paper-money. In explaining the nature of the Restriction-Act, (or, as it may more properly be termed, the Suspension-Act,) of 1797, he mentions what we believe was not generally known till of late, that to offer payment of a debt in notes of the Bank of England is not a full tender in law, but goes only to exempt the person of the debtor from arrest. Even this would not have been granted by Parliament otherwise than under the impression that the Suspension-Act was a temporary measure. It has now lasted fourteen years; though, at the period of its enactment, neither government nor the public expected that it would continue so many months. A depreciation of our notes was not then, in the most remote degree, in the contemplation of Parliament; or they would never have extended their sanction to a law which, as matters at present stand, exempts from arrest the debtor who may tender to his creditor the payment of seventeen shillings for that which was worth twenty at the time of contracting the obligation. It is a singular and most absurd consequence of the state of the law, that a light guinea may at present be sold for more than a heavy one. The manner, in which this fact is proved by Mr. Huskisson, may serve as a specimen of the clear and convincing character of his mode of illustration:

'1st. A pound, or twelve ounces of gold, by the law of this country, is divided into 44 guineas and a half, or 46l. 14s. 6d.

'2dly By this division, which is made at the publick expence, and without charge for coinage nothing is added to the value of the gold; and nothing taken away from it.

'3dly A pound of gold, therefore, and 46l. 14s. 6d. being equivalent, being in fact the same thing under different names, any *circulating credit* which purports to represent 46l. 14s 6d. ought, by the law of this country, to be exchangeable at will for a pound of gold.

'4thly No alteration has been made in this state of law except by the act of 1797.

'5thly. The professed and intended operation of the act of 1797 was not to diminish the *quantity* of gold for which any specifick amount of *circulating credit* ought to be exchangeable, but merely to suspend for a time the option of the exchange.

'6thly But the sum of 46l. 14s. 6d. in our present paper, will procure in exchange for gold, only 10¼ ounces of that metal: — A pound of gold is now exchangeable for 56l in *paper currency*. Any commodity, therefore, which is equivalent to a pound of gold, is also equivalent to 56l. in paper.

'It follows that the difference between 56l, and 46l. 14s. 6d. or between 12 and 10¼ ounces of gold, arises from the *depreciation* of the paper, and is the measure of that depreciation, as well with respect to gold, the *universal equivalent*, as to every other commodity.'—

'By law, a guinea which weighs less than 5dwts. 8grs. is no longer a guinea.—It is deprived of its quality of coin—It can no longer be tendered as *money*, — But it may be sold for what it will fetch in the market as *bullion*, for the purpose of being melted down.

'By law, it is an offence punishable with severe penalties to melt a guinea weighing more than 5dwts. 8grs; or to reduce it, by clipping, filing, or any other process, below that weight.

'By law, a guinea of that weight cannot be exchanged for more than the sum of 21s., which sum in *paper currency* is worth at present 4 dwts. 14 grs. of gold—To sell, or to buy guineas at a higher rate than 21s. each in Bank-paper, is an offence highly punishable.

'For this last offence a man has recently been tried and convicted.

'If the guineas purchased by him had been light guineas, viz. guineas weighing upon an average 5 dwts. 7½ grs. each, he might have bought and sold them without incurring any penalty.

'The state of the law, therefore, is this.—The possessor of a *heavy* guinea, which is intrinsically worth about 24s. 6d. in Bank-paper, who should exchange it for more than 21s. of that paper, would be liable to fine and imprisonment.—The more fortunate possessor of a *light* guinea is entitled by law to exchange it for what it will fetch, which would be about 24s. 3d.

'A *light* guinea, therefore, cried down, no longer current, no longer a *legal tender*, is, at the present moment, more valuable than a guinea of *full weight*, in the proportion of 24s. 3d. to 21s.

'The *light* guinea, by melting, is converted into 5 dwts. 7½ grs. of bullion.

'The heavy guinea being, by law, incapable of being converted into bullion, or of being reduced, by a diminution of *quantity*, into the more valuable shape of a *light* guinea, is equivalent to 4 dwts. 14 grs. of gold.—The difference of value in favour of the light guinea is 17½ grains of gold.

'This is the present state of our currency; and the operation of the laws by which it is regulated.

'For my own part, I confess that, if absolutely driven to the necessity of deciding between the alternative, of suffering the present state of things to continue, or of resorting at once to the stale and wretched expedient of either raising the denomination or lowering the standard of our currency, in any fixed and limited proportion, I should not hesitate to prefer the latter. This expedient, I admit, though not unfrequently practised, in former and less-enlightened periods of the history of this and other nations, is now universally and justly reprobated and condemned, as too disgraceful in its principle, and too ruinous in its policy, to be resorted to, even by governments the most arbitrary in their internal administration, and the most destitute of more substantial resources. — Yet one difference would be this: that, the injury once done, the fraud once committed, the extent of the evil would be known and ascertained. Prices at home, and abroad, once accommodated to the change in the value of our currency, all uncertainty and consequent speculation upon a farther derangement would cease. Creditors, annuitants, and all who possess incomes, fixed in their amount by a contract of any description, would be able to measure the extent of their loss. All future leases, and bargains for time, would be made with a reference to this definite alteration in the common measure of all exchangeable commodities. Salaries and wages of every description would be more speedily and more proportionably compensated for the change.—The existing evil, on the contrary, of which the present measure may be reckoned at about 15 per cent., is indefinite, uncertain, and fluctuating, though progressive in its growth. It has consequently a greater tendency to derange and unsettle all the transactions of society, and to depress the labouring classes, and all who derive their incomes from salary or wages of any description.'

Mr. Huskisson is more friendly to country-banks, than Mr. Ricardo and several other writers on the same side of the question. The obligation on those Banks to pay their paper in notes of the Bank of England places them, he conceives, with respect to the amount of their issues, in nearly the same situation in which the Bank of England itself was, when it was under the necessity of paying in guineas. This is perhaps too absolutely stated by Mr. H., since it appears from the evidence before the Bullion-Committee, that the country people would often be induced to change a country-bank-note for cash, when to change it for Bank of England paper does not, in their opinion, at all mend the matter. However, we agree with Mr. Huskisson in his main argument that the extent of country-issues is, in a great measure, regulated by the previous extent of Bank of England issues ; and that, were the parent-stock restored to its former soundness, we should have little to fear from these ramifications. We are also much disposed to assign as a primary (though we confess a remote) cause of the late failures of country-banks, the dereliction, on the part of the Legislature, of the two safeguards enjoined by Dr. Smith ; we mean, the prohibition of notes under the value of five pounds, and the obligation to pay in cash on demand. It is true that these safeguards existed in 1793, a year in which failures took place to a much greater extent than could be in Dr. Smith's contemplation when he declared them to be the only restrictions requisite on paper-currency : but we must pause, nevertheless, before we can join in a recommendation of the guarantees and deposits for which, since the mercantile disasters of the present year, it has become fashionable to call, as preliminary to the establishment of a banking-house.—From the subject of country-banks, Mr. Huskisson passes to the favourite argument of Sir John Sinclair and others, that bullion is dear because a particular demand for it prevails on the Continent. This topic having been already treated in our last Number, we shall here confine our extracts from Mr. Huskisson to one passage ; which begins with an example of spirited reasoning, and concludes with some judicious remarks on the state of our coin :

> 'It is assumed that gold is very dear on the continent.—Dear, in exchange for what ? For the gold coin of the continent ? Such an assertion would be ridiculous. — Dear, in exchange for any depreciated paper ? This is very probable in several parts of the continent, but is surely not the criterion to which we shall be referred —Dear, in exchange for all other commodities ? Is this a fact ? Where is the evidence of it ? Are cloth, corn, iron, or any other leading articles, *twenty per cent.* cheaper on the continent, than they were, if paid for in gold ? Certainly not. And if they were so on the continent, has not the drain lasted long enough to bring matters to a level, and produce the same effect in this country ? — Has the price of commodities, in this country, fallen within these two years ? Is not the contrary notoriously the fact ?'—
>
> 'Nothing appears to me to indicate that the value of gold, in reference to ordinary commodities, has increased in the general market of Europe ; that increase must have been confined within very narrow limits.—The annual produce of the gold mines, it is true,

true, appears not to have been so large, during the last half century, as at some former periods; but the supply does not seem to have suffered any diminution of late years. The relative value of gold to silver may have been, in some trifling degree, increased. The quantity of silver lately imported from America has been unusually large; while the demand from the East Indies and China has altogether ceased: nay, I am informed that a large supply of dollars was imported from the latter country, by the fleet recently arrived from *Canton*. Every presumption, therefore, is, that the value of silver continues progressively, [illegible] to decrease in Europe. This alteration in the relati [illegible] precious metals, may render it necessary, hereafter [illegible] ge the proportion which they now bear to each oth [illegible] ulations. It was once my intention, in the course [illegible] to have made some observations on the state of [illegible] the many serious inconveniences which are broug [illegible] munity, (particularly upon the lower classes) from its [illegible] as from its debasement; and also to have stated my [illegible] ect of a new silver coinage. But a very little reflex [illegible] ery reader that, in the present state of things, and s [illegible] no *fixed standard* of value for our currency, it wou [illegible] almost impracticable, to send into circulation any ne [illegible] present evil, therefore, admits of no remedy; but will rather increase, so long as the depreciation of our currency is suffered to continue; when that shall cease, it will be time enough to consider what should be done in respect to our silver coin. The want of it is an evil of no trifling moment in our money-system, but secondary, as well in point of importance as in order of time, to the question now under consideration.'

It has long been matter of surprize to political economists, that truths, which appear to them so plain as to be accounted the mere elements of their science, and which have many years ago been clearly proved by Dr. Smith, should remain unknown to our merchants and even to our statesmen. That such is the fact seems but too evident from the popularity attendant on the whimsical errors of Mr. Spence, and on the more serious errors of our Board of Trade: for which we can hardly account, otherwise than from the circumstance that political economy has not yet become a branch of education for either our merchants or our politicians; and that men, when immersed in the routine of business, and unaccustomed to the continued attention which is requisite for study, are not likely to be induced to invert their habits for so unattractive a pursuit. It happens accordingly that we often find the "Wealth of Nations" in the library, but seldom in the parlour; that its perusal is considered as a duty rather than a pleasure; and that the readers of Dr. Smith are disposed, as Dr. Johnson says of those of Milton, to "desert their master and seek for companions." In the mercantile world, particularly, a person may possess a large acquaintance without numbering among them a single reader of that work, and may survey a much more extensive circle without the good fortune of discovering an individual who has had the perseverance to study it. Various reasons are alledged for escaping from this task. While one man goes the length of declaring that the book is all theory, a second will maintain that, however just in regard to the business of others, it has no application to his own; and a third, passing over the distinction between principles and events, will gravely advance that things are quite altered since the book was written. The knowlege that such prejudices were prevalent appears to have induced Mr. Huskisson to dwell on some popular errors of the mercantile system; particularly on the current notion that, in order to gain any thing by trading with a foreign country, we must import a money-balance from it. The refutation of this plausible idea has long been known to the learned: but we have not met with an argument on the subject better adapted to the views of a plain man of business, than that which Mr. Huskisson has supplied:

> 'It may, perhaps, be asked, if commerce is nothing more than an exchange of *equivalents*, and the *Balance of Trade*, taken for any length of time, only the measure of our foreign expenditure, in what way is a country enriched by trade? To those who may be disposed to ask this question, I would, in the first place, reply by putting one or two others. What is the *internal* trade of any country, that is the trade carried on between different districts of the same state within the limits of its territory, but an exchange of *equivalents*? Is this a trade by which the one gains and the other loses? by which *Yorkshire* is enriched at the expence of *Kent*? Then, if our internal trade be an exchange of *equivalents*, what is the distinction, in this respect, between it and foreign trade? What takes away this character from the latter? — and what, after all, is the latter?
>
> 'To the question, how then are we enriched by trade? the answer appears to me as obvious, as it is consistent with this doctrine. The mind and faculties of man are constantly engaged in pursuit of his own happiness, and in multiplying the means of subsistence, comfort, and enjoyment. Trade, which effects the exchange of a part of the productions of the soil, industry, and talent of any one country, against those of the soil, industry, and talent of all other countries, is the great instrument of multiplying these means. By the aid of this exchange, not only those natural productions, which Providence has distributed in abundance in one portion of the globe, and refused to some others, are rendered common to all; but the soil of every country, and of every portion of every country, is left at liberty to be cultivated principally, or wholly, if necessary, in raising those productions for which it is best calculated and adapted; those which by experience it has been found to afford of the best quality in the greatest abundance, and at the least expence of capital and labour. Labour or

capital, employed in manufactures, is enabled to avail itself of local situations and natural advantages (for instance, a stream or a coal-mine,) and to adapt itself, exclusively, to those pursuits, in which, from any peculiar disposition, dexterity, ingenuity, or fortuitous discovery, the people of any parricular country or any particular part of them may excel. The advantage derived from the division of labour is well known. What is effected by the operation of that principle for a single undertaking is, by the aid of commerce, effected for the whole world. Commerce enables the population of each separate district to make the most [illegible] dvantages, whether derived from nature or acquir[illegible] on of industry, talent, and capital;—to make the [illegible] s own consumption, leaving at the same time the gre[illegible] inder to be given in exchange for any other commodi[illegible] re easily, more abundantly, or of better quality, i[illegible] the world. It is *thus* that a country is enriched b[illegible]

'Apply this, for e[illegible] nd. Much is required for the subsistence, much [illegible] much for the enjoyments and luxury, of the peo[illegible] ry. Now, if we could not, or, by a mistaken polic[illegible] ure salt meat from Ireland; a country, in which, [illegible] that, from its superior pasture, one acre will [illegible] many cattle as can be fed upon two in this country; it is obvious that, if we still wanted to consume the same quantity of meat, a larger portion of our soil must be allotted to pasture.—Consequently, we should have less of corn, hops, or some other article of our present growth. In the same way, if we had resolved, that, instead of importing sugar, we would make it from beet-root, the sweet maple-tree, or any other vegetables which could be raised in this climate, we should be obliged to allot a great portion of our soil to their growth; and, after all, we should have very little sugar; and we should have much less of other produce than we now have, together with an abundant supply of sugar. The same observation will apply to hemp, or to any other article principally imported from other countries.—Every addition to the productions of a country, whether ultimately consumed at home or not, adds equally to its means of commercial exchange with other countries. To improve agriculture, therefore, is to extend commerce: and every new channel opened to the latter, affords additional encouragement to the former. It is thus that they both contribute to the wealth of a country; and that the improvement of that wealth is most effectually consulted by leaving to every part of the world to raise those productions for which its soil and climate are best adapted.'—

'In this country, our parliamentary proceedings, our publick documents, and the works of several able and popular writers, have combined to propagate the impression that we are indebted for much of our riches to what is called the *balance of trade*. This impression, which has spread through Europe, has contributed, not a little, every where, to suggest the imposition of unnecessary restraints upon [illegible]de, and perhaps to render acceptable for a time, even to the [illegible]o were suffering from it, the wild attempt to exclude Briti[illegible]e from the continent. The jealousy, which our general pro[illegible], is enhanced by a notion that it is altogether the effect of our commerce. Whilst our merchants are individually reputed pre-eminent for good faith and fair dealing, the opinion entertained of us as a nation is, that we are little short of *sharpers* in trade; and that whatever we gain by *it* is so much lost to those who deal with us. — For the countenance given to this opinion, prejudicial to every country but not least so to ourselves, we have, I think, more to answer than the most envious of our neighbours. Our true policy would surely be to profess, as the object and guide of our commercial system, that which every man, who has studied the subject, must know to be the true principle of commerce; — *the interchange of reciprocal and equivalent benefit*. We may rest assured that it is not in the nature of commerce to enrich one party at the expense of the other. This is a purpose at which, if it were practicable, we ought not to aim; and which, if we aimed at it, we could not accomplish. Let us not then disclaim a virtue which we perforce must practise.'

If the observations which we have quoted be so familiar to many of our readers as to require some apology for introducing them, a very different opinion will be formed of what we are now going to mention. The Bank has lent in late years, as is well known, six millions to government, and receives interest on a part only of that sum: the difference between which and the full rate of interest, or, in other words, the sacrifice made by the Bank every year during which the contract lasts, is 210,000l. Government likewise makes a daily payment of the Exchequer receipts into the Bank, and keeps an account of draft and deposit with the Bank, nearly in the same mode as that which is followed by a merchant with a banker. Of all this we were previously aware: but that which we did not know, and which the public are much indebted to Mr. Huskisson for disclosing, is that the average balance of government-money in the hands of the Bank amounts to *ten millions sterling;* and it is altogether in consideration of this large deposit that the Bank makes the yearly sacrifice of 210,000l. The profit derived from the suspension of cash-payments, large as it is, has been *reaped wholly by the Bank;* the public having neither participated in it, nor received any consideration for abstaining from interference. — We have great pleasure in laying before our readers the passage in Mr. Huskisson's pamphlet which contains this valuable information. It is introduced by a reference to the circumstance of the suspension-act being a *temporary* measure.

'I trust,' says Mr. H 'there is no doubt of this fact but I am sorry to see that the Bank Proprietors (if their sentiments can be collected from the report of their proceedings at their last general meeting) entertain a different expectation. An uninformed stranger, from reading the account of these proceedings, would be led to conclude, that the proposal of the Bullion Committee to allow the Bank two years to prepare for the resumption of cash payments, was a direct and gross infringement of their charter. It was condemned as a plan of *compulsion* and *injustice*. The Orator of the Bank, on that occasion, seemed to prefer even their dissolution, as a trading company, to this resumption of the functions for which they were originally instituted. — "Let Government (he is reported to have said) "pay us the 18 millions they owe us, and we will make up the remaining two millions by subscription among ourselves within an hour, so as immediately to discharge all our notes."

' In reply to this l [illegible] ould observe: — 1st. that no
one suspects the Bank [illegible] t, or of having made any ad-
vances without very g [illegible] urity; — that no man has im-
puted the depreciatio [illegible] any suspicion that their con-
cerns as a bank are [illegible] d that their management for
themselves is not extr [illegible] 2dly. that if the Bank Pro-
prietors, as a body, [illegible] re consideration, be disposed
to petition Parliame [illegible] rrender their charter, there
would be no difficult [illegible] members of the community,
who, upon a transfe [illegible] charter, and the other ad-
vantages of the Bank, [illegible] ctly ready to make good any
advances from the Ban [illegible], and to take upon themselves
the whole concern, without refusing to resume cash payments at the
expiration of two years.

' With respect to the sum of 18 millions, which was said to be due by Government, it would have been well if, at the same time that the aggregate was so ostentatiously announced, some of the heads of that debt had been stated. The first and largest *item* of which this sum of 18 millions is made up, is the advance *originally* made by the Bank of their capital stock amounting to 11,686,000l. — 3 per cents.; which advance has been carried on upon each successive renewal of their charter. This advance has no more connection with the issues of the Bank than any other *three per cent. stock* which Mr. JACKSON, or any of the Proprietors may possess individually; or than the whole mass of the funded debt of the country. This stock, though ultimately liable for their engagements, is no part of the securities upon which their notes are issued: it is the *subscription* capital of the company, and the repayment of it is not due or *demandable*, till the expiration of the present charter in 1833.

' The next sum consists of two advances, of three millions each: the first lent in 1800, for six years without interest, as the price of the last renewal of their charter; and continued since the expiration of that period, at an interest of three per cent.: — the other advanced, without any interest, under an agreement with Government made in 1808. Both these advances are in consideration of the profits accruing to the Bank from the deposit of the publick balances in their hands. These deposits, it is quite obvious, have no connection with the circulation of the Bank; and would be continued, to nearly the same amount, if that circulation were restored to its sound state. The average amount of these deposits exceeds *ten millions sterling*.

' No part of this advance of six millions is *demandable* until six months after the termination of the war.

'The difference between the amount of interest paid to the Bank on this advance, and the amount of legal interest at 5 per cent. on that sum, is correctly stated by Mr. Jackson at 210,100l. per annum.

'Thus are 17,686,000l. out of the 18,000,000l. so confidently, but prematurely, called for by Mr. Jackson, disposed of. The small remainder of any debt from the Government to the Bank consists, either of the ordinary annual advance on the land and malt, the repayment of which is amply secured by those taxes; — their weekly produce being appropriated for that purpose, until the whole advance of each year principal and interest is repaid; — or of any advances which the Bank may have voluntarily made, by the purchase of Exchequer Bills, for the repayment of which, with interest, they have the same security, and are upon the same footing, as any individual who may purchase such bills in the market,

'With respect to the sum of 210,000l, annually saved to the publick upon the advance of the *six millions,* made, as I have stated, in consideration of a deposit in the Bank amounting, upon a permanent average, to more than *ten millions;* — I must be allowed to express my regret and surprise, that at a general meeting of the Bank Proprietors, where the very Directors with whom the agreement for this advance had been so recently made on the part of the Bank, were probably present, (and surely the conditions and nature of such an agreement must be known to all the Directors) it should have been more than insinuated, without contradiction from any quarter, that this sacrifice of 210,000l. per annum, is made by the Bank to Government, in consideration of the advantage which the Bank derives from the suspension of cash payments. — The words of Mr. Jackson, as stated in the report of his speech, (Morning Chronicle, 21st September) are

"But when the Committee determined so earnestly to recommend the resumption of cash payments, and a *compulsive* measure upon this institution, it would have been but becoming in them to recommend, as a preliminary step, the *repayment to the Bank of the 18 millions due from the publick, and also the restoration of the* 210,000*l. derived from the Bank in consequence of the supposed advantages resulting from the non-payment of cash.* This was a line of proceeding which at least *common justice* should have urged the committee to propose."

'Fortunately the correspondence on this subject between Government and the Bank in 1808 was laid before Parliament and is published. By a reference to that correspondence, every one may satisfy himself that this sum is the price paid by the Bank for the use of the publick balances, and on no other account whatever: to which I may add, that it was the opinion of several persons in the House of Commons, and particularly of the leading members of the Committee of Finance, in consequence of whose report this bargain was made; that the advance obtained from the Bank was not adequate to the advantages which they derived from the agreement. Be that as it may, I must decidedly protest against the assertion that Government has, at any time, demanded or received from the Bank any participation in the profits which accrue to them from the suspension of cash payments. Every administration, I am sure, since 1797, will join me in repelling this insinuation; and in maintaining that, whatever measures Parliament may think proper to adopt, in consequence of the report of the Bullion Committee, their deliberations cannot be influenced or fettered by any direct agreement, or implied understanding, with respect to the continuance of the suspension. Nothing in fact has ever passed between Government and the Bank, which can have the effect of preventing the legislature from fixing the period for the resumption of cash payments, without reference to any other consideration than the interest and the safety of the country.'—(P. 84.)

Page 133. 'It ha [illegible] any step which may be taken towards the resumpt [illegible] its, would immediately compel the Bank Directors [illegible] great degree, the amount of their accommodation [illegible]; and some persons have gone so far as to insinuate, [illegible] probably cease to discount altogether. The abette [illegible] system have used this language with much success, [illegible] ating an alarm in the mercantile world. To me [illegible] be no necessity for making any sudden or violent d [illegible] discounts: indeed there is no reason why they mi [illegible] ued to the same amount as at present. Every fac [illegible] required would, no doubt, be afforded by Parliame [illegible] The whole of the six millions, advanced in consideration of the deposits of publick money, if necessary, *might be repaid*; and instead of this advance, an annual sum might be paid by the Bank to the publick, equivalent to the saving on the interest of this loan. This repayment would afford to the Bank more than a sufficient latitude for gradually reducing their circulation, without any diminution whatever of their commercial discounts.'

To receive from such authority as that of a Secretary of the Treasury, an assurance that Government will be able to repay the six millions advanced, and that the Bank may thus have it in their power to reduce their issues without narrowing their commercial discounts, is indeed a consolatory communication.

We would recommend to the attention of the landed interest, whom Sir John Sinclair has we understand, been addressing in favour of the Bank, the short but forcible arguments on the subject (p. 130.) in this pamphlet. Mr. Huskisson there explains to the land-holders that the progressive depreciation of money is injurious to them in all respects. If their lands are let on lease, this depreciation is equivalent to a yearly reduction of income; and when out of lease, it presents a strong discouragement to letting them otherwise than from year to year, which is, in other words, to put a *ne plus ultra* to their improvement.—Judicious, however, as these and many more passages of this pamphlet are, we cannot dismiss it without some portion of animadversion. Diffuseness of style and prolixity in illustration are the circumstances most likely to attract censure: but in this blame, from the reasons already mentioned, we feel no disposition to concur. Our objections regard two points; first, a want a want of clearness in arrangement, there not being a title, except the title-page, in the whole pamphlet; and, next, a total silence in regard to the influence of political and mercantile causes, in originating the unfortunate over-issue of Bank of England notes. No notice is taken of the important fact, that the first great addition to the stock in circulation was called out by the wants of our commerce in 1799; nor is any mention made of the share which the suspension of the American trade to the continent has had in producing the present melancholy conjuncture. These are drawbacks from the merit of this publication: but still it is likely to be productive of great good. The station and character of the author will ensure it a very extensive circulation; since many readers will run through with avidity the effusions of a public man, who would not undertake to travel over a finished composition by an unknown author. The nature of Mr. Huskisson's style, which is always clear and not unfrequently eloquent, will co-operate to the same end; so that, taking all circumstances into consideration, we are inclined to consider the present tract as a powerful instrument for the dissemination of salutary truths.

The able pamphlet of Mr. Blake, on the subject of Exchange, appeared before the essay of Mr. Huskisson, and is quoted in it with praise. As being prior in time, we intended to have given it priority of notice: but we find our account of each extending so far, that we cannot make room for both in this number, and the more general interest of Mr. H.'s work induces us to give it the preference. We shall pay our respects to Mr. Blake in our next Review.

Art. XIII. *A Trip to Coatham*, a Watering Place in the North Extremity of Yorkshire. By W. Hutton, F.A.S.S. 8vo. pp. 317. 9s. Boards. Nichols and Son. 1810.

A trip, on the light fantastic toe, by an octogenaire! Weight of years has not oppressed Mr. Hutton's spirits. Not one young man in a hundred is half so sprightly; and perhaps from all the Society of Antiquaries not another member could be selected, who has such a knack of rendering the study of antiquities so *piquant*. We once inadvertently announced Mr. Hutton as *no more*: but he has given it *under his hand* that he is not only alive but *alert*, and has proved that as a companion on a tour he is worth a whole college. — Now, old friend, will this puff please you? Will this sugar-plumb make amends for our having once killed you before your time? If you are not satisfied, we must be jocose, and call you a man of

Gotham instead of Coatham : but we cannot find it in our heart to abuse you : indeed, if we were to represent you as a dul prosing old fellow, we shold lose more than we could gain b the experiment ; and therefore, whether you are angry o pleased, you shall stand in our pages as *a merry old grig*, and if we cannot prevail on the public to laugh with you, we wi avail ourselves of this privilege, which to us, harassed an vexed as we are, is " worth a Jew's eye."

Mr. Hutton having agreed with his daughter to pass a pa of the summer of t [illegible] the watering-place mentioned in the title, t [illegible] ingham, August 7th, for this purpose : but, i [illegible] s an account of his trip, he indulges a satiri [illegible] modern rage for watering-places :

'The prevailing ta [illegible] s to visit a watering-place. Many useful or imagi [illegible] answered by this fashionable pursuit. Here the y [illegible] s exhibit their charms ; the result is, some may ca [illegible] some spend one. Some go for amusement, and [illegible] g. The Doctor sends his patients to the waters [illegible] grace of killing them.

'But though the two leading motives are, pleasure and health ; yet alas, it often happens we seek what we cannot find. This is but too aptly the case of my poor daughter, who has often tried it for health, but never found more than a temporary relief.'

The tourist takes notice of the places which lay in his route: but he gives bold sketches, in the style of a mannerist, rather than regular descriptions ; and whenever he introduces history and antiquities, his spirited reflections make us amends for tales which we have heard before. Alfreton (Alfred's town), Cheterfield, Sheffield, Barnsley, Wakefield, Chapel, Hounslet, and Leeds, first occur. From Leeds, Mr. H. proceeded to Harewood, Harrogate, Ripley, and Ripon ; and at the last mentioned place we are introduced to the history of St. Wilfred, who, as he remarks, 'was a priest who rose into saintship by *luxury* and *pride*, in a religion which condemns both.'

At Northallerton, Mr. H. plays the egotist, and talks of his ancestors : but no one will accuse him of family pride :

'This town, two hundred years ago, was the residence of my family. My grandfather's grandfather was a native, and enjoyed the *capital* honour of furnishing the place with hats. Walking in the church-yard, it occurred to my thoughts that I might be treading upon the dust of my ancestors ; and, being myself indisposed while there, thought I might possibly leave my dust to mix with theirs.

'I inquired after my relations, but found the name was extinct*.'

Busby

---

* Yet, in a subsequent part of the work, he would make it appear that his family is as respectable for antiquity as any other. Thus :

'As

'*Busby Hall* is marked by the following anecdote, which is told in the author's peculiar manner :

'In our way from Northallerton to Stokesley, we pass by Busby Hall, where resided a widow lady, named Turner, who held the Estate, which is large, in her own right. She had one daughter, whom she tortured for her amusement ; instead of kindness she bestowed pinches, and instead of smiles pricked her with pins.

'The father of the present Sir Thomas Gascoigne, and several other Baronets, would have offered her their hands ; but the mother would not suffer it, for this cogent reason, that the daughter would have been a *Lady*, and she herself only *Mistress* Turner.

'The young lady afterwards placed her affections upon a Dutch officer, of the name of Straubenzie, and married him (perhaps this occurred in the year 1745, when the Dutch came over). The old lady was now so exasperated that she would not see her daughter, forgetting that the daughter did not degrade herself to his rank, but elevated him to her own. The mother, however, could not be reconciled.

'This union produced two sons. The prospect before the family was poverty ; not a ray of comfort could be seen. The mother had completely learned the arts of reproof and of punishment, but had never learnt that of forgiveness. No doubt, peace was as much a stranger to her mind, as to her daughter's. The wind cannot make a rough sea, without being rough itself.

'By the interposition of some friends, the children were introduced to their grandmother, who took them into favour, consented to keep them, and leave them the estate, on one *trifling* condition ; that the children should swear never to see their mother, and she should swear never to see them. This the children *could* not do, and their mother *would* not. The refusal of the daughter ought to have pleaded her forgiveness, as it displayed the laudable tenderness of parental affection ; but what can soften a rock ?

'The old woman, however, suffered the two boys to remain with her, and without goading or tweaking them, till maternal fondness induced their mother, one Sunday morning, to steel a peep, out of a window in Stokesley, to see her sons go to church ; which dreadful crime coming to the knowledge of the old lady, she discarded them for ever.

'As every man had a father and mother, he is descended from two families ; carry his pedigree one stage higher, and it brings under our banner four families. His great-grandfather, eight, who are his predecessors. One stage more, *sixteen*, &c. The luxuriant branches of this fruitful tree would quickly spread over a kingdom ; and he would find himself descended from Britons, Romans, Saxons, Danes, and Normans. How then can I tell but two of my ancestors trod this very ground, as enemies to each other, — one a resident in Isurium, and the other the bearer of a lighted faggot to burn his house !'

'She then offered the reversion of her estate to a gentleman, who replied, "If you leave it to me, I will give it to Mr. Straubenzie." Thus he honourably cut himself off. She then offered it to several others, who declined it with thanks.

'She then advertised it, not for sale, but for gift. At length a gentleman, whose name I have forgotten, accepted the offer upon her own terms. This gentleman, I am informed, had five or six brothers; and for fear the property should, in future, revert to her own family, she entailed the estate upon every one of them and their heirs, according to priority.

'Anxiety shortened the days of the daughter, and the Heir at Law keeps the House of Correction at Wakefield.

'I apprehend a parallel case cannot be found in the history of man; for the female breast is ever open to pity towards its offspring. We read of harsh fathers; but where can be found such a mother?

'I have not the pleasure of knowing any of the unfortunate descendants of this unworthy mother, but am told they bear a most respectable character.

'Pity will find, and weep over this ill-treated family. It will create friends in their favour.

'There is reason to conclude, the young lady had not one enemy, except that mother who ought to have been her firmest friend.

'A mother is generally the greatest blessing to a daughter; but in our present case she proved the greatest curse. She knew her power, and resolved to shew it; because she possessed it. She grasped the fatal bolt, and aimed destruction at her daughter with full effect.

'A father has been known to wrong his children, by melting down a fortune in the bottle, or by dashing it to pieces upon a gaming-table, yet seldom out of revenge; still seldomer a mother.

'Had the old lady been able to reason, she might fairly have concluded, that the persons to whom she gave the estate would despise her for the gift.

'Perhaps the mother, had she power, would have consigned her daughter to eternal punishment, or why did she punish her here? But if it be true, as some Divines tell us, that future misery will consist in self-tormentings; then if the mother had examined her own heart, she might have found the word *Hell* written within.'

After a journey of 184 miles, Mr. H. at last arrives at Coatham, a place which is not to be found mentioned in Speed, Camden, Bloom, nor Gough, and he prides himself in having the honour of being its first historian. The inhabitants of this and the contiguous village of Redcar may feel themselves obliged by this attempt to bring their accommodations into notice: but, though Mr. H. commends the salubrity of the air and the beauty of the surrounding prospects, the majority of the frequenters of watering-places will not be induced by his bill of fare to relinquish Brighton, Margate, Ramsgate, Weymouth, Worthing, &c. for Coatham and Redcar. Let the reader judge;

'Then

'These two hamlets, an age back, could have been no more than small fishing-places; which instead of being known one hundred miles off, were scarcely known by their neighbours.

'Most of their old white-washed houses have low buildings in their front: which not only serve for washing, baking, the reception of lumber, &c. but for two other purposes, preventing the drift sand from penetrating the inner parts, and as a barricade against the keen Northern winds. To complete this barricade, they open but one pane in their window; thus they avoid, as an enemy, that sea wind, which the stranger, at a great expence, comes to breathe.

'I thought there was something very respectable in the character of the lower ranks. I was in many of their mud-wall dwellings, and found them clean and orderly, as if conducted by the hand of prudence. Their persons and manners were in the same style, also those of their children. I do not remember seeing a ragged person. It brought to mind antient times of simplicity, before luxury had made inroads, and ambition had dazzled us.

'The two streets of Coatham and Redcar are covered with mountains of drift sand, blown by the North-west winds from the shore, which almost forbid the foot; no carriage above a wheel barrow ought to venture. It is labour to walk. If a man wants a perspiring dose, he may procure one by travelling through these two streets, and save his half-crown from the Doctor. He may sport white stockings every day in the year, for they are without dirt; nor will the pavement offend his corns. The sand beds are in some places as high as the eaves of the houses. Some of the inhabitants are obliged every morning to clear their door-way, which becomes a pit, unpleasant to the house-keeper, and dangerous to the traveller.

'I asked a woman of 61, whether this evil always existed? who replied, she remembered the streets perfectly clear.' Another inhabitant observed, if the people would clear the sand away once in seven years, it would completely answer the end. It is an old remark, "What is every body's business is nobody's;" which is completely verified here. As Lord Dundas is Lord of the Manor of Redcar, and Sir Charles Turner, of Coatham; their exertions among their tenants would complete the work.

'Lord Dundas encourages population by selling to his tenants their front land for building, at three guineas a yard, including the back land, twenty or thirty yards deep; but formerly at one guinea a yard. I should proceed upon a different plan, more favourable to building, and profitable to both.

'Coatham is in the Parish of Kirk-leatham, nearly two miles distant; and Redcar in that of Marsk, more than three. —

'The amusements are yet in a confined state; but will advance as the credit of the place advances. The billiard-table has not made its appearance; the tennis-court is not erected; the skittle-alley and the butts are not begun; nor has the bowling-green shewed its face. Quoits are in tune; but this is rather a Butcher's game, although an healthful one. The visitants are amused at present with the sands and the sea in the day, and with cards at night.

'There is, however, what I should not expect to find, a little modern Circulating Library, for those who are inclined to letters. I must also add, that the roads are remarkably fine, and well suited to the foot, the horse, or the carriage, and both for a long or a short distance, for either meadow or romantic views,'

Nothing seems to escape the observation of this keen-sighted tourist of 85: he sketches characters as well as describes places; and the sojourners at Coatham while he was there will find their portraits in these pages. During his stay, he paid a visit to Guisborough Abbey, which was once superbly endowed, and which affords Mr. H. an opportunity of remarking on the state of the priesthood in the days of Abbey-splendour:

'Here we see a true and excellent picture of Ecclesiastical life; it consisted of luxury, dominion, and idleness. An holy life was only another word for a voluptuous one. Religion teaches the priest to be poor in spirit; but he learns the lesson of being rich in pocket.'—

'The church of Rome was, in its infancy, a pure Christian church; but there is nothing upon earth that continues in the same state. The priest, in a course of time, drew the attention of men, then their affections, then their judgment, and then their property.'

In connection with the state of property in the neighbourhood of Coatham, Mr. H. presents us with anecdotes of the antient families; among which the sketch of Mrs. Margaret Wharton makes a conspicuous figure, and is worth transcribing:

'When an excentric character appears upon the stage of life, we laugh at the oddities it exhibits; but if we scrutinize such a person's conduct, we may find much more to praise than to censure; weighed in the balance of reason, the odds may terminate in favour of the person ridiculed; nay, even the wisest have their whimseys. I was intimate with a gentleman, who always carried in his pockets one or two dozen of pen-knives, and for no use; yet he was one of the most sensible of men. I was acquainted with another so very penurious, that he was never known to give away a penny; yet he would frequently give away hundreds, and sometimes thousands; his generosity, when the whim took him, kept no bounds.

'I also knew a lady of considerable fortune and capacity; who, reflecting that her life might be of short duration, thought it needless to recruit her wardrobe. Time, however, passed on: she was in health, but her apparel in a consumption. However, her motive for not purchasing dress was strengthened, when she considered there were fewer sands in her glass. She still continued. The wardrobe expired, and she absolutely left the world in rags. She discarded that which is the most valued by her sex.

'Mrs. Margaret Wharton, aunt to the present gentleman, was tall, thin, and lived to about ninety-one. She was said to have been possessed of 200,000l. She had some inoffensive oddities, but more excellencies; she made a present to her nephew of one hundred thousand; an act of generosity practised by few.

'She chose to be her own caterer. Purchasing some eels, she put them in her pocket, entered her coach, and called upon a lady to take her an airing. The warmth of the body reviving the condemned prisoners, one of them took the liberty of creeping out for a little air, being deprived of water. The friend cried out, in horror, "Lord, Madam! you have an adder creeping about you! Coachman, stop, stop! let me get out." — "You need not be frightened, madam," she said coolly: "I protest one of my eels is alive!"

'Though she resided in York, she visited Scarborough in the season; and frequently sending for a pennyworth of strawberries and a pennyworth of cream for supper, the people conferred upon her the name of Peg Pennyworth, which never forsook her.

'Her charities were boundless, but always private; nothing hurt her so much as to have them divulged. If any did proclaim them, she withdrew her benevolence; and nothing pleased her more than to be deemed rich.

'An incident occurred, in which she displayed her aversion to public charity. Some gentlemen soliciting her favour, whom she could scarcely deny, (about the year 1774, when light guineas were in disgrace,) she pulled out a number of guineas, and, repeatedly turning them over, selected one of the lightest. This produced a few winks and smiles; but the matter did not end here. The celebrated *Foote*, of comic memory, laid hold of the incident, and drew her character in a farce, under the name of Peg Pennyworth.

'When she was informed of this circumstance, she exclaimed, with a smile, "I will see it acted, as I live." She did, and declared with joy, "They had done her great justice." A gentleman took her in his arms, before the whole audience, and cried, "This is the greatest fortune in Yorkshire!" which delighted her more; and no doubt she would be equally delighted, if living, with this concise History of her Life; nay, who can tell but her shade hovers over me, and directs my pen, with a smile. The entertainment over, a cry was repeated, "Peg's coach." They might have called me *Margaret*, however, said she.

'In one of her visits to Scarborough, she, with her usual economy, had a family pye for dinner; she directed the footman to take it to the bakehouse, who rather declined it, as not being his place, or rather, his consequence would suffer.

'She then moved the question to the coachman, but found a stronger objection. To save the pride of both, she resolved to take it herself; and ordered one to harness and bring out the carriage, and the other to mount behind, and took the pye thus dignified to the bakehouse; what pye had ever been so honourably conveyed! When baked, coachee was ordered to put-to a second time, and the footman to mount: and the pye returned in the same honourable state. Now, says she to the coachman, you have kept your place, which is to drive; and yours, to the footman, which is to wait.

'A clergyman's wife having kept up a visiting connection in York, the clergyman dying, and leaving the lady in affluence, she retired to Thirsk with four daughters, and sollicited Peg to pay her a visit. Peg consented, took her carriage and servants. After some time, the lady began to think the visit rather protracted, particularly as she had a family of her own to provide for; but Peg thought that treating the young ladies with a frequent airing in the carriage was an ample recompence.

'A growing discontent cannot be smothered, the lady could neither find a remedy, nor complain. At length she ventured to hint to Mr. Wharton, "That the pressure was great." "Be silent, madam," said he, "let my aunt have her way. I will pay you two hundred a year during the life of my aunt; and one hundred during your own, should you survive her."

'Peg ended her days with this lady, and I believe the hundred a year is paid to this day.

'After her death, her nephew being in company with his friends; one of them remarked, "that as his aunt had bequeathed to him so large a fortune, he ought to honour her memory with an Epitaph." He replied:

"Beneath this great stone, lies my worthy Aunt Peg,
Who never had issue but one in her leg."'

Returning towards home, Mr. H. visits Marton, (the birthplace of Captain Cook,) Boroughbridge, and Aldburgh, the *Isurium* of the Romans, of which, like a true F.A.S., he is eager in exploring the antiquities: but we did not expect a professed antiquary to class *Isis* (p. 210.) among the *he* deities. Passing by Marston Moor, he avails himself of the occasion for describing the celebrated battle fought on that spot between the forces of Charles I. and those of the Parliament, in July 1644; which, he says, 'I am induced to do

'Because my father's grandfather fought at that battle, in the capacity of a private trooper, under the Earl of Manchester, in the service of the Parliament. His basket hilted sword descended to his heirs, till the dreadful riots in Birmingham in 1791, when I was wronged of that, and ten thousand pounds worth of other property.

'And here, allow me to introduce, though foreign to my subject, an expression which has passed through four generations of my family; and which is not found in any of our Histories. I had it from my father seventy-five years ago, who had it from my grandfather, and he received it from my great-grandfather, the trooper; who was one of the detachment sent, after the battle of Worcester, in pursuit of Charles the Second, when he took refuge in the Royal Oak at Boscobel. "They nearly *guessed* where the King was secreted, but did not *chuse* to find him."'

It will be seen by this work that Mr. Hutton did not lose his spirits with his property; and though as an author he cannot expect to gain riches, he will be sure to win the good opinion and perhaps will excite the envy of the reader.

MONTHLY

MONTHLY CATALOGUE,

For DECEMBER, 1810.

AGRICULTURE.

Art. 14. *A Treatise on Gypsum*, on its various Uses, and on its Application, as a Manure. By Sutton Thomas Wood, Esq., Lambeth. 8vo. pp. 38. 1s. 6d. Rivingtons.

Art. 15. *Practical Observations on Gypsum*, or Plaister of Paris, as a Manure. By Richard Parkinson, Author of "the Experienced Farmer," &c. 12mo. pp. 121. 3s. 6d. sewed. Longman and Co.

Having given the chemical analysis of Gypsum, enumerated its several kinds, and specified its uses in the Arts, Mr. Wood proceeds to enlarge on its singular utility as a manure. In the latter application, it is stated to be most valuable; in as much as its effect is striking, and, while it is considerably cheaper than dung-composts, is more easy of carriage, and can be obtained when dung is not to be procured. Gypsum is said to be in high repute in America; and even according to the evidence of English farmers, 'it is found to be a very improving manure on all dry loams, on sandy and calcareous soils, and on stiff stubborn ones,' and to be peculiarly beneficial on grass-land. It is said to promote fertility 'by accelerating putrefaction, and converting undecayed animal and vegetable matter into carbon.' The quantity of the gypsum-powder sown on an acre is from two to six bushels; and at the end of Mr. Wood's pamphlet, the reader is informed that prepared gypsum is sold at 3s. per bushel at Palace Wharf, Lambeth. So far this pamphlet is an advertisement.

Mr. Parkinson is no advertiser, but, with much self-conceit, considers himself 'to have as much title to give an opinion on the use of gypsum as any person he has ever met with;' and he offers his opinion with no little display and prolixity. He makes frequent references to his short residence in America, for which country he has no predilection; and, as he has done in his Tour*, he speaks very contemptuously of its agriculture, except when his own farming is in question, and then we have accounts of wonderful crops. As to the plaister, he says, 'I am rather a promoter of its use than otherwise; and though I can find ten failures to one proof of its success, both in America and in England, it has certainly been proved to be a *manure*, but indeed a very partial one.' He records its astonishing efficacy on turnips and clover: but on white crops he found it to be of no use. He afterward denies gypsum to be *a vegetable manure*, or to have the property of promoting putrefaction, because, forsooth, 'it does not produce maggots:' but he regards it as a *medicine* to sickly plants, and talks of its '*quenching their thirst*.' A writer who ridicules the application of chemistry to farming should abstain from an attempt to explain the mode in which gypsum operates, and should have confined himself to a plain statement of the instances in which it was and in which it was not beneficial. This point he could have accomplished in a few pages.

---

* See M. R. Vol. li. N.S. p.42.

Art. 16. *The Practical Norfolk Farmer;* describing the Management of a Farm throughout the Year; with Observations founded on Experience. 8vo. pp. 117. 5s. Boards. Scatcherd and Co.

The plea assigned for this publication is the scanty knowlege which prevails in the distant parts of the kingdom, respecting the true Norfolk system, arising from the want of real experience in those who have undertaken to write on that plan. An acquaintance with it for thirty
years has enabled thi the errors and to supply the
deficiencies of his p furnishes a claim to notice,
which the practical fa w to appreciate.—As a pre-
liminary, we are pres idicious remarks on the ad-
vantages, in a nationa leases, instead of requiring
farmers to cultivate as hese remarks are followed by
a statement of the diff rming in the county of Nor-
folk; which, on acc once clear and concise, we
transcribe for the info cultural readers:

'The turnip-syste s it is usually termed, has
prevailed in this count ary with unrivalled success,
and would, with the sa [illegible] doubt, be found as beneficial in different parts of the kingdom. The courses of farming, under which it is practised, are various, according to the soil and situation. In the south part of it, the land in some districts consists of a strong clay, wet, and difficult to cultivate; in some parts of which, the four-course husbandry prevails: first, turnips; second, barley or oats; third, clover; and fourth, wheat. Where beans can be grown with advantage, they pursue the following method: first, turnips; second, barley or oats; third, clover; fourth, wheat; fifth, beans; and sixth, wheat.

'This is a very profitable course of farming; and as the soil is more adapted for winter than summer corn, a double proportion of the first is grown, but it requires the utmost care of the cultivator in producing such a quantity of manure, as will enable him to use it bountifully for his wheat-crop after the beans; and as those by being twice well hoed will leave the land perfectly clean, a crop of wheat succeeds in produce equal to that after the clover.

'The five-course husbandry is often practised here: first, turnips; second, barley or oats; third, clover; fourth, wheat; and fifth, barley or oats; and invariably manure for their turnip and wheat crops.

'In the south-west part of it, where the land is light and the success of their crops depends in a great measure on the sheep, they pursue the following course: first, turnips; second, barley; third, grasses, a considerable part of which is fed; fourth, grasses fed; and fifth, wheat or rye. By this system a fifth part of the land is with turnips, and two-fifths with grass, and a greater quantity of sheep fed than by any other method; and the turnips being sowed from the wheat stubble, produce a superior crop than, from the appearance of the soil, could be supposed.

'In the east part, the four-course husbandry is practised; the land being ploughed up for wheat, after the first year layer on the clover stubble: this district consists chiefly of a good loam, but in those parts of it which are lighter, the six-course husbandry prevails.

'In the west, north, and north-west, which comprise the most considerable part of the county, the six-course husbandry, with few exceptions, is adhered to: first, turnips; second, barley or oats, laid down with clover and grasses; third, clover and grasses mowed; fourth, grasses fed; fifth, wheat; sixth, barley or oats. This excellent system, the best adapted for the soil, which consists chiefly of a sandy loam, ought never to be deviated from: and as in these districts, the quantity of pasture and meadows is inadequate to the arable land to that in the south parts, a greater quantity of stock can be fed.'

After having thus detailed the different courses of cropping, the author proceeds to explain the method of managing a Norfolk farm throughout the year; premising, however, that his observations relate more especially to the last-mentioned course. The form of a calendar is adopted; in which he commences with the month of September, and ends with that of August. Directions are given for sowing stubble-turnips, winter-tares, and rye for spring-feed; for sowing rye and wheat for a crop; for top-dressing young wheats and grasses; for ploughing fallows for turnips, and wheat-stubbles for barley or oats; for claying and marling; for dibbling beans and pease; for sowing summer-tares; for first and second ploughing of turnip-lands for barley; for sowing barley and grasses; for managing yard-dung and compost, and for treating clover-plants which are to stand for seed; for sowing hemp and buck-wheat; for hoeing turnips; for cutting and harvesting different crops, &c. &c.

From this partial enumeration of the subjects noticed in this Calendar, it will be perceived that it promises to be useful to those who wish to be instructed in the true Norfolk system.

EDUCATION.

Art. 17. *A History of France*, from the Commencement of the Reign of Clovis, in 481, to the Peace of Campo Formio in 1797. After the Manner of *The History of England, in a Series of Letters from a Nobleman to his Son.* 12mo. pp. 444. 5s. 6d. Boards. Darton and Co. 1809.

This history is written in a clear and lively manner, the principal events of each reign are detailed with perspicuity, the dates are carefully specified, and the author has even found room to embellish his work with many judicious remarks and entertaining anecdotes. As a book of reference, it would have been improved by the addition of an alphabetical index. In its present state, however, it is well calculated for the instruction of young persons; and in this point of view we approve the manner in which it is arranged: each division being of a reasonable length, and not so much extended as to exhaust the attention or fatigue the memory. Yet since it is impossible to suppose that the History of France should really have been detailed in a series of familiar epistles, we can find nothing sufficiently animating in the commencements of 'My dear Boy,' or in the conclusions of 'Your's affectionately,' to reconcile us to this little subterfuge.

Art. 18. *Guy's School Geography*, on a new and easy Plan, comprising not only a complete general Description, but much topographical Information, &c. By Joseph Guy, Author of "the Pocket Encyclopædia." &c. 12mo. 3s. bound. Cradock and Joy. 1810.

The different parts of this work are arranged with judgment and perspicuity; and while the larger print comprehends every thing
which it is absolutely [illegible] young geographical student
to learn, the smaller [illegible] ch valuable and amusing in-
formation. The price [illegible], the size of the book is not
alarming, and we thi[illegible] rove an useful acquisition to
those for whose assist[illegible]

Art. 19. *Lessons for* [illegible] Fenwick, in Three Parts.
12mo. [illegible] win. 1809.

These little stories [illegible] nd those which are contained
in the first part are [illegible] comprehension of *very* young
children, whose amu[illegible] late been so much consulted
as that of their elder [illegible] s.

The tales are both [illegible] ining; and the type is large
and clear.

MEDICAL, &c.

Art. 20. *Cursory Observations on the Causes, Prevention, and Treatment, of Fever:* occasioned by the recent Appearance of an Epidemic Disorder in Aylesbury, and its Neighbourhood. By D. Uwins, M.D. 8vo. 2s. Tipper. 1810.

Although Dr. Uwins commences by observing, 'that physicians have been occupied for two thousand years in investigations relative to fever, and are still a long, long way behind demonstration, both as to its essence and cause,' yet he is not disposed to give up the point in despair; since he still conceives that a few truths of considerable importance have been established, and expects that, from the present improved state of science, their number will be daily increasing. Owing to the occurrence of an epidemic fever in the town in which he resides, he was led to attend particularly to the mode of its propagation, and hence to speculate on the nature of contagion in general. The present state of medical opinion on this most important question is remarkably unsettled: so that, while by one party the contagion of fever is discarded as "a bugbear" and "a preposterous phrase," others maintain that every genuine fever must have been produced by a specific poison generated by a patient labouring under the same disease. Dr. Uwins briefly reviews and remarks on these contending opinions; and he concludes, as probably every candid man must do, that the truth lies between the two extremes. Obscure as every thing connected with the doctrine of contagion appears to be, still one fact the author regards as proved 'by a series of experiments made upon the most extensive scale, and with the happiest issue.' This fact, and the consequence deduced from it, are thus announced:

'*The matter generated in one individual, and having power to impregnate the system of another, has no such power except at an exceedingly small distance; three feet at the very farthest; perhaps not more than as many inches, from the patient from whom it proceeds;* and that consequently, by keeping on the outside of this very limited space, a person may breathe in the apartment of an infectious fever, with as little danger of being infected by it, as if he were at the same time breathing among the antipodes to his friend, his acquaintance, his relation, or his patient.'

With the restriction which the author afterward assigns to his position, 'that the air in the sick chamber must have free entrance and egress,' we believe that the remark is correct; and we coincide with him in thinking that it is 'one of the most important facts that has ever been discovered in the annals of medicine.' The Doctor then proceeds to make some observations on the supposed method in which the air prevents contagion from exercising its influence: but here we cannot follow him in his speculations. We have always regarded much that has been said about the properties of oxygen being destructive of infection, as entirely visionary. The only thing on which we can depend is *a change of air*, whether it be produced by simple ventilation, or by the generation of gas in what are called the acid-fumigations. Wherever ventilation can be procured, we should deem it far preferable: but in some confined situations, the formation of the acid-gases may be an useful adjunct in the displacement of the foul air.

POLITICS.

Art 21. *A Letter containing Observations on some of the Effects of our Paper-currency*, and on the Means of remedying its present and preventing its future Excess. 8vo. pp. 66. 2s. 6d. Cadell and Davies. 1810.

This is a production of a very mixed character, containing a variety of erroneous opinions united with some that are well founded. The author's great object is to impute all the evils of high prices to an excess of paper-currency, and to recommend a plan of confining the issue of notes to a national bank, acting under the direction of the Legislature. In arguing these points, he falls into several of the popular errors in regard to the effect of bank-paper; making no adequate allowance for the influence of taxation in raising prices, and adopting the vulgar belief that our foreign commerce has brought large money-balances into the country. In addition to all this, he ventures (p. 28.) to express a notion, which fortunately has no foundation, and which we believe has very little currency, that the Bank of England has not the ability to supply the funds required to purchase the specie that would be necessary for the resumption of its cash-payments. All these false positions are maintained in a tone of no little confidence and vehemence. On the other hand, the writer sometimes shews that he has a title to rank above the ordinary crowd of declaimers, by observations of a different character occasionally scattered through his pages; such as (p. 54) the picture of the evils attendant on a fall in the value of money; and (p. 9.) the explanation of the manner in which the progress of manufactures and commerce tends to *lower*, and not, as is vulgarly supposed, to *raise* the price of commodities. In another point, also, we must agree with him; viz. in regard to the probable emigration, at a peace, of a great number of annuitants; of 'that injured multitude, who, in consequence of the excessive price of all the necessaries and comforts of life in this country, would seek to enjoy them in another; who would either dispose of their capital in the public funds, on mortgage or elsewhere, and flee with the amount in silver and gold; or, from time to time, obtain remittanc [illegible] and annual produce of that capital in the same for[illegible]

On the whole, this [illegible] f considerable abilities; and his labours might be [illegible] c utility, were he to take pains in collecting inf[illegible] in digesting it.

Art 22. *Analysis of* [illegible] *of Great Britain with respect to its Coins and Ban*[illegible] . 22. 1s. 6d. Mackinlay. 18 0.

The author of this [illegible] have adopted the comfortable notion that the q[illegible] ate of our currency lies in a nut shell, and believes [illegible] power to discuss in a few pages all that is attempted in the formidable folios of the Bullion-Committee. His publication is consequently a very short and imperfect production. Here and there, however, we meet with a just idea; such as (page 7.) on the impolicy of prohibiting the export of coin, and the folly of expecting comprehensive views from men of mere mercantile routine. — The purpose of this little tract is to contend that the present state of things is not owing to the increased issue of Bank of England notes, but to the anomalous and unprecedented situation of our foreign trade.

Art 23. *A Letter addressed to the Right Honourable Lord Grenville,* by a Briton. 8vo. pp 174. 4s. Vernor and Co. 1810.

We apprehend that this letter was written soon after Lord Grenville's election to the Oxford Chancellorship. It is dated from Carlisle, and launches into as large an assemblage of topics as can be supposed to occur to a cultivated but unrestrained imagination. To exhibit an analysis of this 'long and desultory' production, as the writer himself terms it, would far surpass our critical powers; and we suspect that few readers will have patience to peruse it thoroughly; yet those few, while they regretted the author's excentricity, would acknowlege his acquirements, and be occasionally pleased with the justice and liberality of his sentiments.

Art. 24. *Miscellaneous Observations for the Benefit of the Empire,* with Annotations on Steam Engines; and Remarks on the Distillation of Spirits; a Dialogue between Buonaparte and the Author, &c. &c. By Arthur Balbernie, jun. 8vo. 3s. 6d. Johnson, Cheapside.

We have been induced to admit the title of this production into our pages, for the sake of warning our readers that it is a miserable *farrago*, abounding in errors even of grammar, orthography, and typography.

MISCELLANEOUS.

Art. 25. *The Argument of Randle Jackson, Esq.* before the Lords of the Privy Council, on behalf of the Trustees, New Renters, and other Parties interested in the late Theatre Royal, Drury-lane. Published by Order of the Committee of New Renters. 8vo. pp. 48. Cawthorne.

Mr. Randle Jackson, who is perhaps better known to the public as an orator at the Bank and the India House than as a barrister, happens to appear in the present case in his professional character. The pamphlet begins with a copy of the petition of Mr. Cumberland and others for a new theatre; which briefly states that the population of the metropolis has been nearly doubled in the course of the present reign, and that the sum of 200,000l is ready for subscription, on obtaining a grant of a charter. This is followed by the counter-petition on the part of the Drury-lane proprietors, setting forth that the re-building in 1792 cost 150,000l.; that, notwithstanding the increase of the population of the metropolis, the receipts both of Drury-lane and Covent-garden shew that neither House is on an average more than half filled; and that, consequently, the grant of a charter to a new theatre would necessarily prevent the re-building of Drury-lane again. After these documents, *de part et d'autre*, comes, in due form, the harangue of Mr. Jackson. He gives a kind of history of the stage; informing us (page 42,) that an order of people, who had emigrated from the Roman territories, where they were called *Mimicks*, spread themselves, many centuries ago, over Europe; and that in this country they were called *Mummers*, and delivered extemporaneous harangues, reading and writing being rare attainments in those ages. They were great favourites with the people, but grew at length so licentious, that in the time of Edward III. it became necessary to abolish them. The opposite extreme was then displayed; all, henceforwards, was to be piety and purity, and the performance of the *Mysteries* came into fashion. These "Mysteries" consisted in the representation of passages from scripture, chiefly miracles, but gradually degenerated into such profaneness as to induce the suppression of them. Next came *the Moralists*, whose employment was to personate dramatically the better as well as the baser passions, and thence to draw maxims and lessons favourable to the practice of virtue. These lasted to the time of Henry VIII; when, following the tissue of moral promise and moral failure exemplified by their predecessors, they became intolerable from their licentiousness, and were prohibited. Soon afterward, a new æra began, under the immortal auspices of Shakspeare, and the theatre retained, with little variation, the form which he had given to it, till the festive reign of Charles II.; during which the play-houses had so much increased in number and degenerated in conduct, as once more to call for reform from the hand of government. At this reform, Davenant and Killigrew came forwards as the instruments; and they were encouraged to establish two regular houses and companies by a patent, declaring that all other theatres should be forbidden, and that none other should hereafter be sanctioned by the King or his successors. It is by virtue of this patent that the two winter-theatr continue to possess their exclusive privilege at the present day.

This *morceau* of theatrical history is the most interesting part Mr Jackson's speech; in the rest of which we have seen nothing worth notice, if it be not the following passage (page 31.), in which the speaker, praising his antagonist, Mr. Warren, has managed to introduce a neat compliment to himself: "'My Lords, Mr. Warren is an open and a manly reasoner; I know him well; we are sometimes in conflict, we a olleagues; and I believe that
neither of us are much i ire-drawing our arguments, or
descending into detail, e bold and direct proposition
left with which we can

Art. 26. *An Illustrati n, Grecian, and Roman Costume;* in forty Outl iptions, selected, drawn, and
engraved by Thoma 16s. Boards. Miller. 1810.

It is not easy to ac rivalled pre-eminence attained
by the Greeks in the fine arts; we know only that,
after the lapse of mo and years, we are obliged to
recur to them for mod nost beautiful outlines. 'To
them,' as Mr. Baxter r e nearly all that is elegant
and dignified in art,' and proof of a correct taste to follow their guidance. In the work before us, however, we are invited to survey taste in a subordinate province, or to contemplate 'specimens of the character and costume of the god and goddess, priest and priestess, warrior, lady, peasant, and child of the Egyptians, Greeks, and Romans, but especially of the Greeks.' In order to throw light on the dress of the antients, Mr. Baxter has copied from gems, bas-reliefs, vases, and statues; and his descriptions of the figures represented in outline in 42 plates, though given with much conciseness, and without ostentation of learning, contain not a little information on the subject designed to be illustrated. He notices the *calasiris* (καλασιρις) or linen tunic of the Egyptians, the only name of an Egyptian garment which has descended to us; the *peplon*, (πεπλον) mantle or garment without sleeves; the *chiton*, (χιτων) or tunic; the *chlamys*, (χλαμυς) or travelling cloak; and the *pharos*, (φαρος) or exterior vestment or great mantle, of the Greeks; and the *pallium* or *stola*, the *toga*, *tunica*, *paludamentum*, *sagum*, *lorica*, and *femoralia*, of the Romans. Mr. Baxter's mode of illustration will be seen by the following short extracts:

'Plate 21. *A young warrior*, from a vase in the British Museum. The body-armour from Sir W. Hamilton's *vases*, vol. i. plate 4. The ornaments on the shield have been supplied from other vases. The *pharos*, or great mantle, which is frequently mentioned by Homer, was sometimes of a red colour. When the wearer was reposing, it was converted into a coverlet. A clasp or button confined it in front. The *petasus*, or hat, is thrown back on the warrior's shoulders. The breast-plate of metal, with shoulder-guards, is affixed to a tunic, which seems to be of leather. Breast-plates were sometimes of gold, ornamented with sculpture. The tunic is worn over the *chiton*. The sandals are fastened half way up the legs. On the left side is a sword suspended from a *zone*, or baldric, which crosses his right shoulder; the baldric was sometimes richly ornamented. The Grecian sword was short, and usually made of brass; the hilt sometimes of gold and sometimes of ivory and gold. A warrior, if travelling, is seldom seen on the vases without two spears. Euripides describes the Greek soldiers to have carried white shields, whilst those of their leaders were richly ornamented with devices, and sometimes bordered with black. The white shields were probably of willow.'

'Plate 33. *A Roman Consul*, from a statue. He is habited in the *tunica* with sleeves, and the *toga*. In the early part of the Roman republic, beards were generally worn, and it was considered effeminate to appear in a garment with sleeves. The tunic was worn at home without a girdle, but with one abroad. The *toga*, worn perhaps by no other nation, and at Rome only by freemen, seems to have been a large piece of woollen cloth, having one side semicircular, folded round the body and over the left shoulder, so as to leave the right arm at liberty, but from the left arm it hung down to the ancles in long narrow folds; under the left breast it was doubled in, and formed a kind of pocket, called *sinus*. Priests wore it drawn over the head, and for mourning it was generally worn so, and was of a dark colour, or black. It was sometimes the colour of the wool, sometimes white, but generally dyed, and was worn sometimes without any tunic.'

In our superior schools, Mr. Baxter's Costume of the Antients will form an appropriate accompaniment to the study of the classics; and to artists it will be a very acceptable guide. The engravings are executed with great clearness, neatness, and strength.

Art. 27. *An Essay on the Existence of the Devil*, and his Influence on the Human Mind. By R. Wright. 12mo. pp. 43. 1s. Eaton, 1810.

A punning clergyman said of the Devil, that "there was no *living* without him;" and a not less facetious layman observed that "he found the Devil a most obliging personage, who put beauty, wine, and other good things in our way, and was always at hand to take his full share of the blame whenever we exceeded the bounds of moderation." This convenience, which the public have so long enjoyed from the belief in the existence of a Devil, Mr. Wright endeavours to annihilate in a small shilling pamphlet! Cruel as he is, he would have us bear the full weight of all our follies and sins, and would deprive each of us of the usual saving-clause, "The Devil tempted me." How can this be tolerated! Will the good people in the country be persuaded that the Devil and Puck are mere creatures of the imagination? Mr. Wright tries very earnestly to introduce this heterodox doctrine. Arguments are brought forwards to prove that the popular notions of the Devil are absurd, contradictory, pernicious, and inconsistent with the Scriptures. 'When (says he) the Almighty is every where, and has all things under his direction, no province is left for such a being as the Devil to fill.' Reasons are given for rejecting the vulgar notion of Fallen Angels; and in the last place we are invited to an examination of what the Scriptures teach concerning the Devil: which terminates with this report, that the existence of the Devil was unknown to Moses, to the Prophets, and to the writers of the New Testament. In short, Mr. Wright is so formidable an adversary of the Great Adversary of us all, that he may perhaps obtain the nick-name of Mr. Kill-Devil; to which, probably, he would have no objection.

Art. 28. *Letters, Essays, and Poems*, on religious Subjects. By George Russel. 12mo. pp. 268. 5s. Boards. Conder. 1810.

When we found Mr Russel in his Introduction opposing the
Christian author to 'the wright, the *Socinian*, and
the Infidel,' we had re hat he had embarked his
zeal in a Calvinistic eft his charity on shore.
Wishing to be figurativ t talks of 'meteors under
the guise of friendship,' to warn his young friend,
to whom his letters are heological error. To put
him on his guard agains apprises him that 'there
is a religion which assum ristanity itself, which has
as little of its essence a metanism;' and this spu-
rious Christianity, acco is that which proceeds on
the principle of man beh and that God will reward
goodness because he hi To keep his friend from
such a creed, he tells him that these doctrines, though they seem at first favourable to morality, are dangerous.' He recommends a more *sure* road to morality, by the circuitous route of original depravity, natural inability, and faith: but, while he makes faith the distinguishing trait of the Christian, he quotes a text in which our Saviour (who probably knew in what Christianity consists) tells us that we are to be "known by our fruits." Mr. Russel may be a man of a serious and pious frame of mind, and we do not wish to wound his feelings, under the affliction of having lost a child: but we must take the liberty of informing him that his thoughts on religion are not sufficiently matured for publication; and we are sorry to add that his poetry makes no compensation for his prose.

Art. 29. *Studies; sacred, and philosophic*; adapted to the Temple of Truth. 8vo. pp. 656. 9s. Boards. Mawman.

What a promising title! and if the author's own report is to be taken, what an incomparable book! According to him, it is 'a composition which in the annals of universal science has no parallel; in which there is so much to excite our attention in the variety of *the Manner*, — more to reward our studies, in the sublimity and grandeur of *the Sentiment*, — but most of all, to command our regard, in the eternal importance and interest of *the Subject*.' This declaration is designed to awaken the attention of the reader, and so it must, — to an exhibition of vanity and self-conceit which was never surpassed. With an affectation of the most profound scientific and analytical discussion, the writer undertakes to lead us not merely to the vestibule but into the several interior *compartments* of the Temple of Truth: but we see no reason for believing that this temple is better known to him than to humbler men; and we confess that we suspect that this work, which he pronounces to be 'an intellectual entertainment,' will generally be regarded as neither instructive nor amusing. In the review of his composition, (for he has endeavoured to save us the trouble by reviewing it himself,) the author suddenly grows wonderfully modest; and towards the conclusion he is seized with such a lowering fit of humility, that we should be happy if it were in our power to administer to him a cordial. Let us hear the confession of the author of 'a composition unparalleled in the history of universal science.'—'After all (and after all that he has previously asserted, what an *after all!!*) that I may have failed, and greatly failed, in this my arduous Career, is alas! but too probable: and I sink so low in my own estimate, that it would be mean and dastardly to depress me still lower: but even then, I should have the secret Satisfaction of knowing that I have fallen in *a glorious Effort.* May more exalted powers of Intellect be raised, by my imbecility, and failure, to a more successful essay in the same illustrious Cause! The times demand every new exertion of the best mental Endowments; and, for what were they bestowed?

'Adieu, then, for the present, thou peerless Cupola of sacred magnificence! Never may my Faith, or Memory, lose sight of thy instructive lessons, or thy unrivalled beauties! May they be deeply engraven on the tablet of my Heart, by that Omnipotence, to which nothing is impossible! May they administer, in *this tomb-like Solitude,* this cheerless Spot of literary and social desolation, that sweet Peace, which not all the treasures of the World can purchase, nor Death itself annihilate!

'Let others admire the epic of Homer, Virgil, or Tasso—the tragedies of Æschylus—the orations of Cicero—the lyrics of Horace—the institutes of Quintilian—or, the satires of Juvenal: but, while I have any being, and, even when sinking in the arms of mortal Dissolution, may the triumph of my Soul be this—that,

"GRACE REIGNS THROUGH RIGHTEOUSNESS, UNTO ETERNAL LIFE, BY JESUS CHRIST OUR LORD."

We shall not introduce the reader into the fourteen compartments under the 'peerless cupola' of Truth, nor examine the edifice of moral architecture which is here undertaken. Substantial reasons oblige us to dismiss this thick octavo in a catalogue-article.

Art. 30. *Perambulations in London and its Environs.* Comprehending an historical Sketch of the ancient State and Progress of the British Metropolis, a concise Description of its present State, Notices of eminent Persons, and a short Account of the surrounding Villages. In Letters designed for Young Persons, by Priscilla Wakefield, 12mo. 6s. 6d. Boards. Darton and Co. 1809.

The industry, which must have been exerted in collecting the materials for this volume, is equalled by the good sense with which they are selected and arranged. We know not a publication on the same subject which affords so much information in so little compass, and adapted not only to the gratification of harmless curiosity, but also to that of antiquarian research; since it relates the time and the occasion on which every public or remarkable building was founded, while the historical events or anecdotes which are connected with them are judiciously introduced. We have received entertainment from the perusal of this work, and we cannot recommend it too highly to our young readers; nor indeed, to all those who wish to be concisely acquainted with the history, manufactures, and institutions of the British Metropolis.

Art. 31. *Great Britain's Jubilee Monitor, and Briton's Mirror.* Comprising an Epitome of the moral Claims of their most sacred Majesties George the Third, and Charlotte his Queen! Attributes of Great Britain! with Illustrations of the transcendant Blessings, and Advantages enjoyed under the British Government! contrasted with the Despotism universally exercised in ancient and modern Nations. Hail! Britannia! Hail! The sublimest Passion of Man is (next the Deity), to adore! and if necessary, to die for his Country! By Thomas Martyn, Author of the following Books, small folio, highly finished in Colours, viz. Nondescript Shells, 4 vols. Birds, 1 vol. Insects, various, 3 vols. Works which were honoured with universal Approbation; and with Presentations to Mr. Martyn of superb Gold Medallions by several Sovereign Princes. *Royal* 8vo. pp. 56. Rivingtons, &c.

This *quizzical* looking performance is intended to give 'a *portraitical* sketch' both of our King and our Country; in which, grandeur of effect is meant to be produced by printing plain prose as if it were an inscription on a tomb, and by using notes of admiration instead of commas. Mr. Martyn is no doubt *loyal* to the back-bone: but is he, as the Jockies say, "All over *sound?*"

In Mr. Martyn's Appendix of *Illustrations*, he reckons that France and her opponents have sacrificed *nine millions of men*, in their contests since the Revolution commenced; and he estimates the present annual revenue of Bonaparte at 60 *millions sterling:* but he gives no data for either of these conclusions.

Art. 32. *A Vindication of Scriptural Unitarianism*, and some other primitive Christian Doctrines, in reply to Vindex's Examination of an Appeal to the Society of Friends *. By Verax. 8vo. pp. 124. 3s. Johnson.

Art. 33. *Christian Unitarianism vindicated.* Being a Reply to a Work, by John Bevans, junior, entitled, "A Defence of the Christian Doctrines of the Society of Friends †." By Verax. 8vo. pp. 324. 7s. Boards. Johnson.

We wished to have declined any farther interference in the controversy which has been excited in the Quaker Church, by the proceedings in the case of Hannah Barnard; who was *disowned* on the ground of holding heterodox opinions, dismissed from her ministry, and sent home to her friends in America: but, having formerly adverted to this schism, (see M. R. Vol. xxxvii. N. S. p. 426. Vol. xl. p. 325. 441. Vol. xlvi. p. 435. and Vol. lii. p. 409.) and having had the publications now before us particularly pressed on our notice, as necessary to complete the view of this subject, on mature deliberation we have judged it proper briefly to advert to their contents.—The more we examine the documents adduced, the more we are at a loss to account for the apparent harshness of the Proceedings of the Society of Friends, both in Europe and America, against this preaching female; who appears not to have transgressed the liberty in which the antient Quakers indulged with regard to the Scriptures; and who, on the topic of War, cherished sentiments which we should have imagined the Quakers would rather have approved than condemned. As the Society of Friends do not esteem the Scriptures the *first* rule, as the early Friends have expressed their doubts of the inspiration of some parts of the present canon, and as they have no specified articles of faith in their church, it will be thought by the public at large that, however free Hannah Barnard has been on some points of doctrine, she has been hardly treated; and we are told by the writer of the "Narrative of Proceedings in America," mentioned in our xlvith Vol. p. 435 (who we suppose is Verax, i. e. Mr. Thomas Foster, of Bromley, in Middlesex,) that he has 'strong reason to believe that the most strenuous advocates of these coercive measures are rather inclined to tolerate and countenance ministers who hold similar sentiments, than undertake another prosecution on the same principles.' For the credit of the Society, we trust that this statement is well founded; and we are happy to learn that Hannah Barnard, in spite of all her persecutions, has preserved her tranquillity of mind, that she is happy in the bosom of her family, and that the reports of her derangement, and of her having being visited by leprosy, are unfounded. It is also stated that her conduct, since her suspension from the Quaker-ministry, has been exemplary; and that 'her attachment to the practice of silent worship appears to have continued, since she is induced to attend the meeting for *worship** at Hudson, as regularly as due attention to her health and the performance of other duties will generally permit.'

---

* See Rev. Vol. xl.

† See Rev. Vol. lii.

Verax, in addition to his able defence of Hannah Barnard, has taken great pains to prove that the early friends were strictly Unitarians, or asserters of the absolute oneness or unity of the Deity, in opposition to the doctrine of personality; though he admits that considerable ambiguity appears in their writings on this subject, for which he endeavours to account, 'from their sheltering themselves under the broad shield of allegory, and from their not always clearly discriminating between *Christ as a person*, and *Christ as a principle.*' So far Mr. Bevans may be right, that Penn, Barclay, &c. were not Unitarians, in the modern sense of the word†, since they did not assert the proper humanity of Christ; but, if we may judge from the quotations made by *Verax*, they maintained the strict undivided unity of the Deity, and regarded Christ only as having an in-dwelling *fullness of the Godhead.*

---

* In the Quaker-church, a distinction is made between Meetings for Worship and Meetings for Discipline. On the former, *disowned* or ejected members may attend, though not on the latter.

† Mr. Foster admits, in his Christian Unitarianism Vindicated, p. 277. that the early Friends never paid much attention to the subject of the Miraculous Conception.

Whoever peruses the writings of *Verax* will find that he is well read in theological controversy, and that his defence of Unitarianism is supported by much learning and solid argument. In the last of the works above mentioned, he aims at the following objects:

'First, To maintain the infinitely important doctrines of the strict unity and natural placability of God, as taught in the Scriptures, in opposition to the Trinitarian and Calvinistic tenets which have recently been professed, and in some degree countenanced among us.

'Secondly, To promote more just and reasonable ideas on the doctrine of divine influence on the human mind, than I apprehend many of my fellow professors at present entertain.

'Thirdly, To excite an increased attention to the Scriptures, and thereby to augment their influence in favour of moral and religious truth; to which, I think, the unfounded idea of their plenary inspiration is prejudicial.

'Fourthly, To inculcate the obligation we are under, as professed Christians, primarily to regard the simplicity of the Apostolic faith in determining the conditions on which religious fellowship ought to be maintained; and consequently to abstain from the imposition of more extended articles of faith upon our brethren, than Jesus Christ and his Apostles have laid down as sufficient.'

Had these points been regularly discussed, and the tract not disjointed by minute replies to *Vindex*, the reader would have been more satisfied: but, notwithstanding the broken manner in which *Verax* has argued, we are induced to think that on the members of the church to which he belongs, his examination of those doctrinal questions which he has here discussed will have considerable effect. It will be seen that H. B. has found in Mr. Foster a very strenuous and clear-sighted advocate. By a correct exposition of her opinions, he has prevented the farther effects of misrepresentation; and by placing her character in a true light, he obtains for her the respect of all the truly liberal and well-informed. H. B.'s objection to the accounts given in the O. T., of bloody wars instigated by Divine command, manifests a reflecting as well as an amiable mind "In my opinion," says she, "the credulity with which these records have been stamped with divine infallibility, has been, as it were, the very grindstone on which swords have been ground, for many ages, among professing Christians." How just is this remark; and how astonishing that to the Society of Friends it should have been unpalatable! Indeed, on every article of charge, Hannah Barnard appears to advantage as a woman of talents, integrity, and fortitude; and it seems not improbable that the harsh proceedings again her will contribute, especially in the Quaker church, to the extension of most of her principles—will induce the Friends to be cautious how they in future narrow the terms of religious communion,—and will teach them the wholesome lesson of preferring evangelical charity to theological acrimony. Let us now hear no more of this subject.

Art. 31. *Letters from an Irish Student in England to his Father in Ireland.* Crown 8vo. 2 vols. Cradock and Joy. 1809.

A large portion of this publication consists of thread-bare anecdotes, the sweepings of magazines, bad and stale jests, (one of which is twice related, vol. i. p. 27, and vol. ii. p. 195.) false grammar, and incorrect statement; with occasional specimens of witless and offensive *grossièreté*, intermixed with some interesting information and some just remark. The author, however, shall have the opportunity of imputing our censure to the mortification which we may be imagined to feel, from finding the supposed secrets of our vocation cruelly divulged to a stranger: for it seems that this young student, having procured an introduction to Mr. *Sheriff Phillips* 'from an eminent barrister,' 'in consequence of the obliging invitation of the *Sheriff* paid a visit to Newgate, where the misery of the debtors is described with pathetic eloquence. In enumerating these unhappy tenants of the prison, the following paragraph occurs:

'Reviewers.—On this side of the prison, we saw two persons who were busily occupied in writing. We were told by the turnkey that one had been a clerk to a cheesemonger, and the other the attendant of a quack doctor; that they got involved by dissipation and extravagance; but that they now were getting a comfortable maintenance in prison, as reviewers. The fellow made us laugh, by telling us, that at first they were so gentle, and milk and waterish in their occupation, that the booksellers threatened to withdraw their custom, unless they seasoned their criticism higher, and without justice or mercy abused every work they received orders to treat in that manner. He added, that by doing so, they had now good employ. We could scarcely believe what he said. Heaven protect the unhappy authors that come under their slaughtering knives! We observed that they had two or three volumes, extremely thumbed and dirtied, of the Encyclopedia Britannica, which we supposed to be their auxiliaries in criticism.'

We beg to express our gratitude for not being placed on *the felons' side*.

Mr. Nightingale, the author of "a Portraiture of Methodism," who has been charged with the authorship of the volumes before us, has requested permission to plead not guilty in our Review, and in a letter to us unequivocally disclaims the work.

LAW.

Art. 35. *Horæ Juridicæ Subsecivæ*; being a connected Series of Notes respecting the Geography, Chronology, and Literary History of the principal Codes and original Documents of the Grecian, Roman, Feudal, and Canon Law. By Charles Butler, Esq. of Lincoln's Inn. 2d Edition. Royal 8vo. 9s. Boards. White.

To Mr. Butler's learned leisure, the public is already indebted for some valuable tracts which we have had occasion to mention with merited approbation. The essay before us contains much useful and well-digested reading on the subject of the Grecian, Roman, Feudal, and Canon Law; and it refers the student to the best authorities, to assist him in the prosecution of each head of inquiry. After having noticed the geographical limits of Greece, Mr. B. gives a short account of the rise, progress, and decline of the Grecian law. This article, it appears by the author's note, is principally extracted from Ubbo Emmius's *Vetus Græcia Illustrata*, 3 Vols. 8vo. from Archbishop Potter's Antiquities of Greece; from Bruning's *Compendium Antiquitatum Græcarum*; from various treatises of Meursius; from Mr. Mitford's and Dr. Gillies's Histories of Greece; and from Sir William Jones's translation of Isæus, which Mr. Butler justly describes as a lasting monument of the industry and quickness of that extraordinary man, in the acquisition of accurate and extensive knowlege, even of the abstrusest kind.

On the Roman law, the materials being more abundant, we have (as might be expected) a more extended article, which is subdivided into the following periods. I from the foundation of Rome to the æra of the Twelve Tables. II. The Twelve Tables. III. The Laws of Rome during the remaining part of the Roman republic. IV. the Reign of Augustus. V. Adrian. VI. Constantine. VII. Theodosius. VIII. Justinian. IX. The fate of Justinian's Law. X. The revival of the Roman law in the West, in consequence of the discovery of the Pandects at Amalphi;—concluding with an enumeration of the different schools in which the Civil Law was taught since its revival, and a concise and masterly discussion of its influence on the jurisprudence of the modern states of Europe.

The account of the Feudal law contains an enumeration of the original territories of the nations which introduced the feudal law, of their gradual extension and conquests, and the principal written documents which are the sources whence the learning of foreign feuds is derived; divided into codes of law, capitularies, and customs.

The article under the title of the Canon-law is introduced with some curious observations concerning the religious worship and hierarchy of Pagan Rome, the rise and progress of the Christian hierarchy and its principal orders, and proceeds to describe the general materials and particular document of which the canon-law is composed. The extent of the writer's inquiries will appear by the following authorities, from which this part of his essay is extracted:

'The works, principally used in framing this account are, *Fleury's Institutions du Droit Ecclesiastique*; his *Discours sur l'Histoire Ecclesiastique; bishop Gibson's learned but very high church Preface to his Codex Juris Ecclesiastici Anglicani*; *lord Hardwicke's argument in the case of Middleton v. Crofts, 2 Atk.* 650.; *Pehem's Prælectiones in Jus Ecclesiasticum Universum, Lovanii, 4 vol. 8vo.* 1787; *Boehmer, Jus Ecclesiasticum Protestantium, Halæ Magdeburgicæ, 6 vol. 4to.* 1756; *Gerhard Von Mastricht Historia Juris Ecclesiastici et Pontificii, Duisburgii ad Rhenum Oct.* 1676; *Doujat's Histoire du Droit Canonique, Paris, 8vo.* 1677; *Van Espen's Jus Ecclesiasticum Universum, Lovanii, 6 vol. fol.* 1753, a work, which, for depth and extent of research, clearness of method, and perspicuity of style, equals any work of jurisprudence which has issued from the press; but which, in some places, where the author's dreary Jansenism prevails, must be read with disgust:—a methodical and learned work with this title, "*Quis est Petrus? Seu Qualis Petri Primatus? Liber Theologico-Canonico Catholicus. Editio secunda, correctior et emendatior, cum Approbatione, Ratisbonæ*, 1791;" the ablest work, in support of the papal prerogatives against the doctrines of the Sorbonne, which has come to the writer's knowledge. The account, given in it, of

Isidore's Decretals is particularly interesting. The *Religionis Naturalis et Revelatæ Principia of Doctor Hooke, Paris 3 vols. 8vo.* 1774; the third volume of this work is, perhaps, the best treatise extant, on the ecclesiastical polity of the church, according to the notions of the Sorbonists. It deserves to be more known in this country; it must have given the French divines an high opinion of the perspicuity and precision of English writing.'

The appendix to this treatise contains, 1. Observations on the exclusive dominion and property of the British seas, taken from a note to that part of the 14th edition of Coke upon Littleton which was executed by Mr. Butler. 2. An account of the Alps. 3. An extract from Dr Bever's history of the legal polity of the Roman state, on the subject of the Prætor's judicial power. 4. The modes of quoting the civil and Canon Laws, from Dr. Halifiax's analysis of the Roman Civil Law. Camb. 1775. note, p. 2. 5. A sketch of the professional life of the Earl of Mansfield, originally written by Mr. Butler, and inserted in Seward's Anecdotes of Distinguished Persons. Vol. 2.

SINGLE SERMONS.

Art. 36. Preached in the Parish Church of Stoney Stratford, at the Visitation of the Archdeacon of Bucks, June 28. 1810. By the Rev. Latham Wainewright, M. A. F. A. S. of Emmanuel College, Cambridge, and Rector of Great Brickhill, Bucks. 4to, 1s. 6d. Hatchard.

After having displayed the importance of the clerical profession, Mr. Wainewright proceeds to exhort his brethren to the cultivation of that literature which is essential to qualify them for the due discharge of their high functions; and he particularly urges them to be prepared for combating the objections made to the established church by professed Infidels, by Catholics, and by Protestant Dissenters. Unlike the majority of the clergy, he does not think that the modern Unitarians are the most formidable of their adversaries, but regards their system as much too simple to attract the admiration of the multitude. In this idea, we conceive that he judges like a philosopher; since simplicity never pleases the vulgar, especially in matters of religion.—The doctrine inculcated by the interrogation in the text, "*Thou, therefore, which teachest another, teachest thou not thyself?*" (Rom. ii. 21.) is properly enforced by the preacher, with reference to the occasion of his discourse:—the improvement of the human mind is judiciously advocated, against 'the opinion of those who can allow themselves to imagine that the security of a state depends upon the mental darkness of its inhabitants, and that the danger of depravity in their moral habits increases in the direct ratio of their intellectual advancement;'—and opposition to the progress of Methodism is laudably rested on the efficiency and zeal of the clergy, and 'the diffusion of rational principles and liberal knowlege.'

From a preacher who argues thus rationally, it may be asked what treatment do the "*Rational Dissenters*" receive? They are passed with very slight notice; and it is stated that 'their declension is daily becoming more perceptible', and that 'every degree of apprehension which might originate from this source is completely dissipated by their absolute *paucity*.'—We apprehend that this fact is justly asserted, and that Mr W. could himself quote instances in proof of it:—but *in* this fact he will perhaps find one cause of the increase of that other sect, the influence of which he deprecates; and on his own principles he cannot hail the exchange of *rationality* (though it be not *orthodoxy*, in his view,) for '*ignorance*,' '*enthusiasm*,' and '*fanaticism*.'

Art. 37. *The Consequences of unjust War*: delivered at Newbury, Feb. 28, 1800. With Authorities, in confirmation of the Facts asserted. By J. Bicheno, M. A. 8vo. 2s. Johnson and Co.

Alas! Mr. Bicheno, you have within the compressed limits of a sermon delivered a multitude of important melancholy truths! We say alas! because, true as they are, and melancholy as they are, it is much to be feared that not one of them will be regarded by our statesmen. The preacher, though no politician, is awake to the sad errors committed by our government at the commencement of the present disastrous and ill-promising war. He assigns good reasons for asserting that 'from the beginning we mistook the path of duty and of safety; — that we needlessly partook of the alarm felt by German despots at the commencement of the French Revolution;—that all our principles as freemen and protestants have been sacrificed;—and that the very existence of the country has been put to hazard in a cause as hopeless as it was unworthy.' Mr. B. calls on the public to reflect that, by the efforts which we have made in the present contest, we have aggrandized the enemy, and been the means of oppressing all those whom we professed to help. He says, indeed, more than we can transcribe: but the whole is in a very manly strain of eloquence, and is full of matter which merits the consideration of Britons.

CORRESPONDENCE.

We are obliged to Dr. Clarke for his information concerning M Coray: but, in the uncertainty whether he really be the same person with the M. Koraes, or Coray, mentioned in the course of the first article of our last Appendix, we cannot properly abstract Dr. C.'s particulars for the information of our readers.

It would give us pleasure to second the laudable views of our Correspondent, who has sent us a copy of the "Report of the Kensington Committee:" but it would be absolutely improper for us to introduce into our pages the unpublished statement of parochial discussions.

We have not obtained a copy of the work for which T. B. C. is sollicitous; and if it be "out of print," it must pass without our fiat.

*** In the last Review, P. 236. l. 6. for '*sejunjit*,' r. *sejungit*.—P. 259. *note*, l. 5. for 'tolerable,' r. *tolerably*.— P. 265. l. 10. from bott. dele the semicolon after '*potash*.' — P. 323. l. 11. dele the comma after '*humanitatis*.' — P. 325. l. 27. remove the comma from '*first*' to '*act*.'

☞ The APPENDIX to this volume of the Review will be published on the 1st of February, with the Number for January; and we again call the attention of our readers to this notice, which their frequent letters to us shew to be so necessary.

THE APPENDIX TO THE SIXTY-THIRD VOLUME OF THE MONTHLY REVIEW ENLARGED.

FOREIGN LITERATURE.

Art. I. *Voyage dans l'Empire Othoman*, &c.; *i. e.* Travels in the Ottoman Empire, Egypt, and Persia, undertaken by Order of the Government, during the first six Years of the Republic; by G. A. Olivier, M. D. Member of the National Institute, &c. &c. &c. Vols. Vth. and VIth.. 8vo. With a 4to Atlas. Paris. 1807. Imported by De Boffe. Price 1l. 15s. sewed.

The merits of M. Olivier as a traveller, and as the historian of his wanderings, have been already made known to the British public, both by translations of his former volumes, and by our reports of them in the original, in M.R. Vols.xli. (p.113.) and xlvi. (p. 520.) N. S. The present volumes, which chiefly relate to Persia and Asia Minor, complete the author's narrative, and detail the occurrences of his peregrinations from Bagdad to Ispahan, his return to Bagdad by a different route, his journey through part of Mesopotamia, and his progress to Cyprus, Constantinople, Athens, Corfù, and Ancona. In the course of this varied range, we had charitably presumed that the well-stored mind of the tourist could easily have supplied a thousand octavo pages of appropriate description and observation. At all events, we were not prepared to encounter, in a book of travels, nine entire chapters on the civil history of Persia, from the reign of Sha-Hussein, down to the present times, and aukwardly thrown into the very heart of the journal. While we grant, with the publisher of the work, that the later period of the Persian story is but imperfectly known, we admit with him, also, that the author's record of that period offers little else than a series of bloody and wasteful catastrophes. We are at a loss to perceive how the public or individuals can be much benefited by such painful and disgusting recitals; and we purposely spare them the trouble of any farther comment on these extraneous registers of rapine, usurpation, and murder.

M. Olivier and his suite departed from Bagdad on the 18th of May, 1796, proceeding under an intense heat, and over a very fruitful alluvial soil, to the banks of the Tigris. As they advanced towards *Sarpil*, the surface assumed a more hilly aspect. In a rugged defile, they remarked an antient marble monument, on which, however, they could trace no vestige of inscription. 'We cannot doubt (he says) that this spot is the Median pass, designated *Zagri pilæ* by the Greeks and Romans; and that *Sarpil*, which ought certainly to be written *Zarg-pil*, is the remnant of a city of considerable size, which was built near the defile, and which bore its name. This village now presents nothing remarkable but its caravansary, and some wretched mud-houses, occupied by the Curds.'

The inhabitants of the Persian confines still extract a sweet oil from the fruit of the turpentine tree; a practice to which Xenophon alludes in his narrative of the retreat of the ten thousand. Excellent turpentine also is procured by incision of the trunk, and forms a considerable article of commerce, as the tree abounds on all the heights. From these heights, our travellers descended into the beautiful plain of Kermanchach, which was then highly perfumed with the blossoms of the narrow-leaved Oleaster; an object of favourite culture among the inhabitants, who relish both its fragrance and its fruit, though the latter is far from palatable to strangers.

Kermanchach, which is situated at seventy leagues north-east of Bagdad, though the residence of a Khan of the first rank, and the capital of a very extensive province, contains only eight or nine thousand inhabitants. It is tolerably well fortified, but less ornamented than most of the Persian towns. The streets are very narrow, tortuous, and dirty; and the houses, which are all constructed of earth, never exceed a single story, but for the most part consist only of the ground-floor. The adjacent territory, however, is well watered, very fertile, and produces, in the greatest variety and profusion, fruits, pot-herbs, and grain. The vine, too, here thrives remarkably well, provided that it be buried in winter, and thus screened from the frost; for the cold is very severe during the months of December, January, and February, and the ground in that season is generally covered with snow to the depth of several feet. In this neighbourhood stands the monument of *Tak-Bostan*, which is very minutely described, but which will be best comprehended by comparing the text with the plate. A much more striking object of curiosity is *Bi-Soutoun*, or, *the hill without support*; which, throughout a height of upwards of 600 toises, and a length of nearly eighteen miles, is composed of an almost perpendicular and very hard calcareous rock.

At *Sheher-Now*, the next halting station, M. OLIVIER likewise encountered some interesting fragments of antient remains, which he describes at considerable length, but with particular references to the sketches contained in the Atlas. In a plain near Mount Elvind, he first observed the *Rosa berberifolia*, remarkable for its single leaves, dwarfish size, yellow petals, and fragrant odour. It has since been raised at Paris, from the seeds; and should it, in consequence of culture, acquire double petals, it will form one of the most elegant additions to the flower-gardens of Europe.

Amadan, now only a larger sort of market-town, though still adorned by some handsome besesteins and mosques, exhibits fortifications in decay, and one-half of the houses in ruin; in short, it is the miserable shade of the once flourishing *Ecbatana*.

The summits of *Mount Elvind* afforded to the researches of our naturalist several species of non-descript plants, which are noted in a very cursory manner, but not a shrub or tree worthy of name. The extreme weakness experienced by the travellers in these lofty regions appears to have proceeded as much from their previous fatigues, exposure to heat, and insalubrious water, as from the rarity of the atmosphere. The precise elevation, indeed, to which they reached, is not specified; and, though they were within the line of snow, they felt the temperature far from unpleasant.

The account of the journey from Amadan to *Teheran*, and of the stay of the caravan at the latter place, offers some singular displays of ignorance, superstition, and selfishness, but such as we may expect to characterize those of our race who are destined to live under a system of religious and political degradation. In case of indisposition, however, the Persians are more solicitous of medical aid than the Turks; and yet the healing art forms among them no object of public education, and derives no illustration from the study of anatomy. In towns, every physician undertakes the instruction of a certain number of pupils in his own house; and he chiefly insists on distinguishing the properties of particular drugs, the composition of opiates, electuaries, and syrups, and on giving to the articles of their *Materia Medica* the various forms of preparation of which they are susceptible. In the country, physic is usually practised by itinerant quacks, or Dervises; who, for a small pecuniary compensation, will retail scraps of the Koran, which are at least as innocent remedies as *Metallic Tractors*, or any other charm that can operate on the imagination. M. OLIVIER relates, with considerable interest, the history of a Dervise who thus realized a comfortable sum in the course of a single day, and then secretly applied to the members of the European caravan to be cured of an inguinal hernia. Notwithstanding this very low state of medicine in Persia, we cannot refrain from remarking that the affusion of cold water, in cases of fever, appears to have been long practised in that country; and that powerful diuretics were familiarly prescribed to dropsical patients. — We must not overlook the enormous dimensions of a venerable Plane-tree, which occurs at the shaded and sequestered village of *Tegrich*, in the vicinity of Teheran: 'It has, at the bottom of the trunk, a conical or pyramidal expansion, which seemed to serve for its base, and give it solidity. On a level with the soil, it measures seventy feet in circumference, which implies a diameter of 23 feet, and some inches. The trunk and principal branches appeared to be very sound. The timber of this protuberance is harder, more veined, and much more beautiful than that of the trunk. Some of it, which we observed had been used in the furniture of the royal palace at Ispahan, seemed to us greatly superior to the finest walnut-tree-wood.'

At *Tegrich*, the wearied travellers appear to have enjoyed an agreeable retreat:

> 'This spot, which nature alone has embellished, was not frequented by the people of the country; and we might here saunter from morning till evening, without fear of being interrupted. Children and loungers were contented to repose under the plane-tree of the mosque, whither no lover, perhaps, ever repaired to heave a sigh. The occupations of the villagers appeared to us very monotonous, and their pleasure far from lively or varied. Here rustic dances, walks, and friendly repasts, are unknown. These people dance only on occasions of marriage or circumcision; and the latter ceremony is usually observed once in a year: but the men and women do not dance together; a distinct room, or apartment, being allotted to each sex. — This village proved as safe a residence as we could have desired. We strolled alone and unarmed to a great distance, walked in the cultivated fields, and visited the neighbouring villages. Although our lodging was ill secured, and, indeed, generally remained open, even when we were abroad, yet we never were exposed to the least danger, never received the slightest insult, and never expe-

rienced any loss. When at home, however, we were the objects of a very importunate curiosity.

'Among the sick who came to consult us, and whom we received both from motives of humanity and for our own instruction, some prying and idle individuals contrived to find their way, approached our persons without uttering a syllable, and continued to gaze on us for hours together, without ever accosting us; following all our movements with a degree of attention which seemed to denote suspicion, and which, in any other situation, could not have been tolerated. Yet our costume differed, in no respect, from their own; like them, we had shaved our hair, and allowed our beards to grow: but we spoke a language which they did not understand, we did things which they had never seen done, and we were more frequently in a sitting than in a crouching posture. At our meals, they admired our knives, forks, and napkins; and they were astonished at the quantity of food which was served up to us, and consumed. Our dishes also were prepared in a manner different from theirs. They laughed heartily, for example, when they saw us put sugar and milk into our coffee, and take bread along with this mixture. If we ate rice in any other form than that of pilau, they alleged that it could not be good.

'These men, however, are not so stupid as their conduct might induce us to believe; for such of them as were somewhat more familiarized or venturesome than the others, and were emboldened to converse with us, appeared to be possessed of intelligence, and of a certain degree of information, of which the others were not destitute. All of them betrayed an ease in their deportment, a boldness in their discourse, and notions at once more extended and precise than we usually observe in the labouring class of peasantry.'

M. OLIVIER judiciously ascribes the last-mentioned particularity to the military habits of the country-people, who often pass the best portion of the year in the armies. The few country-women, on the contrary, whom he had occasion to see, were extremely coarse in their manners, very ignorant, and more addicted than their husbands to foolish prejudices. A male villager has seldom more than one wife, though the law permits him to keep four. Excessive jealousy, on the part of the husband, prevails all over Persia; and every detected act of adultery subjects the offending female to capital punishment: but the chastity or the address of the married women renders the infliction of such punishment very rare.

As the author performed a considerable part of the ascent of Mount *Albours* on horseback, his attention was attracted by large and detached masses of lava; which, being extraneous to the composition of the mountain, appear to have been ejected from it, and, in some cases, to have suffered very little alteration from the action of fire. They are immediately succeeded by a red volcanic soil; and a little farther up, the surface is

overspred with the *Rheum ribes.* This species of Rhubarb flowers towards the end of April, or the beginning of May, about a month after the melting of the snow; and the leaf-stalks, either raw or preserved with sugar, &c., are much relished by the Persians. At a still greater elevation, the traveller and his companions observed enormous pentagonal prisms of basalt, and a considerable variety of rare plants. At the station at which they quitted their horses, and halted for the night, the rocks appeared to be wholly composed of granite
and micaceous scl ely any traces of vegetation,
the herbage being the sun. Next morning,
they made a fat ling attempt to reach the
summit, on foot, ed to their horses after an
exhausting march hour and a half.

On the king's *n*, the party procured an
audience of the p The following reflections on
this occasion are s ical:

'We were ext uit Persia. All that we had
hitherto seen and h h a very unfavourable idea of
the government and e. Our mission had, no doubt,
been completely successful; for they had given a gracious answer to all our demands; they had just dispatched an ambassador to the Ottoman Porte; and it only depended on ourselves to go a step farther, to renew our antient treaties, and to obtain a solemn promise that they would cherish, as in former times, the establishments of the French at Ispahan, Shiraz, and the Persian Gulf. We even entertained no doubt that they would have consented to the cession of the island of Karek, which the court of France had, I believe, demanded of Kerim, before the abolition of our East India Company. But what advantage would France have derived from it! Would it have been prudent to settle in the heart of a kingdom which was ruined, depopulated, and incessantly exposed to convulsive agitations? What protection can be expected in a state which is so often devoted to the most dreadful anarchy; in which all the Khans combine in deadly warfare against each sovereign; and in which the King, while he exercises the most alarming despotism, is always exposed to the sword of an assassin, or to the poison of some ambitious individual?

'The cession of the island of Karek, from which the Dutch were expelled in 1765, would certainly have proved a beneficial object to us if we had seriously wished for a settlement in Egypt, and had, in consequence, extended our commercial views to the Persian Gulf, to Bussorah, and Bagdad; if we had been solicitous of resuming an active commerce with India; or if we had been desirous of opening communications between the Isle of France, Mascate, and Bussorah. So little importance does the court of Persia attach to cessions on the Gulf, that the Iman of Mascate, whose views are entirely commercial, and who has already obtained the islands of Barrhein, was treating, at our departure, for that of Ormus, which is known to be more advantageously situated for trade than any spot within the range of Persia, or on the Persian Gulf.

'But Persia, we repeat it, in her present state, presents no inviting prospect to the merchant, because he can depend on no respect for his condition, nor security for his person, nor guarantee for his property. The profits which he might expect to realize, in a moment of calm, are not of sufficient magnitude to induce him to hazard a capital, which a moment of disturbance would annihilate. None know better than the merchant that, when a state advances by rapid strides to its fall,—when despotism has obtained in it such an ascendancy that it is a crime to be rich, or to appear to be so,—when his fortune or even his life is incessantly menaced,—and when all the bonds of society are ready to be torn asunder, no foreign nation can ever expect to establish in it any beneficial traffic. It belongs to political wisdom to stretch out, if it think proper, the arm of support.'

We are by no means certain that we comprehend all the latent meaning of these oracular sentences. Are we to believe, in genuine simplicity of faith, that this political mission of the naturalists was completely successful, and yet that its objects were no sooner attained than abandoned? Have the French never '*seriously* wished for a settlement in Egypt,' nor panted for an 'active commerce with India,' nor been at all anxious for opening communications between the Isle of France and the Persian gulf? By affecting to despise all commercial relations with Persia, does the author mimic the Fox in the fable? Would he deter the English from such international policy? Or, by portraying the miseries which despotism entails on trade, does he aim a sly but refined thrust at the tyranny of Napoleon?

In a few days after having left Teheran, the travellers entered on the fertile territory of *Kom*, the *Choana*, or *Chaona* of Ptolemy and Diodorus Siculus. This city, which, under the Sophis, contained 15,000 houses and 100,000 inhabitants, is now represented by a heap of ruins, and about fifty houses still standing near the principal mosque.—*Cachan*, the next stage, of which the population once amounted to 150,000 souls, still includes about 30,000 inhabitants, retains an air of pomp and magnificence, and has some reputation for its silken stuffs, calicoes, jewellery, copper-vessels, and steel-blades,

'We cannot take leave of *Cachan*, (says the author) without noticing the Scorpions which all travellers have mentioned, and which they have represented as very common and very dangerous in that city. Scorpions, in fact, abound in the whole of Persia: and the eastern mode of preferably residing on the ground floor, and of sitting and sleeping on the earth, renders the inhabitants liable to be bitten by this insect (which is a frequent inmate of their houses) if, from inattention, they happen to press on it with the hand, or any other part of the body: but, from all the particulars which we could collect, and from all that we could observe, we are persuaded that this insect is not more common at Cachan than at Ispahan, Kom, or Teheran; and that its bite, though almost always followed by a slight inflammation, is never attended with serious danger, even during the excessive heats of summer, if suitable remedies, such as theriaca, olive oil, or the fluor volatile alkali, be applied. With this last mentioned preparation, in the desarts of Arabia, we very speedily checked inflammation, occasioned by the bite of one of these scorpions, which had crept into the bed of a young man from Bagdad, whom we had with us, and who, as he lay down, was bitten in the outer part of the thigh.

'At Bagdad, where this same Scorpion is more common than in Persia, and where the heat is more intense, this animal is never the cause of any very disagreeable accident, because the inhabitants have the precaution to sleep on beds raised more than a foot above the surface, and which they place every summer's night on the terraces. These beds are made of the woody substance which is furnished by the leaf of the date-tree.

'If all the tales which are circulated among the people of Cachan had the slightest foundation, the town would long since have been deserted, or its inhabitants would have had recourse to another mode of life.'

These remarks are accompanied by a particular description of this species of Scorpion, with references to the plate. The author observed it not only in Persia but in Bagdad, Mesopotamia, Arabia, and Egypt.

In his account of Ispahan, we are not conscious that M. Olivier has made any important additions to the more ample details of *Chardin*, *Tavernier*, and others. The chief object of his attention in the palace-garden seems to have been a rose-tree, which was at least fifteen feet high, very luxuriant in branches, and formed by the union of several stems, of four or five inches diameter each. At Ispahan it is called the *Chinese rose-tree*, but the seed, raised in the Parisian garden, has produced the common musk-rose which is cultivated in Europe.

It deserves to be remarked that *Azir-Gerib* is still celebrated for the fineness of its fruits, though our artificial aids of grafting, pruning, and dressing, are either unknown or neglected; and yet, with the exception of pears and apples, for which the climate is perhaps too warm, all the fruits in Persia are either superior or equal in quality to those which are produced in France.

The chapter intitled *Topography of Persia* more properly relates to speculations concerning the physical geography of that country, and particularly to the summer droughts which prevail in the elevated plains. The want of moisture is here ascribed, and with much plausibility, to the extirpation of forests.

An entire and somewhat tedious chapter is devoted to a statement of arguments intended to prove that the Caspian formerly communicated with the Black Sea, that the level of the latter has suffered no considerable depression, and that the former has no subterraneous intercourse with the Indian ocean.

> 'But how has the Caspian Sea been separated from that of Azof? and why has its level subsided, while that of the Black Sea has maintained its elevation? I am inclined to believe, that the alluvial depositions of the Don, the Kouban, the Volga, and of the infinite number of rivers and torrents which descend from the Caucasus, may have sufficed for the gradual accomplishment of this separation. These seas communicated with each other only by means of a channel; and this channel received at its two extremities the alluvial depositions of three great rivers; it likewise received, through its whole length, all the soil which the rains continually detached from the higher mountains of Caucasus. If the Don rolled its stream to Constantinople, or to Lampsacus, can it be supposed that a long series of ages would elapse before the Propontis or the Egean sea would cease to communicate with the Euxine? The Don, which is one of the largest rivers in Europe, could not transport the mud and sand which it carries along with it, nor discharge them into the strait which unites the two seas, without gradually raising the bottom of that strait, and without finally obstructing it. The Volga produced the same effects at the other extremity, and thus contributed to accelerate the stoppage of the channel.
>
> 'This separation was not destined to effect any sensible change on the level of the Black Sea; for we may presume that, as it always contained more water than was necessary to supply the loss by evaporation, it discharged a portion into the Propontis, into which it now pours all its superfluous water, and threw the other portion into the Caspian, which then preserved it at nearly the same level with the latter. But the Caspian, which had ceased to receive the waters of the Black Sea, or those of the Don and the Kouban, and which then lost more by evaporation than it received by the rains and rivers which fall into it, must necessarily have diminished in extent and height, until the equilibrium was settled as it now is.'

This hypothesis is at least simple and ingenious; and it appears to have been suggested by a coincidence of antient records with existing facts.—One of the most original passages however, in the work, and which appears to have been somewhat too studiously laboured, is the parallel between the Turkish and the Persian character and usages. In this sketch, which is by no means devoid of interest, we apprehend that too much influence is ascribed to the article of dress, in the formation of the physical and moral habits of our species.

The plan of education in Persia embraces chiefly reading and writing, grammar, the Arabic and Turkish languages, rhetoric, philosophy, and poetry. Their course of philosophy consists of physics, metaphysics, and morality. Under the first are comprehended mathematics and medicine; under the second, theology and jurisprudence, or every thing relative to the laws of the Prophet and the commentaries to which they have given rise; and, under the third, the doctrines which respect manners and conduct, which are regarded as the consummation of liberal instruction. These doctrines are retailed in the form of maxims, sententious sayings, proverbs, apologues, and historical recitals; and, as these morsels of ethical admonition are usually conveyed in verse, the study of poetry is generally combined with that of morals. Among these people, astrology is regarded as the first of sciences, insomuch that all persons in the superior ranks of life retain astrologers in their families, and every individual is accustomed to consult them in cases of emergency. Like the Persian physicians, they are mere quacks; and, like them, they fatten on the ignorance and prejudices of their employers. While such deference continues to be paid to the dictates of these solemn impostors, we may fairly conclude that the beams of genuine science have diffused none of their lustre on the existing race of Persians; and that the attention of the higher orders to study is prompted rather by the desire of obtaining public preferment and external consideration, than by the more laudable ambition of enlightening the understanding, and improving the better principles and affections of human nature.

The arts in which the Persians principally excel are the construction of arches, dyeing, and the manufacture of Morocco-leather and stuffs of various descriptions, consisting either of silk, cotton, or wool, or of mixed materials:—but in sculpture, painting, and in most of the mechanical employments, they are extremely deficient. The system of irrigating all the lands, which are not precluded from the benefits of this plan by their elevation, has been handed down from the more antient inhabitants.

M. Olivier has furnished his readers with a valuable series of data relative to the commerce, native produce, and military and naval resources of Persia: but this statistical information is already too much condensed to admit of farther abridgement.

On the 15th of November, 1796, the party took leave of Ispahan; and, as the precarious state of M. *Bruguière's* health afforded no prospect of speedy amendment, they joined a mercantile caravan, intended for Kermanchach, Amadan, and

Bagdad, that they might retrace their steps to Europe. After having narrowly escaped with their lives from a band of Curdish robbers, they reached Bagdad on the 16th of December:

> 'We had no intention (he says) of residing in this city for any length of time; our affections attracted us to our own country; our families and our friends demanded us; our own interest required our speedy return to France; and our duty called us to Paris. How could we resist such powerful motives? We had sufficiently contemplated, for our instruction, a country which flourished only in times past; which furnishes no great hope of prosperity for the future; and which, for the present, exhibits the human species in the most unfavourable point of view. We had long enough had present before our eyes the Turks, Arabs, and Persians, and the oppressed people who disgracefully vegetate among them. We had sufficiently observed to what a degree Man, when uneducated, and unaccustomed to reflection, perverts every thing, if birth or fortune audaciously invests him with power. It now behoved us to quit a country of storms and tempests, and to enjoy at last that repose which had become absolutely necessary for one of us.
>
> 'Those evils, which a person of sensibility experiences at every step, in traversing countries in which tyranny corrupts every surrounding object, fanaticism incessantly whets her daggers, force acts only to destroy, and fear only to hoard in secret, or to suffer loss; those evils, I say, cannot be appreciated by individuals who have seen only Europe, or who have limited their travels to those regions in which force more generally yields to reason.—The body, too, participates in these sufferings of the mind; for, how is it possible to avoid hardship, if we travel in a country which offers no better lodging than a tent, or a chamber destitute of a chimney and furniture; no better bed than a carpet, or thin matrass, spread on the ground; and no better nourishment than fruits or ill-dressed meats?—a country, in short, in which we often find nothing to eat, or are obliged, after a long journey, to cook our own victuals! in which no domestics can be procured but those whom we bring along with us; and in which, in case of accident or indisposition, no other assistance can be had than our own personal resources, or that which may be expected from a friend who shares our dangers!'

In spite of these lamentations, the author and his associates, owing to circumstances, (which are duly detailed, but in which the public cannot very warmly participate,) were detained at Bagdad till the second of May, 1797, when they joined a caravan bound to Aleppo. As this caravan was composed of camels, the rate of its motion did not exceed two miles in an hour. The people were, besides, seriously incommoded by excessive heat, by the brackish water which they were occasionally compelled to drink, and by myriads of noisome insects. Among the latter, the *Galeodes Aranoides* is particularly noticed:

noticed: but the reputed poison of its bite, notwithstanding the positive assertions of the natives, and of M. *Pallas*, is disbelieved by M. Olivier; whose accuracy in entomological researches we should not readily be disposed to question. His details of a tardy progress through deserted regions are, unavoidably, dry and tedious; and even the casual occurrence of a town, or of the banks of the Euphrates, faintly enlivens this portion of his narrative. We may notice, however, as a scene of novelty, Arabian families committing themselves to the current, on inflated sk [illegible] g their course by their hands, or feet, exte [illegible] buoyant vehicles. The author had also an [illegible] killing a large species of turtle, which the A [illegible]; and of which he had communicated the p [illegible] rs to M. *Daudin*, to be inserted, as they have [illegible] that gentleman's History of Reptiles. This an [illegible] mon, both in the Tigris and in the Euphrates: [illegible] t with difficulty, since it seldom ventures to t [illegible] he water, protrudes only part of its head into th [illegible] rally keeps at a great distance from the shore. [illegible] *opulus Euphratica* appeared in great profusion, by the side of the river from which it has its name; and, in some of the vallies, the common garden-spinach was observed to grow spontaneously.

Instead of halting at Aleppo, the naturalists were induced to embark on board a Venetian vessel, and prosecuted their course to *Latakia*:

> 'We could no longer (says M. Olivier) recognize this city, through which we had passed twenty-two months before: an earthquake had overturned one-third of the houses, and more or less injured all the others. Fifteen hundred of the inhabitants had perished; many had been rendered lame; all who had escaped still mourned the loss of some relative, or of some friend; and all very forcibly expressed the alarm with which they had long been affected. During the space of more than two months, which were employed, in dragging the carcases from beneath the rubbish, and in searching for those valuable effects which the survivors had not been able to carry off with them, they continued in a state of extreme trepidation; and the slightest noise, or the most insignificant cry, dispersed the work-people, who spread terror all around them. Many of the inhabitants, more timid or endued with less sensibility than the others, did not, for three months, re-enter the town.
>
> 'This earthquake took place on the 26th of April, 1796, at a few minutes past nine o'clock in the morning. The sea was then perfectly calm; not a breeze nor the slightest agitation could be perceived in the air; the sky was somewhat hazy, and the sun appeared pale. It might have been supposed that this luminary and all the elements contemplated, or were disposed to participate in the dreadful

dreadful scene that was to be exhibited. The shock was preceded by a subterraneous noise, loud enough to drown that which was occasioned by the fall of houses; or, to speak more correctly, these two noises were almost simultaneous, and so blended that nobody had time to escape. So sudden was the overthrow of the houses, that even those persons who occupied the ground floor, and happened to be in a standing posture, could not reach the threshold of the door. The tobacco store-house, situated near the port, a large building, and constructed with great solidity, was laid prostrate in a mass, and so abruptly, that not an individual escaped; the Aga, his officers, and four hundred workmen there lost their lives.'

The oppressed and depopulated state of Cyprus, at which island the party next touched, may be conceived from the single fact that its territory, which is capable of maintaining a million of inhabitants, does not afford subsistence for more than sixty thousand. — The subterraneous excavations in the calcareous rocks to the west of Cerino, which Pococke supposed to be catacombs, appeared to the present author to have been originally places of concealment for the natives, or repositories for their effects, at a period at which they were unable to resist the incursions of pirates, or the predatory enterprizes of the mountaineers of Caramania.

Having crossed over to this latter province, and landed in the Bay of Celindro, M. Olivier sketches, with more prolixity than interest, his route by *Caraman*, *Konieh*, *Cara-Hissar*, *Kutayeh*, the gulf of *Nicomedia*, &c. to *Constantinople*. The culture of opium, as managed at *Cara-Hissar*, is well detailed: but the article itself is of a quality inferior to that which is produced in Southern Persia and Hindostan, and is, moreover, frequently debased by a mixture of honey or of flour.

The narrative next conducts us to Athens, and unfolds the modern state of that once celebrated city, with the manners, condition, and principal occupations of its present inhabitants; blending the most humiliating views of Attica with our classical associations of genius, elegance, and splendor. To such associations, the mind of M. Olivier is evidently not insensible: but the merit of his observations on Greece consists rather in the manner in which they are stated than in their originality; at least, we are not conscious that, on this interesting topic, he has communicated any information which was not already in the possession of the public.

His remarks on *Corfu*, also, are too unimportant to detain us.—At *Ancona*, he was an eye-witness to the afflicting dissolution of his colleague, *Bruguière*, and the alarming indisposition of M. *Comeyras*, another of his fellow-travellers. In December, 1798, he reached once more the capital of his native country.

On former occasions, we took the liberty of expressing our unbiassed sentiments with respect to the manner in which this gentleman had acquitted himself, as a writer of travels. The present volumes partake of the excellences and the defects of those which have preceded them: but they are still more devoid of liveliness; and while their contents may sometimes gratify the accurate minuteness of the geographer and the antiquary, they will perhaps more frequently fatigue the attention and exhaust the patience of ordina[illegible] very transient mention of various natural objec[illegible]thor appears to have collected or examined, [illegible] so eminently qualified to delineate, induces u[illegible]e expectation that the detailed descriptions [illegible]urposely reserved for a separate work.

Art. II. *Dictionnaire* [illegible]*nes et pseudonymes*, &c.; *i.e.* A Dictionary of ano[illegible]nymous Works, composed, translated, or publish[illegible] the Names of the Authors, Translators, and Editors, accompanied by historical and critical Notes. By Antony Alexander Barbier, Librarian to the Council of State. 2 Vols. 8vo. pp. 1276. Paris. 1806. London, Deconchy. Price 1l. 4s.

This voluminous compilation, which contains the history of *nine thousand one hundred and four* publications, will prove to the English lovers of the spreading science of *Bibliography*, that our neighbours keep pace with them at least in the seductive pursuits of literary history. The French indeed appear to have long ago adopted this taste: for in this very list we notice an anonymous dictionary formed on a plan similar to that of the present, as early as the year 1706; and various other collections of the same nature have succeeded at different times, though none have been composed under circumstances so advantageous, nor (we should imagine) with so much zeal, industry, and acuteness, as distinguish the production of M. Barbier. It will, however, be considered as not a little singular that the very accurate compiler has committed something like a mistake, or at least a *bull*, in his title-page; 'a dictionary of works, *with the names of the authors*,' is a dictionary of works which are certainly no longer anonymous nor pseudonymous; and the immense multitude, which doubtless still continue to bear this character, form no part of the contents of the book. We take it for granted, indeed, in making this observation, that great numbers of works so published must have been enveloped in darkness or disguise sufficient to elude the penetration of M. Barbier; who nowhere claims the merit of having brought *all* the hidden things of the press to light, though he shews no disposition to undervalue the effect of his researches.

According to the prevailing fashion of Parisian editors, the work is introduced with a very formal preliminary discourse on the subjects of it, consisting of nine sections, and enumerating methodically the various modes by which authors have practised the concealment which he has laboured to remove. This part occupies 64 pages, and is followed by a little controversy with a *M. Maton de la Varenne*, who has attempted (according to M. Barbier) a new species of *pseudonomy* in claiming for his uncle, the Abbé, two works which are clearly traced to different authors. His claim was made in the *Journal de Paris*, and receives what appears to us a very satisfactory answer from the compiler of the Dictionary; who is much less irritated by the doubt thus thrown on his accuracy, than delighted with the opportunity of exemplifying in this particular instance the degree of industry and ingenuity which he has habitually exerted, in developing the names of anonymous writers. In various articles throughout the Dictionary, where any difficulty occurs, similar details and reasonings are subjoined, of which the apparent accuracy and good sense have excited our surprise; as well as some regret that those valuable qualities have not been employed on an undertaking of more general importance. It would be in vain to expect much of entertainment or of instruction for a foreigner in these numerous pages; since they are rigidly confined to their immediate subject, completely void of all ostentatious displays of learning, and too cautious (if possible) in admitting those literary anecdotes, which certainly have a close though not a necessary connection with the history of the various books recorded in this collection. Yet we are not without the hope of laying before our readers a few curious facts, which they may not regret the trouble of learning.

We are first struck with observing that Artamenes, or the great Cyrus, once the Homer of Romances, the proudest boast of Mademoiselle *Magdeleine de Scudery*'s genius, and which it required that of *Boileau* to depreciate, was originally published at Paris without a name, in the year 1650. What will the male and female, the prosaic and poetical romancers of the present day think of the cold and tasteless age in which they live, when they hear that this stupendous work, filling ten volumes in octavo, and printed no doubt in the crowded form which was then in vogue, went through seven editions in the short period of eight years? It may well be doubted whether that grand repository of refined heroism and chivalrous love-making has been perused so often during the last eighty years of its existence, as it was printed during the first eight.

A translation, by the *Abbé de Choisy*, of Thomas à Kempis *de Imitatione Christi*, gives occasion for the correction of a scandalous anecdote reflecting on the translation itself and on Madame *de Maintenon*, which has been reported by *Voltaire* and others, and has been generally believed. The translation, according to such report, was dedicated to that distinguished lady, and, among other plates a appropriate mottos from Scripture, was *said* to it of her, kneeling before a crucifix, with an ins 44th Psalm—"Hearken, O daughter, and incli forget thy father's house, so shall the king hav hy beauty;" — or, in the stronger phrase of t *upiscet rex decorem tuum.* The fact, established of arguments, appears to be that the book was o Madame *de Maintenon*, but to Louis the Fou t in truth she was represented praying on he of the engravings, and surrounded by young damsels, (in allusion probably to her favourite institution of St. Cyr): but the inscription is only, *Audi filia*, "hearken, daughter," and all the other words were added by the makers of good stories. This particular is traced to the marriage of Philip the Second and Elizabeth de Valois, as related in *Favyn*'s history of Navarre, published at Paris in 1612, in whose words it is transcribed by M. BARBIER, as follows: "The King of Navarre (Antony, the father of Henry the Great) placed the Queen in the hands of the Cardinal of Toledo and the Bishop of Burgos. The Cardinal, approaching her on the right, repeated these words, "Hearken, O daughter, &c. forget thine own people and thy father's house;" and the Bishop of Burgos, on her left, added the beginning of the following verse: "So shall the king have pleasure in thy beauty, for he is thy lord." At the Spanish pronunciation, much ruder than ours, and in which an *ou* was substituted for the *u*," (which must have been peculiarly striking in the concluding Latin words,— *ipse est domin*us tuus,) "that fair princess, bred in the mild climate of France, instantly fainted, and fell into the arms of the King of Navarre." — It must be confessed that this little anecdote, when we couple it with the subsequent history of the unhappy Elizabeth, has something singularly affecting; and indeed there is a melancholy propriety in the adoption of a form in the marriage-ceremony of princes, which warns the bride thenceforth to forget her native land, her own people, and the house of her fathers.

We pass to a work of *F. N. Dubois*,—the Secret History of the *femmes galantes* (a term which we know not how to anglicize) of antiquity, which was attacked by the Abbé *d'Yart* in this epigram:

> "*Ce livre est l'histoire secrète,*
> *Si secrète, que pour lecteur*
> *Elle n'eut que son imprimeur,*
> *Et M. Dubois qui l'a faite.*"

We have seen a doggrel translation of these well-turned lines in our own language, which has no merit but that of giving a tolerably just idea of the sense of the original:

> A secret history indeed!
> Which not a living soul will read,
> Except *Dubois*, by whom 'twas *writ*,
> And the poor-devil who printed it.

De la Harpe, in his Literary Correspondence, quotes the French verses, without knowing the particular secret history against which they were directed; an instance of ignorance that exposes him to some contempt from our bibliographical author: but for which we think he may be pardoned, since it seems that the history, which was condemned by anticipation to have no readers, actually reached a third edition in a very limited time.

M. Barbier has gratified us with one more *copy of verses*, an impromptu of *Voltaire*, and perhaps the only one of his compositions which has not found a place in the extensive collection of his works. It is preserved in a "*Recueil de pièces en vers et en prose*," by Madame *Dumont*, to whom it was addressed, in answer to an application to the poet for tickets of admission to the Dauphin's marriage-ceremony, for herself and a daughter of fifteen:

> "*Il faut au Duc d'Ayen montrer vos vers charmans,*
> *De notre Paradis il sera le Saint Pierre,*
> *Il aura les clefs, et j'éspère*
> *Qu'on ouvrira la porte aux beautés de quinze ans.*"

This is poetical and gallant; and the little confusion between the functions of St. Peter and the Mohammedan paradise may well be forgiven, in a stanza good humouredly struck off at the moment, *tout debout et sur le champ.* An attempt at a translation of this epigram we have inserted below *.

---

* Let your sweet verses by the Duke be seen,—
He of our Paradise will hold the key,
And will, I trust, with highest glee,
Admit the spotless beauties of fifteen.

In this large catalogue of the productions of French literature, we have felt a natural curiosity to discover what proportion of books it has adopted from that of our own country; and we have observed, without surprise, but not without pride, a greater number of translations from the English, than from all the other languages of antient and modern times united. Of our poetical writers, Pope appears to be the greatest favourite at Paris, which would naturally be expected from the regularity of his couplets, and the high polish of his versification. Of the works of our prose v om the frequency of their recurrence in the pr we should pronounce the political essays of H t popular. Various translations from Toland, r notorious free-thinkers, were from time to years ago industriously published, without Baron *d'Holbach*; and the celebrated *Système de* cterized by *Voltaire* under the strong expressio *ainst the Deity*, — is here said to be the work hor, though described in the title-page, and v neral rumour, to M. *Mirabaud.* Many pape periodical works of Addison, Steele, and Hawkesworth, are noted in this collection. The *World*, and Goldsmith's *Citizen of the World*, were both translated entire. The *Fair Penitent*, produced on the Parisian stage under the title of *Caliste* by a translator whose name is not satisfactorily (at least not conclusively) ascertained, though censured as too close an imitation of the English theatrical style, obtained no inconsiderable success; — the *Gamester*, incorrectly attributed to Lillo, instead of Moore, and degradingly styled *tragédie bourgeoise*, was deemed too violent to be performed: — *Peregrine Pickle* appears in the borrowed plumage of a baronet, and is called Sir William; — and *Betsy Thoughtless*, who once held a distinguished situation in every young lady's library, would scarcely be recognised by her old English acquaintance under the oddly-spelt designation, *Miss Betsi Tatless.*

Few persons probably are aware that our historian Gibbon had the honour of being translated by the last monarch of the Bourbon race: but the fact is that the first four volumes of the *Decline and Fall* were published in 1777 by Louis the Sixteenth, under the name of *M. le Clerc de Septchênes*; and we presume that the execution was above mediocrity, since the work has been continued by various writers of reputation, and was concluded in eighteen octavo volumes in 1795: a period at which no flattery nor partiality can be supposed to have conferred an imaginary value on the composition of a royal author. — A promise is likewise held out on the part of General *Grimoard*, (whom we lately reviewed as the editor of Bolingbroke,) to publish in a short time the complete works of Louis the Fourteenth; who is here considered as having composed the relation of the siege of Namur, which commonly forms a part of the works of his official historiographer, *Racine*:—but the *Campagne de Louis XIV.*, formerly published under the name of *Pelisson*, though lately challenged on behalf of *Racine* and *Boileau*, and published in the last and most excellent edition of the works of the former, is attributed in this Dictionary, without question from M. Barbier, to those distinguished writers.—We may observe that another pseudonymy is corrected, with respect to the infamous book, *Joannis Meursii elegantiæ Latini sermonis*, which we fear is too well known in this country. The disgrace of having prostituted the finest talents, and the most elegant learning, to the odious purpose of corrupting the imagination of the young, is fixed on *Nicolas Chorier*, advocate in the Parliament of Grenoble, and author of a history of Dauphiny. The time of its first publication, which is not precisely mentioned, must have preceded the year 1680, when a translation of it into French was made by another advocate called *Nicolas*. The original author is detected in rather a curious manner at this remote period, by the badness of his hand-writing in the MS., which was sent to be printed at Geneva, at the expence, we regret to add, of *Messieurs les Avocats Généraux du Parlement de Grénoble!*

The restrictions on the liberty of printing in France (which appear from this work to have existed also in the time of the Directory, by whom a book was *suppressed* in 1796,) made it frequently necessary for authors to resort to a foreign press, particularly that of London, for the purpose of giving vent to their lucubrations. One of the noblest works of the immortal *Fenélon*, proscribed in the country of his birth, was indebted at length for publicity to an English nobleman. We allude to his "Directions for the conscience of a King," designed for the use of his pupil the Duke of Burgundy, of which posthumous work the following notice is taken by M. Barbier:

'These *Directions* were intended to appear in 1734, under the title of *Examen de Conscience pour un Roi*, in the same volume with the fine folio edition of *Télémaque* which was printed in that year at Amsterdam, with the acknowlegement and at the request of the author's family: three hundred and fifty copies of it were separately printed: but the same family took great care to suppress them entirely, under express and very severe orders from the court of France; and it was not till after the death of M. *de Fénélon*, grand nephew of the Archbishop, and the French ambassador in Holland, who was killed in 1746 at the battle of Raucoul near Liége, that Lord Granville, formerly Lord Carteret, who had obtained a complete and unaltered copy of the *Télémaque* of 1734, either as a present from M. *de Fénélon*, or for a sum of money from some other person, caused a separate impression to be taken at London of two pieces, the one, the *Examen de Conscience*, the other, a life of *Messire François de Salignac de la Mothe Fénélon.*'

It is remarkable that the illustrious rival of *Fénélon* affords almost the only other bibliographical detail, which appears to us sufficiently curious to merit insertion. The work in question is *Bossuet*'s *Exposition* *de l'Eglise Catholique*, of which this short hist oined:

'Well informed per *Bossuet*, before he published the small but importan *osition*, (which effected several distinguished conv g others those of the Abbé *Dangrau* and the Ma printed a very small number of copies, which he few friends, in order to obtain their sentiments o xplaining the doctrines of the Catholic church. Th down on the margin of the work such observation hem on the perusal of it, and restored it so noted t thor. Two or three copies, according to *Bossuet*'s nained in the hands of those who had received them; and that of *Turenne* was of the number. This did not prevent *Bossuet* from giving his work to the public: in 1671, *Cramoisy* printed the edition called (*d'amis*) that of his friends, and also that which was destined for general circulation.

'The heads of the Protestant church, having heard of the small number of copies submitted by *Bossuet* to the observation of his friends, reported that to be an edition in which the doctrines of the catholic church were incorrectly set forth. According to them, the Sorbonne had demanded its suppression: but, some years afterward, *Bossuet* openly declared that he had never communicated his work to the Sorbonne.

'Notwithstanding, the copies of the edition for *friends* were sought with eagerness; and one of them, defective in its frontispiece and in several pages, fell into the hands of the archbishop of Canterbury, Wack, (*Wake*,) who attached great importance to it. This copy, completed afterward by hand according to that of *Turenne*, is still to be found in the famous library of Lambeth.'

The doubts and suspicions entertained by the Protestants would naturally be confirmed by the total disappearance of these copies from libraries, and from general circulation; and numberless mistakes and disputes arose between persons who were skilled in bibliography, respecting their existence. The Abbé *Rive* in particular signalized his zeal, his knowlege, and his violence of temper, in claiming for a copy of a posterior edition the honour of having belonged to the select class printed by *Bossuet* for private distribution. His controversy with the Abbé *St. Leger* was animated and long, but ended in his absolute discomfiture; for it appeared at last, beyond all question, though by a series of researches through which we cannot follow the present author, that *St. Leger* was possessed of the real and valuable relic. After having made all this manifest, M. BARBIER exclaims: 'thus I have succeeded in clearing up a *point of bibliography* relative to one of the best works of our most eloquent writer:' — but the coincidence becomes still more fortunately complete, by the discovery of another copy, exactly resembling that of the Abbé *St. Leger*, in the hands of M. *Debune* senior, the well-known bookseller in *Rue Serpente*; and it is evident that 'time has spared the three copies which were not returned into the hands of *Bossuet*, since one of them is in England, and two are at Paris.'

We must now quit a subject which we own we have found more engaging in its progress than we at first expected: but already perhaps we owe an apology to our readers, for having occupied so much of their time with so many detached anecdotes. The compilation of M. BARBIER will certainly be often consulted as a very useful work of reference: but we think that we have extracted from it almost every particle of entertainment that it is capable of affording to a mere English reader.

ART. III. M. COMBES-DOUNOUS's *Historical Essay concerning Plato.*

[*Article concluded from the last Appendix, p.* 522—531.]

'PHILOSOPHY has her superstitions, as well as religion.' Such is the remark of the present author; and, as we observed at the close of our former article, it may properly be introduced with reference to his own Platonic opinions. On the extraordinary story of Plato's birth he does not fail to found some most indecent remarks, and endeavours to compare it with the incarnation of our Lord. We shall not dwell on this point of religion: but we must observe that the manner in which the author mentions the Holy Spirit does no credit either to his head or his heart. Nor can we see how a miraculous story, unsupported by the correspondent testimony of miracles performed by the person of whom it is related, can be considered as equivalent to another supernatural circumstance, so supported in the strongest manner.—Advancing from his sneers at the faith of Christianity, he proceeds to contrast some of its doctrines with those of Platonism. On the text in which it is said that "the hairs of our head are numbered," he drops a cursory question concerning the irreconcileableness of this assertion with the free-will of man, but stops not to examine the point, which is surely not the strongest which he could have selected for his purpose. He roundly says, 'this is the pure fatalism of the Stoics :' but we beg leave to suggest that the supposed active interference of the Deity in every human concern is somewhat different from passive foreknowlege. On a passage in Dio Chrysostom, he remarks 'that true philosophy, according to Socrates, is to seek and feel an ardent desire to find what will render men virtuous and happy ;' and he then asks, if we substitute Jesus Christ (whom he repeatedly calls the Socrates of Jerusalem) for Socrates, may we not imagine that we hear Chrysostom, the illustrious father of the church, speaking, instead of Chrysostom the pagan philosopher ? Surely not, in our opinion ; for until we discover in the Memorabilia of Xenophon, and in the dialogues of Plato, the whole substance of the Sermon on the Mount, and until that perfect code of moral doctrine (supposing it to exist in the discourses of Socrates) be accompanied by the same religious sanctions which attend it in the New Testament, our reason, as strongly as our faith, must compel us to reject the comparison as most injuriously degrading to the founder of Christianity.

The next specific point, on which M. Combes-Dounous touches, is the doctrine of forgiveness of injuries. This maxim had been promulgated, he urges, by Socrates and Plato: —but he thinks that Christianity has pushed it to an absurd extreme when it bids us " turn the other cheek also to him who smites the right," and " give our cloak also to him who would take our coat." These strong expressions, which must be considered as a figurative mode, in the eastern style, of inculcating the principle of forbearance, and of teaching us to extinguish the passion of revenge, cannot, *if* so considered, be justly exposed to any cavil ; — and what shall we say to the charity of the critic who can ridicule, as contrary to sound reason, such mild and heavenly precepts as the following ? " Love your enemies—bless them that curse you—do good to them that hate you — and pray for them who despitefully use you, and persecute you." Socrates and Plato, he says with a most ill-grounded triumph, taught not these doctrines. They did not ; for Socrates and Plato never told their disciples, " Be ye therefore perfect even as your Father which is in heaven is perfect ;" a precept here sanctioned in a manner unknown even to the virtue of the Stoics : nor had the light of reason (that light which illumines every man who comes into the world, according to our author,) enabled Plato and Socrates so to enforce this great principle of action, could they have made manifest the sufficient cause for this forgiveness of injuries, this change of the doctrine of Moses, "an eye for an eye, and a tooth for a tooth," namely, that the law was a covenant of justice, and the gospel a covenant of mercy. M. C.-D., however, needs not have been blind to this distinction; and inexcusable indeed are his ill-placed raillery, and his gross observation "that God the Father was not so humane, nor so profound in morality, as God the Son." This impious sarcasm is in the true spirit of *Voltaire;* and Christianity has little to fear in the thinking world from its adversaries, when their arguments are reduced so low as to force them to have recourse to profane buffoonery.—With equal puerility, are the precepts contained in the 31st and following verses of the 6th chapter of Matthew represented as subversive of all civil society. Total and positive inattention to all worldly concerns is *not* inculcated, as M. C.-Dounous asserts: "But seek ye *first* the kingdom of God and his righteousness; and all these things shall be added unto you:"—but not without exertions of your own, which would be not only contrary to the conditions of our nature, as laid down in the Bible, but to the express declarations of the same sacred authority, "*knock* and it shall be opened unto you; *seek* and ye shall find; *ask* and ye shall receive." Nor can these declarations be considered as less applicable to temporal than to spiritual blessings.

We come now to a really strong point in this author's argument; namely, his opinion that the early Christian fathers embraced an untenable notion, in supposing Plato to have derived some knowlege of the doctrines of Moses and the prophets from his communications with the Egyptian priests. That this supposition was unfounded is the judgment of many excellent divines; and the ill-timed zeal of the Fathers, in desiring to win over the Greeks to the gospel by a forced adaptation of the writings of the Grecian philosophers to the sacred oracles, is doubtless discoverable in many of their works. The present author takes instances chiefly from Justin Martyr: but the Stromata of Clemens Alexandrinus would have furnished him with an ampler source of quotation. That writer, taking various passages in Plato and other heathen philosophers, endeavours to shew that they had been partially enlightened by some knowlege of the Mosaic history of the creation: but, specious as several of these passages are, we are convinced, by no superficial inquiry, that they must be interpreted in a popular sense; and that, even when Plato decides the world to have been created by an eternal architect, he supposes an eternal pre-existing matter, and eternal forms or ideas, after the pattern of which the Deity modelled 'erse. Of Plato's peculiar doctrines, however, we s ore hereafter; at present, we shall only refer to the Timæus for a distinct proof of the above assertions: concluding this one part of our argument by observing that the doctrine of a creation, properly so called, (that is, of an universe made out of nothing,) is repugnant to the first principle of all heathen philosophy, (*ex nihilo nîl fit*) and exclusively of Jewish origin, though the first chapter of Genesis does not necessarily imply a creation from nothing.

Agreeing, then, with M. C.-Dounous in what he urges in
general on this he r our protest against his
licentious abuse of buting those opinions to
stratagem and chica our must be assigned to
an excess of religi g the judgment; if, in-
deed, our own judg wever, we cannot readily
believe,) be obscure question. — Let us hear
what Brucker (who riter quotes on occasion,
but who will not al n) says in this dispute:

"That Plato was eric doctrines of the Egyp-
tian priests, as a stra is not probable, — and in-
deed, as to the wisdom e had better of his own at
home; and did not, it is most likely, derive much edification from his journey into Egypt*. Nor is that opinion more tenable which asserts Plato to have conversed with Jewish doctors in Egypt; to have seen the sacred oracles; to have derived many of his own doctrines from them; and that from hence arises the congruity of Plato's philosophy with those writings. This opinion is founded upon the authority of great names, rather than upon the basis of sound reasoning. For the whole story is due to the pride of the Egyptian Jews, who, thinking most highly of Plato's philosophy, envied the glory of it to the Gentiles; and contended it was to be deduced from the writings of Moses; which prejudice the fathers of the church adopted for a truth:—but it may be overturned by a single argument. The Jews abhorred all religious commerce with the Egyptians, and consequently from these last Plato could not have learnt the doctrines of Moses;—and as to a Greek version of the Old Testament before that of the Septuagint, it is to be placed among other literary falsehoods. As to the partial consent of Plato with the sacred writings, his words, in the passages alluded to, have either been wrongly interpreted, or the passage is spurious, or the thought partakes of the common principles of reason," — and was suggested by the instinctive bias of our nature to acquiesce in certain general truths, which may be called the fundamental laws of human belief.

We have added the few last words to Brucker, as the best elucidation that we could give of some striking coincidences between the sacred and the profane writers. Some of his own explanations of those coincidences, as stated above, appear to us loose and unsatisfactory: but the strongest, perhaps, remains behind, in the supposition that some reliques of traditionary truth, much corrupted in its descent, were yet to be found among the brutal superstitions of Egypt.

---

* We are disposed to agree very much with Brucker, respecting the undue reputation which Egypt has enjoyed as the cradle of knowledge: but of this subject we may speak on some future occasion. *Rev.*

The essayist lays great stress on the authority of Cicero, which he says is conclusive against the belief of the Fathers that Plato learnt any part of the Mosaic doctrines in Egypt. Cicero mentions only "*sacerdotes barbari*," says our sanguine critic, and these must have been the Egyptians. We are pleased with this concession: but did M. C.-Dounous forget the ignorance of Juvenal, half a century after the time of Cicero, concerning the precepts of Moses?—an ignorance so strongly displayed in his 14th satire; and which might well account for the epithet which Cicero applied to the Egyptian priests, even if we suppose any of the doctrines of Moses to have been taught by those priests to Plato. We could press this point much farther on the author, but we spare him, and hope that he will in future spare others.

We come now to his most audacious and wholesale assertion; 'The author, whoever he was, of Christianity, had read again and again the works of Plato; and it was at the expence of the different ideas of religion and morality scattered over these writings, that he arranged, by reuniting and forming one whole of those ideas, the edifice of the Christian religion.' The best answer which we can give to this barefaced assumption will be found in our subsequent survey of the doctrines which Plato *really* taught, and of the doctrines which he did *not really* teach;—in other words, in a summary of his esoteric and exoteric philosophy: yet we cannot even for a moment defer our castigation of M. C.-Dounous for another assertion, to which, we are sorry to be obliged to say, but one expression in any language is strictly applicable.—Let our readers judge.—After a brief account of the rise and progress of the Eclectic philosophy, (to which we shall shortly be conducted by our survey of the advance of Platonism,) he observes:

> 'In the neighbourhood of Jerusalem about the same time arose another Jew,' (he had before mentioned Antiochus the Ascalonite, Apollonius Tyaneus, Simon Magus, and Menander of Samaria) whose doctrine, whose conduct, and whose death, gave him the air of another Socrates. Witness of the religious and moral chaos which reigned among his countrymen, he dared the noble attempt of introducing peace and concord into every hostile sect. His ambition was the sweet glory of reconciling dissentions; he drew on himself the hatred of all parties; and like Socrates, after controversies and

tribulations of every kind, he died a tragic death, as the recompense of his good intentions; leaving behind him no written memorial of his doctrines, any more than the sage Athenian. — This wise Hebrew attached to himself disciples among the learned of his nation.' ! ! !

We must give this remark, this unprecedented remark, in the original. Page 109. Vol. ii. — '*Ce sage Hébreu s' était attaché des disciples parmi les lettrés de sa nation*' ! ! ! — Arise in judgment against your false historian, ye poor and humble
propagators of the g ; and bid him blush for
that philosophy whic d to advocate its cause by
unmanly misrepresen but St. Paul was learned
among you? Who and plotting philosophers,
who, after the death met at Jerusalem to lay
the doctrines of Pla as and Zeno under con-
tribution; and by t od to form a *syncretism* of
moral and religious learned, and of prodigies
and miracles for the ere is the record, the his-
tory, the hint, of su ? Who were the actors
in this drama? What secondary causes, in a word, supposing all the unwarrantable assertions of this fanatic Platonist (for in charity we must suppose that he is an enthusiast) to be true, will account for the promulgation of Christianity?—The speech of Gamaliel has never been and can never be answered: "If this counsel or this work be of men, it will come to nought: but if it be of God, ye cannot overcome it."

We shall now advert to the principal leaders of the Academy after the death of Plato.

Under the direction of Speusippus, his nephew, the school retained all the purity of its original doctrines, but not all the disinterestedness of its original principles, since Speusippus received pay for his instructions, and debased the character of a philosopher by the laxity of his morals. Xenocrates succeeded Speusippus, to the exclusion and discomfiture of Aristotle, who thenceforth redoubled his previous hostility against the tenets of the Academy. Xenocrates was the creature of industry and application; of mean native talents, but of inflexible integrity; insomuch that Philip of Macedon declared him to be the only Athenian ambassador whom he was unable to corrupt.—Next came Polemo, the reformed rake, on whom the moral discourses of Xenocrates had produced the same effect that, as M. C.-Dounous archly reminds us, those of St. Ambrose produced on St. Augustin, some ages afterward.

Crates and Crantor succeeded Polemo, with whom ended the reign of the *First* or *Old Academy*.

Arcesilaus introduced such important innovations into the Platonic doctrines, that he is considered as the founder of the *Second* or *Middle Academy.* He much diminished the number of those who were initiated among the esoterics, and indeed altered the principles of the school in an essential point. Plato had maintained that ideas alone were subjects of pure intellect, or of what is properly called science; and material things, or the impressions made on the senses, were, as he taught, only subjects of opinion:—but Arcesilaus argued that nothing was the subject of science or opinion; that we could not even be certain of this proposition, that we knew nothing; and that consequently we must distrust both our senses and our reason.—In this respect, Arcesilaus identified himself with the absolute sceptics, or disciples of Pyrrho: but he did not leave a successor equal to him in the arts of logic and rhetoric; and consequently the school under Lacydes fell to decay, and this last master was obliged to resign it to his pupils, Telecles and Evander. Hegesimus succeeded Evander; and he in his turn was replaced by the celebrated Carneades, who re-established the primitive purity of the Platonic sect, and obtained for his school the honourable title of the *New Academy.*

Rejecting the absolute doubt of the Pyrrhonians, and steering equally clear of the degree of certainty allowed by the Peripatetics, the Stoics, and the Epicureans,—becoming in short neither wholly sceptical nor wholly dogmatical, but approaching much nearer to the former character than the latter,—Carneades permitted the wise man to enjoy his opinion, and so far was a primitive Platonist: but he placed the sole criterion of truth in the greatest probability of opinion; which ought to be enfeebled by none but the slightest doubts in matters of consequence, and in moral concerns should be submitted to the severest examination.—Clitomachus succeeded Carneades, and maintained the school in uninterrupted dignity and splendour for thirty years, down to the period about a century previous to the birth of Christ.

Philo of Larissa followed Clitomachus, and approached somewhat to the doctrine of the Porch on the subject of the criterion of truth. He allowed rather more to the comprehensibility of the nature of things than the old and new Platonists had done; and, forming a striking contrast to the middle Platonists, or the school of Arcesilaus, he thought that there was a sufficient degree of certainty in opinion. This circumstance made Philo be considered as the founder of a *Fourth Academy.* To Philo finally succeeded Antiochus the Ascalonite. Adopting a wholly different plan from his predecessors, instead of combating the opinions of other schools with those of his own, he endeavoured to reconcile the discordant doctrines of all sects; and, by consequence, he associated the principles of the Porch so closely with those of the Academy, that he was said to philosophise in a Stoical academy. Pretending to revive the antient doctrine of the Academy, he argued on its agreement with the tenets of Aristotle and Zeno; and, from this syncretic foundation laid by Antiochus, (who has thus obtained the credit of founding a *Fifth Academy*,) arose at Alexandria the famous Eclectic school; when the wars and tumults occasioned by the convulsions o [illegible] nmonwealth had subsided, and philosophy was [illegible] tted to breathe in peace.

Of the many illus [illegible] or Greeks who belonged as disciples to this s [illegible] ay nothing in this place; because the subject [illegible] peculiar history of Platonism, on whose ru [illegible] trine was established:—but to Plotinus, so [illegible] nic a teacher among the Eclectics, we must [illegible] ttention. He succeeded Ammonius Saccas ([illegible] ssor of Potamo, the founder of the school,) a [illegible] of the third century of the Christian æra, and ma [illegible] the basis of his system of philosophy. His genius, however, led him to mingle prodigies and miracles with his religious doctrines; and so theoretical and visionary was he even in political matters, that he seriously requested of the Emperor Gallienus a small town in Campania, where he intended to establish a republic under the name of *Platonopolis*, and to give laws to it in conformity with those of the fanciful republic of Plato.

Porphyry, the celebrated adversary of Christianity, succeeded to Plotinus in the year 270. Eloquent and argumentative as he was, his eloquence and his argument were all debased by the ridiculous admixture of wonders and of fables; tricks and juggleries, which would have helped the progress of Christianity far more than his writings could have retarded it, had Christianity either needed his aid or feared his opposition.

In the year 305, Iamblichus, the biographer of Pythagoras, assumed the government of the Eclectic school. Paganism was now threatened with ruin on every side; from the internal divisions of its philosophers, argues M. C.-Dounous; and from the folly, especially, of those who introduced the pretensions to the power of working miracles into the Eclectic school, the last strong hold of the heathens:—but is nothing to be allowed to the incessant, animated, and eventually victorious battery of the Christian Fathers; erected by zeal, supported by learning, and often guided by sound judgment, against the crumbling bulwarks of Pagan philosophy? If these champions of the faith had not previously confounded

founded and utterly overwhelmed their antagonists, at last, Constantine, mounting the throne of the Cæsars, *declared* the empire Christian, and gave the finishing stroke to the declining fortunes of Paganism.

Having thus pursued the detail of the history of Plato, and of the progress and decay of Platonism, which are the professed subjects of the present work, we must hold ourselves excused from entering into the author's critical digressions; some of which, and those particularly that relate to disputed points of chronology, appear to us acute and ingenious: but some also of which digressions have, in our opinion, the contrary character of dullness and flippancy. He omits no occasion, and creates many, to shew his teeth against our religion, whether he can bite or not; and we feel ourselves called in the most pointed manner to reprobate his shameless confusion of characters which are *toto cælo* (and exactly by that distance) separate and distinct from one another, for the purpose of giving a false appearance of strength to the cause of Eclectic philosophy.

The work concludes with a rhapsodical address to the divine Plato; in which, although it contains some animated and even sublime writing, we read the following most grotesque prophecy: — 'whenever the time shall come, when the Gospel of Reason shall issue from the hands of man, then, oh divine Plato! from thy writings will the framers of that gospel be obliged to borrow their system; — and if, from any motive, they conceal thy thoughts under other words, the admirers of the imperishable monuments of thy genius will know how to detect the plagiarism.'

Here is the place to give an abstract of that doctrine which, according to M. C.-Dounous, is to form the basis of the Gospel of Reason.

The consideration of the life and studies of Plato was by no means superfluous in the preceding part of our critique; since that investigation will greatly tend to explain the nature and constitution of the Platonic philosophy. For the more accurate comprehension of this philosophy, cultivated as it has been by the most illustrious men of all ages, we must observe, 1st, that Plato, having perceived the advantage derived by the Pythagorean and Egyptian sages from their double doctrine, or popular and occult manner of instruction, adopted it in his own school; and, as the Grecian liberty forbade him to shut the doors of the Academy against the uninitiated, or to inculcate the sacred silence of the Mysteries, he so clothed his instructions that the full purport of them could not be detected but by his esoteric disciples. The example of preceding philosophers, security from the animadversion of the State, and a thou-a thousand other causes, occasioned this precaution. To obtain, therefore, this desirable end, 2dly, he made use of the method of dialogue, then in high repute among the Greeks, and particularly recommended by the example of Socrates. Here he never brings his own opinions openly into discussion, but so mingles the speakers, so advances arguments and refutes them, so rambles and digresses, so deals in negative definitions, or in saying that thi withdraws himself from sight in minute subdi bject, so buries his real sense in allegories, ar reader, in short, in such ambiguity and uncert have really regarded him as deserving of being the absolute sceptics.— To this must be adde etical diction; his use of common words in a is substitution of obscure synonyms.—4thly, l science, not only used to explain physical s e very subjects rendered mathematical, and w proportions and figures of geometry.—5thly, indulgence in the metaphysical abstractions a he Pythagorean school; so that enthusiasm is the very characteristic of almost all his writings.—6thly, His monstrous *misalliance* (as it has been intitled) of the discordant genius of the Samian and the Athenian philosophy, or rather mode of philosophizing: the former of which sects, as Warburton explains the above expression, "dogmatized in the most sublime questions of nature, and the latter gave up the most vulgar as inscrutable." From such a mixture, no small confusion must arise; for Plato was deeply imbued with the *spirit* of various sects; and it is not of the variety of his *subjects* which we complain, but of the variety in his manner of treating the same subject on different occasions.—7thly, The frequent changes in the doctrines of the subsequent teachers of the Academy, the final absorption of Platonism in the mass of other sects, and the prejudice of some Christian writers in favour of the concordance of many of the tenets of Plato with their own religion, all contribute to render the explanation of this philosopher's real sentiments a work of great difficulty.

On his metaphysical principles we have already touched, in our sketch of the innovations of Arcesilaus. As far as they relate to his doctrine of ideas, (the substratum of all his philosophy,) these principles are so interwoven with some of his theological doctrines, that we must consider them both together. In the tract of Timæus the Locrian, concerning the soul of the world, we have the substance of Plato's ideal hypothesis. Ideas, according to these philosphers, or the forms and patterns of all material things, are eternal, uncreated, and immutable. The mind of man, in order to its being fitted for such sublime objects of contemplation, must undergo a certain purification, and be weaned from sensible things; for the eternal ideas are the only objects of science, as we stated before from Plato; because the objects of sense are in a continual flux, and there can be no real knowlege with regard to them. Not to enter on the Platonic theory of perception, (a theory with little variation adopted by all philosophers from his time to the days of Dr. Reid, who has the merit of exploding that vain and pernicious hypothesis which asserts that we perceive the images only of external things,) and other metaphysical subtleties of our philosopher, which we presume to think would be of little use in the formation of the Gospel of Reason *projected* by M. C.-DOUNOUS, we proceed to discuss the more prominent parts of Plato's theology.

First, we have seen that he maintained three co-eternal principles of all things: an eternal matter, eternal ideas, and an eternal deity. Inherent in the eternal matter, he supposed a certain blind and untractable wildness, whence he deduces the origin of evil. His next and most extraordinary opinion is concerning the Soul of the World. *Mens agitat molem, et magno se corpore miscet.* This soul of the world was an emanation from the divinity, previously to the formation of the world; and it partakes of his individual and unalterable essence, as well as of that essence which belongs to the different bodies of the universe: the bond of union being a third or middle essence of its own, which is connected with each of the former. — It is with some difficulty that we have extracted even this obscure statement from Plato. His interpreters are all at variance. The *το ἑν*, the *νȣς*, or *λογος*, and the *το αγαθον*, are indeed inexplicable.

The world, then, according to Plato, was the Son of God, but the parts of the world also were Gods: not eternal Gods, like the ideas or patterns of all things, but created Gods, coeval with the soul of the world. He insinuates (for he is not full and explicit on this subject) that these inferior gods or dæmons formed the bodies of animals, governed the several portions of the universe, carried back the souls of men to the source whence they flowed, revealed the divine will by omens and prophecies, and expiated offences against the supreme power.

The universe is to last for ever, according to Plato; and *therefore* (strange conclusion!) God created Time, whose numerical parts are floating, as an image of eternity, which is one and permanent. Moreover, the elements received geometrical figures, consisting of triangles! — and much of the same nature. Out of the soul of the world were formed the souls of men; and hence, from the previous admixture of that soul with matter, arise the vice and passions of mankind. — The divine part of our nature is situated in the head, the irascible part in the breast, and the concupiscent in the belly. Every individual soul has a cognate star whence it issued, and to which it will return after the metempsychosis has purified it from its pollutions in the flesh:—but how is this doctrine of the existence of individual souls, existing after death each in their several stars, t [illegible] ith that passage of the Epinomis, in which [illegible] the condition of a good and wise man after [illegible] ays, "Of him, both in jest and earnest, I [illegible] that when such an one shall have finished hi [illegible] by death, he shall at his dissolution be stripp [illegible] y senses which he here enjoyed; and then o [illegible] *one* simple lot or condition. And, of *many*, [illegible] e, being become *one*, he shall be happy, wise [illegible] — See Warburton on the Doctrine of the Uni [illegible]

This step natura [illegible] he foundation of all religion, the immortality [illegible] a future state of rewards or punishments. Did Plato really believe this doctrine?—The loose and unsupported assertion of M. C.-Dounous, that he did really believe it, will not weigh with any readers who bestow an attentive perusal on the following observations. Let us preface them with these declarations of Plato—"It is for the benefit of mankind that they should be often deceived. There are some truths not fit for the people to know. The world is not to be entrusted with the true notion of God." Let us remark too, as guided by Warburton, that Plato in his Book of Laws, a work of the exoteric kind, defends the popular opinion which supposed the sun, moon, stars, and earth to be Gods, against the theory of Anaxagoras, which taught that the sun was a mass of fire, the moon a habitable earth, &c. &c. Here his objection to the new philosophy, as he calls it, is that it was an inlet to atheism; because the common people, when they found those to be no Gods which they had received for such, would be apt to conclude that there were none at all: but in his Cratylus, which was of the esoteric kind, he laughs at the antients for worshipping the sun and stars as Gods.

Warburton, applying these arguments to the point in question, continues to remark that, since the philosophy of Plato was Pythagorean as to the permanency of the soul, and Pythagoras rejected a future state of rewards and punishments, (except as an engine of state-policy,) Plato might also be conceived to reject this doctrine:—but we have much stronger proof. Plato was the first who brought reasons for the permanency or eternity of the soul: but his reasons are all metaphysical, and tend to prove that the soul, on its dissolution from the body, rejoins that universal nature, the soul of the world, from which it was originally derived.—Of the individual immortality of the soul in a state of future rewards and punishments, we hear nothing in his esoteric writings: nay, in his Commentary on Timæus, he plainly agrees with his author's opinion of the fabulous invention of the "foreign torments," as Timæus emphatically styles the whole Pagan apparatus of the infernal regions.

We might proceed, with our learned hierophant, to shew that the most intelligent of the antients, namely Chrysippus, Strabo, Celsus, the Emperor Julian, &c. &c. all considered Plato as inculcating the belief of a future state of rewards and punishments, only in the exoteric way to the people:—but enough, and more than enough, has been said to an opponent, who supports his assertions by no references to his author, and draws no distinction between the popular and the philosophical compositions of so ambiguous a writer as Plato.

Is it then in the metaphysics or in the theology of Plato, that we are to look for the materials of the Gospel of Reason projected by M. COMBES-DOUNOUS? We have discovered no foundation in either of these parts of his system for any superstructure, but that of unintelligible imaginations, or degrading hypotheses, as to the divine and the human natures. Are his moral precepts to be arrogantly opposed to those of our Saviour? They are not so pure, so clear, so full, so frequent, nor so divinely sanctioned and enforced. Away, then, with M. COMBES-DOUNOUS and his Platonism! The legislative capacity of his favourite will surely not be urged among the excellences of that favourite; since here the philosopher is universally allowed to have been a visionary enthusiast. Great, good, and wise, we believe he was above all the heathens, excepting only Socrates: but an unprejudiced perusal of the New Testament is alone wanting, to convince any rational mind that no man ever acted or spoke like Jesus Christ.

Of the political freedoms, or rather daring attacks on the character of the French Emperor, which are discoverable in the work before us, we have dropped some intimation in the beginning of this article. Throughout that part of the biography of Plato which relates to his sojourn with Dionysius the Elder and the Younger, both the text and the notes of M. C.-DOUNOUS abound with observations that are calculated to render very suspicious the complimentary paragraph which we have extracted from his preface. Brutus himself could not declaim against tyranny and tyrants with more vehemence than this author: but if all this declamation should be considered as pointless and inapplicable to a man so unconscious of deserving it as *Bonaparte*, what shall we think of the two ensuing passages, in which the aim seems direct, and the purpose not to be misunderstood? The first of the allusions which we have in view is contained in the following quotation from *Corneille*, transcribed by M. C.-Dounous as applicable to all tyrants, but particularly to a soldier of fortune, who in times of confusion n [illegible] reme power:

> "*Surtout q* [illegible] *re naissance,*
> *Monte pa* [illegible] *issance;*
> *Qui de simpu* [illegible] *lévé*
> *Ne l'a que pa* [illegible] *conservé.*
> *Autant que s* [illegible] *de têtes,*
> *Autant dess* [illegible] *r de tempêtes;*
> *Et comme i* [illegible] *te et horreur,*
> *Il n'en recu* [illegible] *terreur.*
> *J'en ai sen* [illegible] *quatre lustres*
> *Mon trône* [illegible] *morts illustres;*
> *Et j'ai fait un* [illegible] *sans effroi,*
> *Tout ce que j'en* [illegible] *ne que moi.*"

Héraclius, Acte I. Scène I.

The second allusion is, if possible, still more plain and offensive. Speaking of the vain prophecy of Dionysius the Elder, that he would leave his son a power woven with threads of adamant, M. C.-Dounous observes:

> '*C'est ainsi que calculent les Tyrans. Ils croient sérieusement travailler pour les siècles, lorqu'ils ne sont au vrai que de balles de savon: témoin Denys, témoin Alexandre, témoin César, témoin Attila, témoins les Abdoubraman, témoin Thamas-Kouli-Kan, témoin Borgia, témoin* . . . . *Dans deux mille ans d'ici, on pourra alonger cette note.*'

We here close our remarks on this extraordinary work; observing only at parting that, among the other acquirements of the writer, his style of French composition is more free from revolutionary jargon than that of any work which we have lately perused; and lamenting, again and again, that he should have perverted his distinguished talents to so malignant and fruitless an attempt, as the substitution of the wild chimæras of Platonism, the *ignis fatuus* of pagan philosophy, for the clear and steady light of Christianity.

Art. IV. *Voyages dans l'ancienne France*, &c. Travels in France during the Reigns of Clovis and Charlemagne, in the 5th, 6th, and 9th centuries of the Christian æra. By ANTONY MIÉVILLE. 2 vols. 12mo. pp. 642. Paris. 1810. Imported by Deconchy. Price 10s. sewed.

HERE is another of those productions, containing a mixture of real and imaginary narrative, with which the French public have been favoured in consequence of the successful example of *Barthélémy*'s Anacharsis. In this cold and calculating country, we are apt to meet such imitations with the forbidding observation that it is difficult to distinguish between their truths and their fictions: but this is an objection which would never occur to the ardent temperament of a Frenchman: the point with him is to feel whether the book be dull or lively, and to welcome indiscriminately whatever presents itself in the shape of amusement.

M. MIÉVILLE begins by some observations on the advantages attending the particular kind of writing which he has adopted. History, he says, offers to the mind the contemplation of two classes of objects, events and manners. This combination, which, to a master in historical composition, might afford the ground of extensive reputation, becomes the rock on which ordinary writers are apt to split. The author who confines himself to a mere address to memory, and to a chronological recital of occurrences, is in danger of becoming frigid and uninteresting; he may earn the praise of precision and perspicuity, but he will be charged with having exhibited a tame and inanimate picture. If, on the other hand, he bestows his chief attention on the delineation of manners and customs, and enters into the details of usages, prejudices, and private habits, he incurs the risque of being too minute and diffuse: he may obtain credit for vivacity of colouring, but he will be accused of dwelling on particulars unsuited to the character of his work, and of sacrificing to descriptive effect the dignity of thought and solemnity of style which belong to historic narrative. 'We have' (says the writer,) 'various examples of authors who have traced with an animated pen the rise and fall of empires, delineating in glowing colours the rage of discord or the sweets of peace, and leading their readers by turns into scenes of sorrow and scenes of triumph: but if these vivid outlines had been more minutely filled up, we should have discovered a fall from the elevation of tone; and yet the reader may often have wished for an account of particulars, which, if not dignified, were useful and interesting.'

To combine both these requisites, by affording a representation of manners without overlooking the narration of events, is the object of M. MIÉVILLE. His work is historical, but it is history in a dramatic shape: it is a description of national habits conveyed by means of active scenes, laid alternately in the bustle of a city and in the retirement of the country. Three travellers are supposed to visit France at three different periods, and to render to their friends an account of their respective observations. The first journey takes place in the year 476, when the fall of the Roman empire and the irruptions of the barbarous nations [illegible]ered nothing but a spectacle of wrecks and [illegible]cond was in the reign of Clovis, about the [illegible] the ruins of invasion and revolution, some t[illegible]ion now begin to discover themselves; the sav[illegible] Franks are mitigated; the Christian religion s[illegible] influence; and Clovis approves himself as g[illegible] had been in war. The third journey is perform[illegible]later, in the æra of Charlemagne; and the p[illegible] the Emperor, his activity, his knowlege, an[illegible]ute the prominent objects of description.

M. MIÉVILLE intr[illegible] traveller in a very sentimental and gloomy attitude: 'walking in the midst of tombs, surrounded by mournful silence, while decrepid nature seems expiring around him.' In so melancholy a posture, we are not surprized to find him exclaim with doleful accents, 'Oh my country! I must look for thee in the scenes of thy former glory;—at present, thou hast disappeared like a flower which has been destroyed by the rude blast.' Many passages of this kind occur throughout the book; and our chief objection to them consists, not so much in their exaggerated strain, as in their incompatability with the style of plain narrative, and in the consequent difficulty of passing from elevated to level ground without glaring inconsistency. Another disadvantage, arising out of this magnificence of diction, is the danger of ascribing to men such motives as are too refined for their situations. To say of an assembly of barbarians, that they met 'to perfect their laws by placing them on a level with their civilization, and to reform the abuses which creep into the best institutions,' (p. 73.) is to use a language altogether unsuited to the plain and homely reality. We shall produce a specimen of M. MIÉVILLE's composition, from one of those passages in which he appears to us to have been very successful; namely, the account of the character of the Franks during the reign of Clovis:

> Page 74. 'The Frank is accustomed from his infancy to those exercises which display and add to his strength, such as running, hunting, swimming, climbing precipices, and withstanding hunger and thirst. Long habits of this kind render him so robust as to brave without injury all the privations of war, and so full of agility that in

action he falls on the enemy as rapidly as his dart. Formerly, the Franks were unacquainted with the use of defensive armour, and too indifferent to life to submit to the expedients requisite for its preservation: but the example of the Romans has improved our military institutions. It is to this people that we owe those bucklers which the gay dispositions of our soldiers have adorned with colours; those sharpened javelins, those lengthened swords, and those various combinations in equipment and manœuvres, which add to our natural impetuosity the advantages of skill and discipline. These improvements were indispensable. It was also indispensable to disuse the enormous battle-axe, the weight of which bore down our combatants. Now a hatchet, a spear, a bow, and arrows, are all that we carry into the field. Were our former King Pharamond to arise and view our armour, he would recognize only the first of these weapons. The soldier's dress has undergone similar improvements: his coat of mail, short and compact, forms no impediment to his movements, leaves his arm unshackled, and does not retard him in marching. He wears a great coat lined with deer-skins, and proof against a dart; a fur-bonnet; his hair close cut, with the exception of a small tuft by way of ornament on the crown of the head; and on his legs and feet a covering so easily tied as to be put on at a moment's notice.'

Page 81. 'Clovis had in this year (487) extinguished the remaining hopes of the Romans, and adorned his crown, at the battle of Soissons, with the fragments of their power. It was there that the partition of the booty took place, and that we witnessed an occurrence which will seem scarcely credible. A consecrated vase had fallen into the hands of the army at Rheims; the bishop prayed to have it in the most urgent manner; and even Clovis, affected by his intreaties, had claimed the vase from the soldiers. "You cannot demand more than your share," replied a fierce warrior, "and it shall never be said that paltry gold gave rise to a distinction which is at variance with our laws." Having said this, he broke the vase in pieces with a stroke of his hatchet, and returned to his place in the ranks. Clovis was astonished, but forbore to resent the outrage; recollecting that he was only the leader of a German tribe, whose rights had not been impaired by effecting the conquest of Gaul. These rude warriors had no conception of a steady comprehensive government: they obeyed their chief in war, and extolled him to the skies after he had led them on to victory, but would have put him to death had he attempted to infringe their liberty.'

In the next passage, the author pursues the same subject, passing from the military to the civil institutions. The traveller and his conductor are represented as witnessing the cruel tests prescribed by the laws of our Gothic ancestors:

'Two men, whose looks were expressive of great agitation, stood in the presence of the judges: they braved the efforts of those who tried to appease them, and demanded, brandishing their swords, an appeal to single combat. The Count then pronounced aloud, "I have consulted the tribunal of the seven assessors; your accusation is serious, but it is supported by no proof, and the faculties of man are too weak to read truth in the recesses of the heart. God alone can know the truth, and it belongs to him to pronounce it. Go and combat each other, under the eye of the judges and of the people." They accordingly went out; and sometime afterward, when we were walking towards the church, we met a crowd of people surrounding a car. My eyes pierced through the crowd, and beheld the dead body of one of the combatants; — of him who had been the accused, but whom, under an impression of his innocence, the judges had permitted to figl [illegible] patient to fly from this spectacle, we entered th [illegible] advanced a few steps only when we saw two m [illegible] before a cross. They were beginning an arduou [illegible] were outstretched in an attitude of prayer; no [illegible] ken of impatience, must be permitted to appear i [illegible] ure. An hour elapsed, and they continued immov [illegible] would remain so till one of them sank under the [illegible] his exhausted arms could be kept up no longer. [illegible] lf in the dust in despair, and his name would be [illegible] in the public records.

" Come to this [illegible] ictor, " and look at another trial, which is just [illegible] A young man is about to undergo it; let us hop [illegible] of youth will enable him to triumph." Scarcely had he spoken, when we saw a young man seize with a firm hand a heated iron of three pounds weight, and, after having taken twelve steps with it, he arrived at the prescribed spot. The judges then gave directions to bind up his hands; the royal seal was affixed to the bandage; and if in the course of three days no trace of injury from the fire could be discovered, the law would proclaim his innocence and his triumph. — " Let us stop at this place," said my companion, " and observe that obstinate old man His body is in decay, yet he is on the point of undergoing a trial which requires the greatest vigour. Prostrate before the altar, he is this moment swearing that he deals not in noxious herbs, nor talismans, nor charms of any kind. He then advances at a slow pace, and stops at a bason filled with cold water, which has received a priest's benediction. They are stripping off his cloaths, and tying his hands and feet transversely, the right hand to the left foot, and the left hand to the right foot They are about to throw him into the bason. If he sinks to the bottom, he will be pronounced innocent; if he floats, guilty; — it will be said that the holy water has repulsed a perjured wretch, and he will be abandoned to grief and remorse.'

It is apparent from these quotations that, in regard both to felicity of style, and to extent of information, M. MIÉVILLE takes the lead of most of the imitators of *Barthélémy*. How much superior, for example, are these extracts to the barren and uninteresting productions of M. *Lantier*, of whose Spanish journey we were lately called (M. Rev. App. to Vol. 61.) to give an account? M. MIÉVILLE's subject, however, is by no means happy. The period is rude and obscure, the manners are repulsive and disgusting, and the whole age possesses scarcely a single engaging character except Charlemagne. Though gratified with the author, therefore, we found it a heavy task to travel through his volumes, and were rather puzzled to account for the selection of so forbidding an æra by a man of such discernment. At one time we were disposed to ascribe it to his modesty, and a reluctance to hazard competition with other writers on more inviting ground: but a farther consideration of the matter enabled us to trace it to a motive more natural in a Frenchman, and unfortunately more congenial to the subject of a despotic government. The praise of Napoleon is at the bottom of these sentimental effusions: the havock made by the irruption of the barbarians into Gaul is a kind of allegory of the French Revolution; and *Charlemagne* is the *Bonaparte* of his age, raised up by providence to conquer empires, and to make the blessings of peace succeed to the miseries of war. Whether this analogy has been followed up by M. MIÉVILLE with a view to government-favour, or merely in the belief that it would increase the public interest in his book, we do not undertake to determine: but we can assure the author that no felicity of such a parallel will compensate on this side of the water, at least, for the dullness inseparable from an age of Gothic darkness. When he relates (p. 46.) the exploits of the Visigoth princes, and attempts (p. 122.) to characterize the principal men at the court of Gondeband, king of Burgundy, we find reason to lament that his powers should not have been applied to a more grateful subject, and are forced to pronounce that the materials are unfit to receive the polish of the artist. The passages which convey the largest store of information are the disquisition (Vol. I. p. 105.) on the legislation of the Franks; the character (Vol. II. p. 4.) of *Charlemagne* and his court; and (p. 208.) the description of the different classes of society under the feudal system. In the account of the literature of the age, the writer assigns, as we expected, a distinguished rank to our learned countryman, Alcuin. He represents the traveller and his conductor on a visit to the academy founded by *Charlemagne*, and as meeting there with this companion and favourite of the Emperor.

'We had advanced only a few paces in the Emperor's library, when we discovered a tall thin man, whose constitution seemed exhausted by labour and meditation. This was Alcuin. He addressed us with a smile: "I thank you for visiting an old man, whose existence is soothed by retirement, and whose habits and inclination equally remove him from court. Study flies from splendor, and knowlege hates bustle. I shall be fortunate, if I can for any length of time keep up this opinion, and persuade the people that happiness is not to be sought in the field of battle: but I grow old," continued he, "and the life of the Emperor himself will be less durable than his fame. Ages are required to advance civilization, while a single bad reign suffices to bring back corruption. I was returning from Italy when I met the Emperor: Parma was the place at which we first saw each other: I had long admired him as a hero, but a moment of intimacy shewed me that he was a great man. I advised him to introduce among his subjects regular plans of education: we opened in all parts of the empire a multitude of schools, in which th [illegible] bleman and the peasant were indiscriminately ad [illegible] ere taught reading, writing, arithmetic, the b [illegible] nt literature. Each bishop received orders to [illegible] ucation on this plan, and to regard it as a [illegible]. Charles is accustomed to call me [illegible] y did much for him, but he is also n [illegible] He is now enabled to speak Latin w [illegible] reek, to give judgment in poetry, an [illegible] ic, logic, and astronomy."—I requeste [illegible] his opinion on those manuscripts in t [illegible] eemed to him of the greatest importance. [illegible] ed the chronicle of Gregory of Tours. " [illegible] s the father of our history; and though his own compositions are devoid of taste, and corrupted by the superstitious spirit of his age, they are notwithstanding a valuable record in regard to all that concerns our first race of kings. Fredegarius, who continued Gregory's chronicle to the year 641, composed his work at the request of Childebrand, brother of Charles Martel, and discovers the usual bad taste of his age. The chronicle of Marius, a Swiss bishop, contains a history of the Burgundian kings, and affords evidence of immense labour. The next volume is the compilation of the Gothic historian, Jornandes. As he writes the history of his own countrymen, and was connected with the earliest kings of Italy, we must be on our guard against his partiality: but he is full of interesting details. That roll which you are unfolding is the ecclesiastical history of the English from the time of Julius Cæsar, and is the work of Bede. All these annalists are to be read with cantion: the agency of heaven is made to appear in all their pages; and according to them, miracles are perpetually convulsing the universe. These bulky volumes," continued Alcuin, "bespeak one of the finest minds which the church ever produced; — they are the works of St. Augustin. His *Confessions* contain the history of a life entirely devoted to the edification of his age. Perhaps his *Letters* display his character still better; and it is pleasing to follow this great man to the end of his career: but of all his works, none was productive of so much good as his *City of God*, in which his object was to defend the Christian religion, and to establish its truths: the majesty of his style, the gravity and solemnity of his tone, and his seductive and sublime eloquence, are worthy of his lofty subject. The Emperor estimates this work above all the labours of genius, and is never tired of reading and admiring it."

After so serious an harangue from the Emperor's preceptor, it may afford our readers some amusement to observe the rough mode which the sovereign himself adopted to discountenance extravagance among his courtiers;

> 'The Emperor, one day seeing several of his young nobility magnificently attired, suddenly proposed the diversion of hunting. The weather was shocking, but there was no room for hesitation. Each mounted his horse, and, after having ridden the whole day through torrents of rain, came home in a miserable condition. The Emperor smiled at first, but, soon resuming his austere deportment, took the opportunity of reading the young men a lecture: "You simpletons," said he, "learn now to know the inconveniencies of luxury. With this sheep-skin, which I turn to any side on which the wind blows, I cover and defend myself against all inclemencies. I have no occasion to replace it till it is completely worn out, but in your case a slight accident may deprive you of a treasure. Let us leave silks to the women, and dress ourselves not for ornament but use. It is a shame that the cloak of a man who calls himself rational should cost the price of fifteen prime oxen: mine costs me only a sous, and serves me fully as well as yours."'

Like most other French writers of the present age M. Miéville finds difficulty in resisting the temptation of point and antithesis. The Franks, on conquering Gaul, introduced many of their uncouth words into common use; and this circumstance the present author cannot refrain from terming (Vol. I. p. 61.) 'the reproaches which language has to urge against victory.' The religious controversies in which the Emperor Zeno permitted himself to be absorbed were abundantly silly, but we should scarcely have thought of saying (p. 33.) that he '*denaturalized* religion, fatigued good sense, and banished glory.' Gondeband, king of Burgundy, was superior to most princes of his time, although a very mixed character: but it would require more penetration than we pretend to possess, to form a correct estimate of his qualities from M. Miéville's description: (p. 100.) 'From the moment at which he ascended the throne, his days belonged to the people, his defects to his glory, his virtues to the state.' Nor has Witikind, the gallant but unsuccessful defender of Saxon independence, the good fortune to escape the shafts that issue from the author's quiver: 'during eighteen years,' it is said, 'he exhausted misfortune without ever exhausting courage;'— and a moralizing gentleman is made to conclude a very grave harangue (p. 206.) in these words, 'Behold how every thing is in a state of change,— inconstancy alone is lasting.'

We now take our leave of M. Miéville, by expressing our wish to meet with him again, but in different company. We will thank him to look out for travelling companions among other people than the Goths; and to be sparing, in pity to our dull understandings, of those sparkling effusions which '*denaturalize*' style, and 'fatigue' the comprehensive faculty of his readers.

ART. V. *Ab*[illegible] &c. *i. e.* An Abridgment of the History [illegible]est to the present Times: preceded by a poi[illegible]l Sketch of Russia, and followed by a Sum[illegible] History of this vast Empire, and Chronologic[illegible] to this historical Abridgment. By the A[illegible]inued to the last Campaigns of the Russians [illegible] and to the Treaty of Tilsit. 2 Volumes 12m[illegible] Imported by Deboffe. Price 10s.

ANY docum[illegible] on the frame and structure of the [illegible], at the present moment, possess a strong [illegible]n. She will in all probability, at no dista[illegible] maintain a fearful struggle with that power which has subdued the rest of the continent; and all the points from which, on the European side, she may be attacked, are in the hands of her faithless rival, whose object in securing them can be no secret, and who scarcely indeed affects to conceal it. Already these powers have mutually tried their strength: the experiment has served practically to shew the weakness of the northern empire; and a near view of it, theoretically and contemplatively, will satisfy us that this unwieldy ill-compacted fabric will be able to make but slight resistance against the policy and the arms of Napoleon.

In respect to the modern state of Russia, the publication before us can have little interest for those who have perused the valuable although very different performances of M. *Rulhière*[*] and Mr. *Oddy*[†]: but the succinct account which it furnishes of a boundless empire, and the detail in which it presents its component parts, will not fail to attract the attention of those curious persons who have not within their reach the preferable means of information. While the Abbé PÉRIN professes to have availed himself of several unpublished manuscripts, and of the materials communicated by several living persons, he ingenuously owns that he is principally indebted to M. *Levesque*'s valuable history of Russia. He also informs us that he has been for ten years an inhabitant of that empire, and employed there during that time in education; to which circumstance the present volumes owe their existence.

---

[*] See Rev. Vol. xxii. N. S p. 557. and xxiii. p. 477.

[†] Rev. Vol. l. N.S. p. 337.

The work is preceded by an introduction, in which the author gives a consise and perspicuous view of the statistics of the Russian empire, its manners, and its religion: to which is added a geographical sketch of this vast power, and an enumeration and brief account of the several governments into which it is divided. The value of the whole is enhanced by apparently well-digested chronological tables of the Russian history, which are introduced at its close; and it also embraces a sketch of the natural history of this immense territory.

After having stated several vague hypotheses respecting the origin of the modern Russians, the author contends for their descent from the Sclaves and Huns; the first colony of whom he supposes to have fixed its residence in the vicinity of the lake of Ilmen; and he thinks that, as early as about the middle of the fifth century, they founded the city of Novogorod, which afterward grew to be very commercial, and gradually extended its sway as far as Lithuania, the White Sea, and the mountains of Oural. History hands down to us the government of Novogorod as having been republican. — M. PÉRIN divides the annals of Russia into six periods: the first, including the time preceding its adoption of Christianity, namely, a space of one hundred and twenty years: the second, extending from the establishment of Christianity to the invasion of the Tartars, embracing an interval of two hundred and thirty-eight years: the third, reaching from the Tartar invasion to the epoch of Moscow becoming the capital of the empire, being one hundred and five years: the fourth, from the latter event to the time of the assumption of the title of Czar, a period of two hundred and five years: the fifth, from the assumption of the latter title to the accession of Peter the Great, a space of one hundred and fifty-six years; and the sixth, extending from the time of Peter the Great to our own days.

The epochs which precede the reign of Peter the Great present little that is either interesting or instructive. If the regency of Olga cheers the wearied eye, we fear to trust the narrative, and are too well warranted in suspecting that the ground on which we tread belongs to the region of fable; — and if within the precincts of true history we discover in Boris Godounof an able and enlightened governor, we cannot forget his usurpation, nor avert our eyes from the cruelties of his brief domination. Like other usurpers, he affected great modesty when pressed to assume that power, which, by abomi-

nable

nable cruelty and treachery, he had placed within his grasp, and solemnly promised to administer the government with mildness and impartiality. When invested with supreme authority, he displayed on all occasions extraordinary magnificence, and was lavish in his gifts to churches and monasteries. The reader learns with pleasure, however, that he was desirous of enlightening the people; that he attempted to entice into his dominions the professors of the liberal arts; and that he encouraged the pass into foreign countries, for the purpose o ices. With his death commenced that series hich disfigures the history of this barbarous

The writer's a Great is simple, concise, and judicious: bu th's portrait has been drawn by an artist of the s acts and exploits sketched by the same penc n this part of the present work can ur readers. From the following b n potentate, however, they will be able to f the style and manner of the performance before us:

'The life of Peter exhibits a striking contrast of rare qualities and glaring faults. He passionately loved justice, and was often cruel in asserting its rights: but he carried his notions to an extreme in every thing, whether in friendship, in passion, in pleasure, or in love of glory and fame. He protected religion as a matter of political necessity, while he privately made its ceremonies and ministers the objects of ridicule. He was too fond of foreign usages, and sought too precipitately to root out those of his own country which appeared to him to be barbarous and superstitious. He enjoined virtue and gentle manners, while he himself was unable to controul his passions or restrain his appetites. In fine, he had all the weaknesses of humanity, although he was at the same time endowed with all those great qualities which ensure to a monarch the gratitude and admiration of posterity.'

The first Catherine, whom Peter had raised from the lowest situation to the throne, survived him only two years and four months. Of her the author says 'that, besides being amiable and lovely, she had an uninterrupted gaiety of temper, was generous and humane.' He justly extols the spirit and address by which she saved her husband and his army from disgrace and ruin, when they were completely in the power of the Russians on the banks of the Prouth. It was she alone, he adds, who knew how to allay the extravagance of her husband's wrath and vengeance; many were the objects of his severity whom she rescued; and if the history of this Princess be not crowded with remarkable events, it was because her reign was short, and because she had not time to present to the world those actions which would have justified the caprice of fortune with regard to her.

M. Périn states that upwards of twenty thousand persons were deprived of life, or banished to the deserts of Siberia, by Biren, the worthless favourite of the Empress Anne; and whom she afterward raised to the dukedom of Courland. An elegant tribute is here paid to the amiable and philosophical Stanislaus. — The causes which ensured the sovereign power to the late Catherine are thus not less correctly than concisely stated:

> 'Peter III., whose education had been neglected, had gradually addicted himself to every species of debauchery. It was his design to cut off his son from the succession to the throne, in which act the hatred which he bore to the mother was to be vented on the offspring: indeed it is asserted that he had determined to confine both in the fortress of Schlusselbourg. A part of the troops, however, was disaffected to him; the nobles reproached him for having neglected them, and for having filled the highest situations with strangers; and all saw with extreme concern the Empress his spouse, who was justly beloved by the nation, on the eve of experiencing from her husband the most unjust and odious treatment.'

Though the author is rather the panegyrist than the dispassionate historian of the late Catherine, yet even he imputes to her one grand fault, viz. her entire neglect of her son and successor. He states that, 'until the death of his mother, the Prince was kept at a distance in the country, without having any share in public affairs; and it is pretended that she designed to disinherit him, in order to give the crown to Alexander, the eldest of her grandsons.'

M. Périn blends with his narrative frequent invectives against British commerce, which betray either pitiable ignorance or a base servility: in other respects, the present work is a valuable compendium, of which the excellences greatly overbalance the defects.

Art. VI. *Traité élémentaire de Géologie*, &c. *i. e.* An Elementary Treatise on Geology. By J. A. De Luc, F.R S. &c. 8vo. pp. 395. Paris. 1809. Imported by De Boffe, London. Price 10s. sewed.

Although this publication is intitled an elementary treatise on geology, it is in reality a controversial work, consisting almost entirely of an attack on the hypothesis of the late Dr. Hutton, as given to the world by his friend Professor Playfair. M. De Luc indeed fully acknowleges this to be the case, since he informs us that he proposes to employ the 'Illustrations *' as a text for his discussions: a resolution to which he strictly adheres; for al thoughmany important and interesting observations are dispersed through every part of the book, yet to this text they have all an immediate reference. The author commences by a preliminary discourse of considerable length, in which he not only announces the plan of his future proceedings, but offers many considerations respecting the general state of geological science, of the methods that have been adopted to promote it, and of the causes which have rendered those methods so often unsuccessful. He points out, with considerable effect, the important purposes to which this branch of natural philosophy may be made subservient; and he even thinks that it forms a very essential part of a course of theological studies: for he supports the opinion that the credit of the Old Testament, and of revealed religion in general, is connected with the accuracy of the Mosaic account of the creation. It does not become us to obtrude on this occasion into the department of theology: but, as connected with this subject, we may remark that the writer lays no claim to any supernatural knowlege on this point; and it is undesirable to burden revelation with a difficulty which is not necessarily attached to it.

Before he enters on the controversial part of his work, M. DE L. pays a handsome tribute of respect to the merits of his antagonist, to whom he allows many qualifications for the task which he undertook: but he honestly states his opinion that both Dr. Hutton and Mr. Playfair were deficient in the number and extent of their observations, which appear to have been confined to Great Britain. To the justice of this allegation we are much disposed to assent; and we think it is impossible for any one to peruse this volume without being struck with the immense advantage which a geologist possesses, who has had frequent opportunities of studying the majestic and singular forms of the mountains of Swisserland.— M. DE LUC properly begins by taking a concise view of the theory which he proposes to controvert. In the first place, it is important to observe respecting it, that it does not profess to give any account of the original state of the earth, but aims only at discovering the laws which regulate the changes which it experiences. The succeeding paragraph, we believe, contains a correct outline of the Huttonian doctrine:

---

* "Illustrations of the Huttonian Theory of the Earth, by J. Playfair."

'According to these geologists, (Hutton and Playfair,) our globe is so constituted, that, while the continents are destroyed by air, gravity, and currents of water, their materials, being carried by them to the sea, are, by its different actions, spred over the bottom of the ocean. A great internal heat hardens these materials, from which results a mass similar to that of the mineral strata of which our continents are composed. When the existing continents are thus destroyed by their *degradation*, the same heat, which has hardened these strata at the bottom of the sea, raises them; this circumstance repels the sea on the eroded continents, and produces new continents, thus delivered to the action of the air, of gravity, and of the currents of water, and afterward to that of the sea, in order to spread the materials over its bottom, where the heat prepares strata for new continents, to be elevated at proper periods.'

It follows from this view of the subject that a series of successive changes have been going on for millions of years, and are still acting, by which continents are alternately formed and destroyed: the one mutation is supposed to be at all times slowly proceeding, and the other to take effect at uncertain intervals. The operation by which continents are broken down may, it is conceived, be detected in all quarters; while the only evidence which we have of the effects of the internal heat is derived from observations of phænomena, which are best explained by admitting its existence. A leading point, in which the hypothesis of Hutton differs from that of De Luc, consists in the former supposing that the surface of the earth was at first level, and that the valleys have been formed by subsequent operations; while the latter maintains that external causes tend rather to diminish than to increase the depressions on the earth's surface. On this position depends much of the force of Dr. Hutton's arguments; and accordingly the present author takes great pains to prove its fallacy. He first attempts to shew that the broken materials, which are carried down by rivers from the higher parts of the earth, and are detached by the waves of the sea from its shores, are not deposited at the bottom of the ocean, but on the banks of the rivers, or in particular situations along the coasts of the sea. It is evident that this question must be decided by an appeal to facts; and we cannot but acknowlege that Dr. Hutton and his friend appear rather to have adopted the idea as generally plausible, than as one in favour of which they had it in their power to adduce any direct proofs: M. De Luc, on the contrary, cites a number of examples in which the wrecks of portions of land, which had been broken down by the action of water, have been deposited at the mouths of rivers, or on some shores less exposed to the action of the wind and waves.

Perhaps, however, a still more important consideration, in this and in every other theory which attempts to account for the present state of the earth, depends on the manner in which it can explain the formation of mineral strata, which may be regarded as the great basis of all our continents. As the author observes, 'a great number of hypotheses have been formed on this subject, which have been successively abandoned, from their having been conceived in the infancy of observation; so that, except that which I am now examining, the theory which has been adopted by the most celebrated geologists is that the substances have been successively separated from a liquid by chemical precipitations.' Into the merits of this much agitated question, we do not at present propose to enter: we shall only observe that the author objects to the hypothesis which supposes that the strata have been formed by deposition, and afterward been exposed to heat, since no cause seems to be assignable for the different strata having been deposited separately, and in an order not always conformable to their specific gravity; an effect which, it is thought, can have been produced only by a chemical precipitation from a solution. Dr. Hutton supposed that all these strata were deposited at the bottom of the ocean: we are, then, naturally induced to inquire by what means they have been raised so as now to be (many of them) much above the level of the surface of the sea; — either the water has been much depressed, or the land much elevated. Here, again, our combatants take opposite sides; Dr. Hutton supposes that the mountains have been forced upwards by vast subterranean fires, while M. De Luc thinks that the surface of the sea has been considerably lowered, and that thus the most elevated parts of the land have been left uncovered.

Two sets of causes seem to have concurred to bring the world into its present condition, which it is necessary to distinguish from each other; viz. those causes which have long ceased to act, but the effects of which are sufficiently visible, and those causes which are still continuing to act. The latter are principally the atmosphere, and currents of water, the operation of which is perpetually going on: but the earth never could have acquired its present state without the intervention of some great revolution, or *catastrophe*, which must have been produced by some cause no longer in existence. Dr. Hutton assumes, as a datum essential to his hypothesis, that an immense length of time must have elapsed in order to have brought the globe into its present condition; whereas M. De Luc supposes that the commencement of the process, which is now in action, is comparatively of recent date. With a degree a degree of candour which is unfortunately not always found among men of science, he pays the most handsome tribute to the sagacity of his celebrated countryman *Saussure*; whose writings he regards as forming quite a new æra in geology, and which disclosed a new scene to him; 'as if,' he says, 'a veil, through which he had been before studying the mountains of our globe, had been suddenly withdrawn.' To *Saussure* is in a great measure due the discovery that all mountains, whatever be their present form, are composed of strata which were originally horizontal; and especially that granite, the basis of every other component of our globe, is a stratified substance.

The controversial questions to which we have now referred may be considered as composing the basis of the present author's work; the other subjects which are introduced being either brought forwards incidentally, or with a view to confirm some of the above leading positions. A few years ago, M. De Luc addressed a series of letters to Dr. Hutton, soon after the publication of this gentleman's paper in the Transactions of the Edinburgh Royal Society; and some of those letters, which originally appeared subjoined to several volumes of the Monthly Review*, are inserted in the book before us. The first of them is principally occupied with an examination of the doctrine respecting the action of currents of water, in breaking down the most elevated parts of the earth's surface, and depositing them at the bottom of the ocean. The arguments which the author opposes to this opinion are, we think, very plausible, and almost decisive. It is stated that the fragments which are brought down by rivers are deposited near their mouths, or on particular parts of their banks; and that the tops of mountains, especially those which are composed of the wrecks of other strata, are often covered with vegetation, and even with forests, proving that the process of *degradation* has ceased to operate in those situations. It is remarked also that the ravages committed by rivers, and by the waves of the sea, have a natural tendency to come to a termination, because the most abrupt and exposed precipices, when they are broken down, compose by their fragments a species of basement which protects them from the farther operation of these destructive agents.

---

* See Vol. lxxxi. *Appendix*, and Vols. ii. iii. and v. N.S. *Appendixes*. — M. De Luc refers in the present work to these letters having been printed in the M.R. and speaks of them as being 'little known;' but we shall be glad, for his sake, if the circulation of the volume now before us equals even a fifth part of that which the letters in question obtained by our means.

M. De Luc next enters minutely into the discussion of another of the leading features of the Huttonian hypothesis, respecting the formation of valleys. Dr. Hutton supposed that these were in all cases excavated by the action of currents of water hollowing out for themselves a passage along what was originally a flat surface; while M. De Luc conceives that the action of these currents, even admitting their existence, could not possibly be adequate to the effect produced, and that the operation of rivers must be rather to fill up cavities previously made, than to form new. On the summits of the highest Alps, are immense chasms which could never have been formed by the action of water, for whence could any torrents sufficiently powerful proceed in such situations? Where any great change is effected by the force of rivers, it is rather in sweeping away the wrecks and fragments already detached, than in wearing down the solid strata of rocks; and in general it is more natural to conclude that rivers flow along hollows previously existing, than that these hollows have been themselves formed by the rivers. When rivers have any effect in making a channel for themselves, it appears to be through materials that have been deposited there by some other cause.

The author now proceeds to make some observations on that part of the hypothesis of his antagonists which refers to the extreme antiquity of the world. The changes which they suppose to be operating, even allowing them to be adequate to the object, must have required a long series of ages; whereas many circumstances would lead us to conclude that the present state of things is of much more recent origin. M. De Luc thinks that it is not impossible to ascertain the age of the world with some degree of accuracy; he points out particular situations in which we observe additional matter deposited at the mouths of rivers, or at the bases of mountains; and by noticing the rate at which the accumulation proceeds, and the quantity of matter accumulated, (data which it is not difficult to obtain,) we arrive at the period at which these processes commenced. The age of the world, according to this method of calculation, will not be very different from that which is assigned to it in the Mosaic account of the creation.

On the formation of the great basons which constitute inland lakes, the hypothesis of Dr. Hutton appears to us extremely imperfect, and the deficiency is not satisfactorily supplied by Professor Playfair. It seems impossible to believe that these can ever have been produced by currents of water flowing through them, with whatever degree of violence; whereas the difficulty is removed by supposing that these, as well as the beds of rivers and the chasms of mountains, have been formed by some cause originally producing great inequalities in the surface of the earth. It then only remains to shew that some great *catastrophe*, sufficiently powerful to derange the whole face of the globe, has taken place; and this appears to be almost proved by the fact first distinctly announced by *Saussure*, that all the strata of which the globe is composed were originally horizontal. At the same time that the strata were broken down into their present irregular state, which must have been effected by some violent operation, the chasms of mountains, the channels of rivers, and the beds of lakes, were produced. The nature of this *catastrophe* can only be conjectured, but it does not appear necessary to have recourse to the internal fires which enter into the hypothesis of Dr. Hutton; and even independently of the circumstance of this being a gratuitous supposition, merely called in to solve a difficulty or to explain phænomena, it does not seem to be so well adapted for this purpose as at first view it may be conceived. As this point composes so fundamental an article in the hypothesis which he is controverting, M. De Luc examines it very minutely, and displays much acuteness in his objections to it: but as it is a question which has been so very often discussed, and it would be impossible, in the narrow limits to which we are restricted, to do justice to the arguments, we shall take the liberty of referring our readers to the original.

Towards the conclusion of the volume, the author lays down a series of general propositions, which may be considered as the leading features of his geological hypothesis, and which we shall quote without abridgment:

'1. All our mineral strata have been successively produced by chemical precipitations from a primordial fluid. 2. The first of these precipitations, which are the most antient monuments of physical operations, beyond which we are no farther guided by observations on the earth, have produced the strata of granite and the contemporary substances. 3. During these precipitations, continuing for a long time in different genera and species, the strata thus produced experienced different *catastrophes*, proceeding from the successive formation of cavities under their mass, owing to the infiltration of fluid into the interior of the globe; from which circumstance also resulted a cause of change in the nature of the precipitations. 4. At the same time that these operations were going forwards at the bottom of the sea, after the formation of granite and the other primordial strata, continents existed which were furnished with vegetables and animals; for although the whole extent of our continents has been visibly occupied by the sea until the time of its retreat, we find, as well in their interior parts as in their boundaries, many terrestrial organized bodies, in the strata that are posterior to those which are primordial. 5. The vegetables and animals, the remains of which are buried in these marine strata, were then surrounded by the sea: they were in islands formed by the rupture of long peninsulas, resulting from prior *catastrophes*; during which a part of the fluid, having filtered into the interior of the globe, had left uncovered these eminencies formed at its bottom. A number of these eminencies, already peopled, and separated from each other by some *catastrophes*, experienced new changes by simple subsidence, which caused them to sink below the level of the sea, where the animals and vegetable remains were covered by mineral strata, some become stony, and others continuing in a disunited state. At length, by new *catastrophes*, always affecting the whole mass of the strata from their base, these new strata subsided, and experienced ruptures and angular motions in the same manner with the former strata; circumstances which characterize the theatre of these scenes. 6. The retreat of the sea, from above these parts of the globe, has been produced by the sinking of these continents, whence have proceeded the vegetables and animals of the islands; of which some that existed in many parts of this antient sea, being become the summits of these mountains, have been the principal source of their vegetables and animals.'

These propositions may be considered as exhibiting a general view of the geological hypothesis that is opposed to the system of Dr. Hutton and Mr. Playfair; and probably our readers will agree with us in thinking that it is on many accounts to be preferred. Although it be not without its difficulties, they are less numerous and formidable; no imaginary agents are introduced; and no operation is supposed to have taken place, which does not seem to be countenanced by natural appearances. M. De Luc is intitled to the praise of candour and ingenuousness; he speaks of his antagonists with respect; and he liberally acknowleges their merit. His work is generally well written as to style: but it is defective in arrangement; and it contains too much repetition, partly owing to the insertion of the letters to Dr. Hutton, which supply the same statements that occur in the subsequent parts of the volume. We do not hesitate to say, however, that it will support the reputation of the author, and will promote the interests of science.

Art. VII. *Du Genie des Peuples Anciens; &c.*; *i. e.* On the Genius of the Antients; or an historical and literary View of the Developement of the Human Mind among the People of Antiquity, from the earliest known Periods to the Commencement of the Christian Æra. By Madame V. De C*********. 4 Vols. 8vo. Paris. 1808. Imported by Deconchy. Price 2l. 8s. sewed.

We have lately met with many French publications, which afford a combined view of antient history and literature; and we have now before us another production of that nature, from the pen of a female. It is so comprehensive in design as necessarily to be superficial in parts: but it gives so good a general idea of the character and spirit of every different age and country, from the earliest times to the Christian æra, and is written in so natural and pleasing a style, that we would recommend it as an excellent book of instruction (with some cautions which we shall subjoin) to all young proficients in the French language. — We shall present our readers with an abstract of the contents of the work, and endeavour to corroborate our favourable sentiments of it by quotations from each volume; and though we shall find occasions, also, for dissenting in some particular instances from the opinions of the fair author, yet her writings must reflect additional honour on the country which has produced so many brilliant examples of female genius.

The first volume is arranged in four Epochs, and the first of these divisions contains an account of the progress of the human mind, as developed in the only history extant, from the creation to about the fifteenth century before Christ, or to the times of Moses and of Cecrops. Madame De C., we should premise, is not scrupulously exact in the settlement of chronological disputes, but adopts the most commonly received æra without examination; and indeed the comprehensiveness of her plan rendered such an acquiescence in other authorities perfectly indispensable.—This division comprizes her first book, which is subdivided into five chapters: chapter 1. follows the Mosaic history, from the beginning to the twentieth century before Christ, or the age of Abraham: chapter 2: discusses the antiquity of the book of Job, and presents us with sufficient extracts from that book, but of the nature of the writer's criticisms we shall speak hereafter: chapter 3. treats of the times from the twentieth century to the fifteenth before Christ, or from the age of Abraham to that of Moses and Joshua, of Cecrops and Danaus: chapter 4. animadverts on the books of Moses; and chapter 5. on the book of Joshua. —The second epoch extends from the fifteenth century to about the tenth before Christ, or from the times of Joshua and

Cecrops to those of Solomon and of the Ionian emigration. In this Epoch, which occupies the second book, we read first of the Greeks, and of all other known people, excepting the Jews, during the five centuries above-mentioned; in the 2d chapter, of the Jews, and of their historical books, during the same period; and in the 3d is contained an examination of the Psalms of David.

Epoch III. embraces the record of nearly two hundred and fifty years; that is, the events which passed between the tenth century and about the middle of the eighth before Christ, or between the times of Solomon and the Ionian emigration, and those of the foundation of Rome. — This Epoch also fills a book; the first chapter of which treats of the Jews and their historical writings during the period stated above: the 2d chapter examines and cites the writings of Solomon: the 3d takes notice of Lokman and Sanchoniathon: the 4th contains a comparative survey of the state of Greece for the whole of this epoch: the 5th remarks on the poems of Homer; the 6th on those of Hesiod: the 7th celebrates the origin of Carthage; and the 8th relates the foundation of Rome.

The fourth Epoch reaches from the last-mentioned æra, or from the middle of the eighth century, to the fifth before our Saviour, when the kingly power was abolished at Rome; — from the beginning of the Persian empire to the reign of Darius Hystaspes; from the first regularly counted Olympiads to the commencement of the Persian war with Greece; and from the captivity of the tribes of Israel to the rebuilding of the Temple at Jerusalem. This Epoch contains two books, the fourth and fifth of the history: the fourth book treats of the kingdoms of Asia and Egypt, for the whole period, in its first chapter; in the second, it introduces Zoroaster, and his doctrines; in the third, it touches on the Scythians and Sarmatians; in the fourth, we have an account of the Chinese, of Chinese books, of Confucius and his writings; the fifth chapter returns to the Jews for the same period; the sixth reviews the books of Tobit and of Judith; and the seventh enters on the prophecies. Book V. is divided into three chapters; the first relates the affairs of Greece for the period corresponding to that in which the affairs of the Jews and of the other Asiatic nations have been related in the fourth book; the second discusses the poetry, the philosophy, and the arts of the Greeks for the same length of time; and the third pays similar attention to the history of Rome.

Having arrived at the 5th century before Christ, we shall here pause, and attempt to enliven the dryness of an analysis by some extracts from the volume, the contents of which we have just enumerated. Since the writer, in some passages which we shall have occasion more particularly to notice as we proceed, speaks of the miraculous interpositions of the Deity in the Jewish economy in rather an ambiguous manner, we are pleased to be able to select from her short preface (in which the design of her work is but imperfectly explained) a passage of the following description:

> 'It is incontestable that we must admit a state of primitive illumination. I do not here speak of the arts and sciences; all improvements in them belong to the inheritance of man: but I speak of those pure and intelligent notions, those reasonable and virtuous feelings, without which this monarch of the earth could not have fulfilled his destination. The farther we re-ascend into history, the more we shall discover the light of sound reason among mankind. The east, in its institutions as well as in its traditions, shews us from the beginning an immediate and constant connection between man and the Deity. Wisdom, in the earliest ages, there became the object of human reflections and laws; and all the social virtues there exercised themselves untaught, under the shade of palm trees and the shelter of tents. The inborn sentiment of his natural dignity, and of his divine relations, placed man at the creation in the rank which was assigned to him among all creatures. We shall find, if we consider the subject, that, in the forests of the new world as well as in the most distant quarters of the old, even in those spots on which man appears to have lost himself, *all* the notions of virtue are an attribute of existence, *all* the appearances of society are capable of being traced to the memory of men; and that the shades of brutishness, or of corruption, which we remark, have *accidental* causes, which events or situations will never fail to explain.'

This last paragraph staggered us not a little, both as to fact and as to opinion: but we will not here stop to controvert assertions which we think sufficiently refute themselves, and which, we are happy to add, have few parallels in this volume. Several minor objections, indeed, might be urged against this writer's reasoning; such, for instance, as her unbounded admiration of Egyptian wisdom, which we have ever considered in a suspicious point of view; and her extravagant praise of the Hindus, a people who appear, as we become better acquainted with their religion and literature, in a far inferior light to that in which uninstructed wonder had represented them. "*Omne ignotum pro magnifico*" is, in truth, an adage equally well applied to our notions of Egypt and of India. Yet this fair author, if she errs, certainly errs in numerous and respectable company; and we therefore pass on to those parts of her first volume which redeem any mistakes that she may have committed in its commencement.

The account of the book of Job is prefaced by a remark on the uncertainty of its author, which induces this writer to place it before the books of Moses in her examination. We refrain from discussing the question in this place, and merely refer those who are desirous of knowing where the fullest information may be gained on the subject, to the authors quoted in the notes to Gray's short dissertation, in his Key to the Old Testament. We cannot but observe that, from such well-known writings as the Holy Scriptures, Madame De C. quotes with too great liberality: she seems, however, to perform this office with so much zeal, that we reject the vile idea of any book-making propensities in so enthusiastic an admirer of the simplicity of the sacred records: yet we must admonish her that her reason for not citing the poems of Homer would hold equally strong against any transcript from the book of Job, or from the Pentateuch. At the same time, we give her credit for the correctness of her taste in selecting the passages most characteristic of antient manners, or most affecting in thought and expression. She seems indeed to have a very acute and just sense of the pathetic, the sublime, and the beautiful, in composition.

On Job's answer to his impatient wife, " shall we receive good at the hand of God, and shall we not receive evil?" we find the following proper observations:

> ' The most touching resignation is expressed in this book, with those ideas only, which an Idumæan shepherd could associate together at that period. This same resignation is prescribed to the wise man, with a long process of reasoning, in the most celebrated philosophical works. We shall find their authors defining good and evil, justice and injustice, and arriving by demonstration at the same result which sound reason, self-knowlege, and *perhaps* a pure heart, also discover.'

Why the last member of this sentence should contain any thing hypothetical in its expression, we are at a loss to conceive. 'A pure heart' is assuredly the necessary concomitant of wisdom; for without a pure heart, who can either love or fear God, as he ought? The concluding sentences of the chapter on Job are excellent:

> ' I entreat those, who have not yet performed this duty, to read and to meditate on the words of wisdom, which Job so longed to see written in a book, or engraved on a plate of lead with a pen of iron, or imprinted on a rock with the chisel!—The antients expressed, without management, the desire of their hearts:— the freedom of their instructions and their very length,— the fruit of a protracted and uniform leisure,— their whole effect, as it penetrates our souls, as it disposes them to aggrandize themselves; and we feel, as we study

those

these lessons, an imposing sensation, similar to that which is excited by the still silence of noon in the midst of a desert country.'

Many persons would object to the indistinctness, or the unintelligibility perhaps, of this image; it conveys, however, a grand and soothing idea to our imagination: yet, perhaps, detached from the context, it may lose with our readers the effect which it produced on us after the perusal of a chapter devoted to a consideration of that remote antiquity, in which the narrative and the dialogue of the Book of Job so completely immerse the mind.

In several parts of this volume, the writer naturally rejoices in the fame of her sex; and at page 46. she thus expresses herself: 'The most antient traditions have placed a great number of women among the benefactors of the human race. All languages have made the virtues feminine, as well as glory; even mythology possesses its Minerva and its Muses.'—We might add, its Graces,—and its Furies.

We were pleased in the account of Homer, (page 243.) to meet with a duly modified tribute to the merits of one of the fair writer's literary country-women:

> 'Madame *Dacier* has translated into French the immortal poems of Homer. Her genius could not reach her model: but the natural bias of an innocent and sensible mind made her appreciate and feel his beauties. Every human soul does not include sublimity in its compass: but to possess the property of goodness is the first and indispensable characteristic of true grandeur. Honour to this learned woman! whose profound knowlege has ever been as undoubted as her eminent virtue.'

At page 48. we find one of Madame De C.'s insinuations, though doubtingly and timidly urged, concerning the allegorical nature of the scriptures: but, as if alarmed even at her own cautious daring, in page 52. she offers an excuse, often introduced again, that the sacred nature of the Bible falls not under her consideration;

> 'To *Bossuet* it belongs to unravel and to point out the path of Providence in the events which appertain to religion; and which were ordained to prepare and to accomplish the work of our redemption. My feeble pencil shall not follow the majestic course of his consecrated pen. I shall not touch on religious doctrines which I admit and which I revere: it is only the writing and the writer which I consider in Moses, and in his Pentateuch.'

Again, at page 78. after having mentioned the miracle of the sun and the moon being arrested in their course, in the Book of Joshua, the author adds:—'We must not always, in antient books, take the expression of thoughts for the record of facts: but let us never dispute a miracle against the omnipotence of heaven; for the vegetation of the smallest grain exceeds all the powers of the world. That which is sublime in the passage which I have cited (the speech of Joshua to his army in the pursuit of the Amorites) is the exalted confidence which it implies: a supernatural strength gives this confidence to the soul which it fills. The warrior, at such a moment, identifies himself with the power of God, of which he disposes: he feels, in all its plenitude, a force before which resistance is nothing.'

At page 134. we have terms more explicit, and more objectionable:

> 'The history of the Jews has presented to us *more than once* the idea of a theocracy: but we shall deceive ourselves strangely, if we regard such a government as the combined result of political institutions. The farther we look back into history, the more we shall perceive of natural independence and effective liberty. The most antient societies possessed laws only in detail; and the principles of our constitutions were almost unknown to them. It was by consulting the Deity that the chiefs of nations succeeded in governing them; and that they received the responses, *or the inspirations*, of which they stood in need. To consult God is *to descend into the heart:* is to apply, before the Deity, to our natural light and conscience. It was thus, before the aid of the sciences was obtained, that it was sufficient for the fearless pilot to contemplate the vault of heaven, and to follow the guidance of the stars.'

We shall not enlarge on the obvious grounds of objection to these notions: they are old, and have often been canvassed. The writer appears half-inclined and half-afraid to support her opinions, concerning the interference of a particular Providence with the direction of the Jewish polity.

In one place, page 164., after some very sensible and animated remarks on the Psalms, she says; 'with the prophetic character of these compositions I do not interfere;' and in another, (page 181,) she observes that 'music sometimes helped to support the enthusiasm of these prophets, who may also be called seers;' a name, she remarks, in another passage, 'not perfectly explained by the antients.' This is a favourite subject of modern French criticism: *Voltaire* made it fashionable; and it is curious to contemplate, in a writer so seriously disposed as the present, the struggle between religious education and later habits of thinking, which produces a sort of whimsical mixture of faith and scepticism. The earlier and stronger bias, however, breaks out triumphantly in the following instance, (page 183.) and on many other occasions. At first we see the difficulties suggested by doubt:

'In an age governed by inspirations, by prophecies, and by oracles, every circumstance must be miraculous. The historian must explain all facts as the result of certain supernatural combinations; and the least event, thus considered, presupposes in all times a chain of prodigies.'

After such a hint, and so *philosophical* a suspension of assent to the *literal* truth of the Jewish history, who would expect to see all hesitation precipitately overwhelmed by the subsequent burst of piety?

'But far from me, far from me I repeat, be any intention to pretend to weaken the religious importance of so inestimable a book! I feel myself exalted on the contrary with these lonely beings who are strengthened by an inward and irresistible power! I plunge myself into the antiquity which they have made to resound. I am buried in their profound retirement: my heart finds an unspeakable consolation in attaching myself, like them, to the immediate influence of the Deity over all that affects the mind: like them, I believe that Deity to be penetrable by the accents of free and fervent prayer, and I trust, with gratitude, to the dispensations of incomprehensible goodness.'

We shall now offer our readers some specimens of this writer's criticisms on profane authors. At page 234. we have these remarks on Homer; which, if not original, are at least well-expressed in the French:

'The raptures of Homer are sublime: he launches out into space, and ascends to the empyreal: but it is not in the quietude of our manners, in the variety of our avocations, in the shackles of our luxury, and in the confusion of our immense populations, that an Iliad *could* be created. We must feel, we must suffer, we must enjoy with the simple energy of the soul, in order to attain conceptions of so great a vigour. It is over the boundless arch of the heavens that the sun issues forth like a giant, and rejoices to run his course'.

The succeeding observations appear to us deserving of translation:

'Learned men have taken pleasure in comparing many passages of Homer with traits of manners which are to be found in the Scriptures, and have admired their correspondence. Times at no great distance from each other,' (Homer is placed about a century after Solomon,) 'and manners of which the simplicity and the degree of civilization have so much conformity, must give the thoughts nearly the same colouring. Above all, profound meditation, and the constant view of the objects of nature, have created poets and poetry. Allegory offers herself spontaneously to ardent imaginations, and is ready to start into life at their command.

'Truth, moreover, is the inspiration of the antients: she gives a reality of existence to their conceptions; while the mechanical compositions of the moderns, almost invariably formed on ideas foreign to the heart, on the opinions and relations of the writer himself alone, cannot attain to that life and embodied spirit, and remain destitute of the great auxiliaries of nature.

'The Jewish authors wrote of the Jews; Homer of the Greeks; and among the moderns, the original Shakspeare is never more sublime than in the scenes in which his own *age* is concerned.'

Age, perhaps, strictly speaking, should be *Country*, in the above passage: but we are gratified to observe a French critic capable of admiring our unrivaled Dramatist.

At page 254. in the chapter which treats of the foundation of Rome, and of the several Italian nations, we have an opinion started in favour of the Abbé *Barthélemy*'s argument that the Etruscans were of Egyptian origin. This subject is discussed in a publication which has lately passed under our Review*; and in treating of so voluminous a work as the present, we shall here, as before, wave any digressional inquiries: but we must remark, in this place, that when the author referred to the Etruscans, she should have been led by that reference to erase a previous passage in this volume, in which she most erroneously remarks on the feasts of Bacchus, that 'Italy had no Bacchanalia, — a Grecian imagination had not introduced Bacchus into Italy.' Where was the fair writer's recollection of the famous description in Livy; and how did it happen that the very mention of the Etruscans did not recall the Bacchanalia imported from their country into Rome? On these matters we say no more at present, but refer our readers to our recent articles on Christie's Disquisition into the nature and use of Etruscan Vases. (Reviews for August and September.)

As, however, we have touched on an error of Madame De C., we will here slightly remind her, that she is scarcely justified in concluding the "Wisdom of Solomon" to be the work of the wise king, when such powerful reasons exist for believing it to be the composition of so much later a writer as Philo Judæus. (See the acute though intemperate work of Whitaker, on Arianism.) Madame De C., however, declines on this and on other occasions to enter on controverted points; and certainly great authorities may be quoted in favour of the claims of Solomon to this composition:

"*Magno se judice quisque tuetur.*"

One of the most useful aids to the student of antient history is afforded by clear and short recapitulations of æras marked by great events, which happened at about the same period of time in different countries of the world. For instance; — at page 318. the writer briefly reminds us, 'that the eighth century before the Christian æra is that which offers the most certainty on every side to history. The first eclipse marked by Confucius is that of the 22d of February 720 A. C. The æra of Nabonassar commences on the 26th of February 747. The first Olympiad takes its date in the year 776; — and Rome was founded 753 years before our Saviour.'

---

* The *Herculanensia*; Review for November last.

We wish that our limits would allow any farther abstract of the contents of this first and most interesting of our fair scholar's volumes. We should be particularly pleased by an opportunity of extracting some of her remarks on Zoroaster and Confucius; who were spreading light and knowlege over Persia and China about the middle of the 6th century before our Saviour, at the same time in which Pythagoras was instructing the West. Before, however, we proceed to the remaining volumes, (our survey of which must be proportionably concise from our detailed examination of several parts of the first,) we must just remark that, among many observations that are very unobjectionable in the chapter on the prophecies, the words in which the character of the prophets is summed up are liable to the same censure which we have passed on other passages of the volume :

> ' The Jewish prophets were at once orators, like those of Greece and Rome; interpreters of God, *like the priests of Delphi or Dodona;* and moralists, like those philosophers who were occupied in reforming the manners of Greece.'

Now as to the first of these assertions, it is a matter of taste, and may be conceded or contested according to opinion : but the second remark may excite indignation, and we cannot commend its prudence, though we really believe that it does not offend intentionally; and the third part of the simile raises the character of uninspired wisdom to too exalted a standard. Thus also, when the fair author added, ' they offer a spectacle truly unique,' she had certainly forgotten the apostles of Christianity.

Volume II. comprizes the fifth, and a part of the sixth Epochs : the former containing three books, the 6th, 7th and 8th, of the history; and the latter including in this volume two books, the 9th and 10th. Epoch the fifth extends from 500 to 400 years before our Saviour, or from the end of the Babylonish captivity to the re-establishment of the Jews under Esdras and Nehemiah; from the commencement of the Persian war to the restoration of Athenian liberty by Thrasybulus; from the expulsion of the Kings of Rome to the commencement of the siege of Veii. Chapter I. of the 6th book treats of the Jews, and of the Scriptures, for the whole of the epoch.

Chapter II. of the Greeks for the same period.—Chapter I. of the seventh book examines the poetry and music of the Greeks: chapter II. discusses their architecture, sculpture, and painting: III. their eloquence, history, and science: IV. their philosophy. Chapter I. of the eighth book considers Carthage, Sicily, and Magna Græcia for the same century: II. inquiries into the arts, and into the state of philosophy in these countries; and the IIId is employed on Rome. Epoch the 6th extends in this volume from 400 to 300 years before our Saviour; or from the re-establishment of Athens by Thrasybulus, to the battle of Ipsus between the successors of Alexander the Great; from the commencement of the siege of Veii to that of the Samnite war. Chapter I. of the 9th book treats of the Greeks to the year 336. A. C.: II. of the Greek cities in Sicily, to about the same year: III. of the Greeks in general from the year 336 to the end of the century. Chapter I. of the 10th book examines the arts and poetry of Greece; and the second, her eloquence.

Our space and other duties will not allow more than some brief extracts as specimens of the execution of the second volume. The author here displays the same happiness of manner, in taking a comparative view of the history and learning of the world during certain given periods, as in the earlier part of this work. Perhaps the second chapter of the eighth book, on the state of the arts and of philosophy at Carthage, (or rather the neglect of them at this city,) in Sicily, and in Magna Græcia, is one of the most interesting.

'Poetry, (observes Madame De C.) could not fail in every spot to charm the ears of the Greeks. Simonides, Æschylus, and Pindar received from Hiero the most distinguished marks of honour. The verses of Euripides were heard with rapture in all the parts of Sicily, and became the safeguard of those who recited them after the defeat of Nicias. Yet no Sicilian poet is celebrated in this epoch. Stesichorus, of Himera, belongs with his lyre to the preceding age.'

Epicharmus here escaped ths memory of the writer. Empedocles also wrote his system of Pythagorean philosophy in verse about this time.

Of the school of Pythagoras in Magna Græcia, Madame De C. gives a luminous account; and her quotations from the remains of Ocellus Lucanus, (if indeed those remains be authentic,) and of Timæus the Locrian, are quite in place, and in fact essential to the execution of her plan. She remarks of the latter:

'Timæus applauds Homer for having rendered mankind religious by means of his antient Fables:'—(not so Plato in his republic, we may observe, *en passant,*) 'for the soul which resists truth may yield to illusion; and Timæus appears indifferent to the fictions under which we may chuse to represent to men the influence of the Dæmons who watch over their destinies. He believed that God, the governor of all things, left to these Genii the administration of the world; where all beings had been produced according to the image and most excellent model of the unproduced and eternal form; and he seemed to reject no allegory founded, with this view, on a religious sentiment: for opinions do not cause impiety, but the depravation of the heart causes it.'

Volume III. continues the sixth epoch in two books, the 11th, and 12th, and also includes the seventh epoch. Chap. I. of the 11th book reviews the state of philosophy in general, from the 4th to the 3d century A. C.: the second is devoted to Xenophon: the third to some disciples of Socrates, the works which they have left, and the followers which they also have had: the fourth is occupied with Plato and his works: the fifth with some Pythagorean philosophers: the sixth with Aristotle; and the seventh with the schools of Plato and of Aristotle. Chapter I. of book 12. treats of India and her philosophers; and the second, of Rome, for the whole century.

The seventh epoch extends from 300 to 200 years A. C., or from the battle of Ipsus to the time of Philopœmen; from the Samnite war to the end of the second Punic war. It contains two books, the 13th and 14th of the history.—Chapter I. of book 13. considers the Greeks for this period: II. their philosophy: III. their science: IV. their history, their poetry, and their arts.—Chapter I. of book 14. takes notice of Rome for the entire epoch: II. the arts and sciences of Rome: III. the state of China.

The fourth chapter of the 11th book, in which the works of Plato are considered, is perhaps the most interesting of this volume.—We are truly pleased to observe the honourable contrast between this French lady and several of her countrymen, in the manner in which they speak of human and divine wisdom. It was scarcely possible, we may perhaps remark, to avoid some tendency to what is falsely called philosophy, in the overthrow of all that was sacred either in opinion or practice in France, by the fury of the revolution: but the bias in the present writer is only feeble and occasional; and we see no attempts to place the wisdom or the morality of Heathen philosophers on a level with Christianity. 'The world (says Madame De C.) was never absolutely deprived of the primitive notion of one only God: it ever remained pure, in the instructions vouchsafed to the Jews: it gradually issued forth from the meditations of the wise: but not with that unclouded brilliancy in which we see it arrayed in the Holy Scriptures. The philosophers who embraced this doctrine did not always disengage it from the earlier impressions which their minds had received. The instructions delivered in Egypt were wrapped in obscurity; and it was in hieroglyphics that the most antient wisdom was bequeathed to the world.'

Volume IV. comprehends the eighth Epoch, with the ninth and last. The eighth is divided into two books, the 15th and 16th of the history, and extends from 200 to 100 years A. C., or from the entrance of the Romans into Greece to the final subjugation of tha [illegible] the reigns of Antiochus the great, and Ptolem [illegible] yria and Egypt, to those of Antiochus Gryp [illegible] Lathyrus; from the end of the second Pun [illegible] gurthine war, and the rise of Marius. — Chap [illegible] records the history of the Greeks for this per [illegible] cond relates to their arts, sciences, and phil [illegible] I. of book 16. is engaged with the affairs of [illegible] second with its arts and literature.

The ninth Epoch [illegible] first century before Christ to the Christian æra [illegible] ginning of the dissensions between Marius and [illegible] of the reign of Augustus. It is portioned out into three books, the 17th, 18th, and 19th of the history. — Chap. I. book 17. treats of Rome from 100 to 62 years A. C.; and Chap. II. of Rome again, from 62 years before to 14 years after the Christian æra. — Chap. I. book 18. considers the state of philosophy in general for the whole century: 2. the philosophical works of Cicero: 3. Eloquence: 4. Literature in general, and various works: 5. History; and 6. the sciences. — Chapter I. of book 19. discusses the progress of poetry for this period: 2. Lucretius: 3. Catullus, Propertius, Tibullus, Gallus, and some other poets: 4. Virgil: 5. Horace: 6. Ovid; and 7. the theatre and the arts. — This final epoch is wound up with some general reflections. We should not do justice to the really philosophical strain of argument which runs through these reflections, if we were to select any part of them from the course of reasoning on the subjects of the preceding volumes: for the writer too modestly says of her work — 'The book which I have submitted to the reader is but a descriptive catalogue. I proposed only to collect facts: I leave conclusions to others. I catch but a glimpse of some moral inferences which are to be drawn from the history of man, and from that of his opinions. I have limited my study to the times of antiquity; and it was enough for me to attempt a single step in the immense gallery which is opened to our eyes by the ages that are past.' We should say on the contrary that this learned lady has taken a very comprehensive view of four thousand years of the world. If, in so ample a work, some errors are to be detected in the statement of facts, and some paradoxical opinions, who would dwell on either?—We have regarded it as our duty to point out certain ambiguities of thinking and speaking on the more important matters, but with minor faults we will not interfere. We see much to applaud in the whole performance. A clearness of style pervades it generally, and an eloquence of no humble nature decorates many passages. The writer evidently knows much, thinks justly, and feels tenderly. We could remark on some mystical notions about the supposed different ranks of intelligences which fill the immensity of space, and on several other points: but we forbear; and we are so desirous of recommending the volumes to those whom they will assuredly benefit,—the young French student,—or indeed the late instructed scholar, who in his youth may have neglected the history and the literature of the antients,—that we shall leave the fair author to make her own impression on our readers at parting, and shall select a passage from the conclusion of her work, which will not suffer by being detached from the context.

'Under whatever name God has been worshipped, the unalterable idea of his existence has continued to be the sun of the world. A majestic wisdom was the inheritance of the early race of men: while they were shepherds, it constituted their dignity: when united in society, it became their science.—Justice, piety, gratitude, and tenderness, were their possessions rather than their qualities; and the natural testimonies which they give of their possessing these virtues form the charm of the Scriptures.

'Astronomy fixed the attention of the shepherd; and the movement of the celestial bodies, before any other object, furnished his mind with speculations. All Nature offered herself to his observation: her every grace was a blessing; her every blessing a promise. Man, happy in her gifts, reposed in her bosom, and meditated at his leisure on the wonderful and silent spectacle which unfolded itself over his head. In those beautiful regions in which the flocks wandered in security, the calmness of the sky, the uniformity of its appearance, and the corresponding groupes of lofty trees which yielded fruit and shade, were rather formed to support the soul in the heights of enthusiasm, than to seduce the imagination by the allurements of some secret charm. The shepherd read wisdom in the firmament, more than science; and when we, ourselves, in a beautiful night in summer, united with all those whom we most dearly love, lift our eyes to the vault of heaven, it is our heart rather than our mind which feels the sublime influence:—the impression is indescribable; and without knowing how to distinguish a star from a planet, we are enraptured,—we are exalted.

'Poetry has no other date among mankind than the origin of language. Men became astronomers as they gazed on heaven, and poets as they described it. The charms attached to the variations of harmony, — and the pleasure, belonging to man alone, which arises from rythm and measure, — produced from the beginning those natural arts for which our organs were so admirably disposed. The song, the dance, and poesy have resounded in every age in their proper cadence; and study is insufficient, when Nature refuses us the feeling which is indispensable to their enjoyment.'

Though it cannot be *necessary* for us to add, it would be *ungallant* in us to conclude without repeating our opinion, that this French lady is a [illegible] r countrywomen; and we should be happy if [illegible] as well as exultingly exclaim, "*Ex una, a*[illegible]

ART. VIII. *Tablea*[illegible]*ance*, &c.; *i. e.* A literary View of France i[illegible]h Century. By EUSEBIUS SALVERTE. 8vo. [illegible]. 1809.

At the close of [illegible]ry as the last, it is just to ascertain its [illegible] with those of its classical predecessor; and it [illegible]osit among our intellectual treasures a schedule of their accumulation. The idea of the present work, therefore, which originated with the French Institute, has in it something felicitous: but we are inclined to receive it partly in the formidable shape of a challenge, which we should rejoice to see accepted not only by our own literati, but by all those of the several states of Europe. In literature, nations, like individuals, when they obtain a reciprocal acquaintance with each other's manners, feelings, and tastes, might soon terminate the absurd quarrels of trifling criticism. Taking then a more enlarged view, it would be interesting to ascertain the fertility, the barrenness, the diversity, and the opposition of national genius; to bring the respective productions to a more comparative test; and to render the prejudices of taste less intractable, by freeing it from too circumscribed a circle, while the sources of imitation would astonishingly open on us, till the original authors of one country would often appear to shrink into the copyists of another. A selfish feeling, of the most justifiable kind, prompts us to provoke this closer contest; since, after a careful examination of the literary manifesto before us, in which our great and antient rival asserts her claims to that sovereignty which she affects in literature as well as in all other things, she has necessarily roused us to desire an enforcement of our own rights, and the humiliation of her usurping ingenuity, by verifying some *prior claims*. The empire of literary glory will neither begin nor end with Paris while London exists.

The subject of M. SALVERTE's volume was proposed for the prize of eloquence: but we cannot compliment the judgment of the Institute, in forcing an alliance which is marked by such a spirit of contradiction among the parties, as that of eloquence with critisism. A perpetual straining after ornaments, ill assorted with the inquiry itself, has vitiated this composition; and the critic who, in the ecstacy of parasitical apostrophes, and premeditated invocations, involves us in a blazing chaos of imagery that hurts the eye to which it gives no light, is only a rhapsodist abounding with feelings more than with ideas, and exhibiting copiousness rather than completeness. This *Tableau* partakes too much of the glare and flutter of its national school; and being deficient in unity of subject, its groupes are broken and scattered: yet it is not without some happier touches, and occasionally a more subdued tone.

M. SALVERTE marks the division of the XVIIth and XVIIIth centuries by the close of Louis XIVth's reign, distinguished as "the great Age" of his nation: but, since the author is deficient in honourable candour towards our literature, he probably did not *dare* rather than was *unwilling* to confess, as *Voltaire* has avowed, that it was "the age of the English" as well as that of Louis XIV.* —The work opens in this extraordinary manner:—'Towards the end of Louis XIVth's reign, when "the great age" was closing, the star of that monarch had faded, and the treaty of Ryswick marked the decline of the political ascendancy of France. Then the French were *nothing more than a* PEOPLE, and Louis XIV. *nothing more than* A KING!' There is something of such genuine nationality and something so comic in this insolence, that we know not how to resent it, while we smile! The author, however, who would have written perfectly in his senses, had not the unlucky prize of eloquence been glittering before his eyes, though he had not perhaps the modesty to blush, had the sagacity to discover the lamentable state to which Europe was reduced, even when the imperfect despotism of Louis was abating of its violence. He describes the neighbouring nations then 'breathing hatred, and indignation, animated by the hope of speedy vengeance.' All this the volatile Gaul tells only as a tale of other times; and instantly, like a true French academician, he cheers himself with an invocation, and consoles himself in metaphor!

We must consider this volume as a collection of materials submitted to our discretion;—of a great multitude of particulars without arrangement or index: but we shall attempt for ourselves some kind of classification.

---

* In his History of Louis XIV., chapter on the sciences;—a castration for the menaced *imperial editions.*

The seventeenth century was the age of the great founders of French literature: — it was their age of pure invention, when the imagination is full of freshness, and originality seems obtained without effort; — as Dryden expresses it,

> " Fame then was cheap, and the *first comers* sped!"

The eighteenth ce ... h all the despair of genius.
' It was (says the ... crushed at its birth by a
comparison with th ... The first places were oc-
cupied by transcend ... l it had to encounter the
lassitude of public ... satiated by *chefs-d'oeuvre,*
and was ready to c ... ators: yet, should it stray
from the brilliant ... aced, it would encounter
more eminent perils. ... mencement, the age was
accused of disguisi ... under the mask of *inno-*
vation, or betraying ... inferiority by servile *imita-*
tion.' p. 13. — In the ... erature, at this period, a
race of adventurers appear, who inscribed on their revolutionary standard, " *Those who imitate will never be imitated!*" These innovators, however, dare hardily, not wisely, and give us the new, but not the good. Impatient of enduring superiority, they separate themselves from their masters, and raise up altar against altar: they imagine that in order to equal Genius they have only to abandon its principles; and that they are enlarging the province of art, when they are only exhausting and abusing their powers. Of this class, three authors are distinctly mentioned; *Dufresny, Fontenelle,* when a young writer, and *La Motte,* to his last day! These, though of very opposite characters, united in one opinion to ridicule antiquity: but ' their own examples have only confirmed that close alliance which exists between the principles of taste and the just admiration of its great models.' With this spirit, *Dufresny* has drawn a parallel between Homer and *Rabelais:* but the malice of his intention is more apparent than its success. *Fontenelle* (who afterward obtained the most legitimate honours,) derived his early reputation from an excessive abuse of talent. All his first works are composed with a perfect antipathy of good taste: in his " Pastorals" the shepherds speak a language exactly opposite to their characters; the amatory " Letters of the Chevalier H." are the most extravagant debauch of wit; and his " Dialogues of the Dead" sport with all received opinions, and detract from the objects of general admiration by their false thoughts and splendid ingenuity. *La Motte,* one of the most perfect antipodes of taste, persevered with the most absurd inge-

nuity in attacking the antients and seducing the moderns: he renewed the useless contest respecting their genius, with a bigot of antiquity; and so little did Madame *Dacier* grace "the better cause," that the polished prose of *La Motte* for a considerable time divided public opinion. Not satisfied, however, with a leaf of laurel, he hardily resolved to *correct the Iliad!* he translated the Greek bard without reading Greek, rescinded his redundances by reducing him to half his size, and created a *ridiculous Homer.* In order to rival *Æsop* and *La Fontaine*, our new Fabulist, triumphing over nature and simplicity, compelled his animals to reason like so many doctors of law: he depreciated the lyric enthusiasm of Pindar; yet, that the world might not be deprived of fine *Odes*, he stamped the title on some dissertations in metaphysics and morals; and after having composed some thousands of verses, which were discovered to be the harshest in the language, he put together a tragedy in prose, asserting that the most excellent versification amounted to nothing more than 'the puerile merit of useless difficulty!' This novel doctrine flattered the jealous impotence of the prosaists, who, with this champion at their head, expected that all verse-making would grow out of fashion: — but enough of *La Motte!* the singularity of whose taste, set off by wit and ingenuity, for more than half a century influenced French literature: yet he has not left one classical work; and his name will long remain a memorable example for those *innovators*, who, in their wanderings after affected or unpleasing novelties, do not even amuse us like *La Motte.*

Among these timid copyists and rash innovators, at the opening of the eighteenth century, nothing indicated the splendid character of the approaching æra. It is exhilirating to discover that, after an age of genius, another may still succeed; and that the *invention* of man seems only to require new objects in order to expand with equal vigour. These resources arose in the middle of the last century, by the rapid spread of knowlege, the cultivation of science, and the ferment of public opinion. In the last feeble years of the bigot Louis XIV. the national genius decayed with that of the sovereign; and, absorbed in theological disputes, his court resembled a house of penance, full of hypocrites. For such characters, it was an easy transition to become libertines in the licentious regency of the Duke of *Orleans*; and at this period were sown those germs of corruption, and those shameless morals, which have never been eradicated from the national character. The Regent was closely connected with England, and the administration of the peaceful (or, as the French call him, the indolent) *Fleury* promoted the happy intercourse of the two countries. English literature sequently became a favourite study; and its influence was so general and so lasting, that it was distinguished as the *Anglomania*: a term which is even to the present day the watch-word with the literati of France, who sometimes affect to contemn while they copy, and to calumniate while they admire. In our country alone, the French were taught to think; and here they met with those profound investigations, at which their pusillanimous despotism trembled: while to their surprize they discovered that on the [illegible] s of Genius, the bolder character of our is [illegible] rinted its originality. Bacon, Newton, and [illegible] the apostles of Nature, with a new revelation [illegible] rly diffused his admiration through his count [illegible] rojected the *Encyclopedie* from the noble concei [illegible] order to make but one body of all the knowl [illegible] ghts of man. *Condillac* and *Helvetius* were [illegible] ke. Our minute philosophers were fa [illegible] bbes and Shaftesbury, Tindal and Toland, [illegible] more "minute philosophers" in the Pari [illegible] ire, *Diderot*, *Boulanger*, *Freret*, *et hoc genus omne*, [illegible] plagiarists or imitators.—Milton excited their astonishment and their despair: but the genius of Shakspeare was transported into France; and though from more than one cause he was most imperfectly understood and most ridiculously disguised, their volatile audiences have sometimes listened to the voice of Nature. They have closely copied our descriptive and our philosophical poets. Richardson they still consider as a prodigy: they only boast that they possess the art of abridging "*les longueurs*" of the English novelists. In history the present writer confesses our single eminence; and, finally, it was British genius under the name of COOKE that first taught the French to circumnavigate an universe which they affect to consider as their own, while they proudly proclaim that they possess the sole language in which its inhabitants ought to communicate!

The alterations introduced into the *French Academy* form no inconsiderable event in the literary history of the century. That seat of literature was instituted for the improvement of their language, and *Richelieu* laid the foundations of the academy with a royal hand: but the lame and the blind were among the labourers; the institution therefore bore all the character of a vulgar infancy; and the French Minerva did not, as on this great occasion she ought, leap in complete armour from the head of her parent. In their vaunted Dictionary, the Forty members lounged over the letters of their alphabet; and the academician, who hoped that his friend might live to the letter *G*, considered his wish as almost tanta-mount to the Spanish compliment of living a thousand years. No scene appears more ludicrous than their *Concours d'Eloquence*; since in those assemblies of eloquence, the curious were invited to be edified by the most ridiculous or the most ambiguous discussions. The reader may smile at the list which *Pelisson* will furnish. Some of their graver deliberations were, "On the rarity of good poets"—"Against Eloquence"—"What is true Glory?"—"On the love of the Mind," which was instantly balanced by another sage, "On the love of the Body."—The following metaphysical conundrum must have been poignant by its subtility: "There is something that is more than all, and something that is less than nothing." The paradox ought never to have been explained, had the worthy academician been desirous of preserving its interest; however, he meant by the first, *God*, and by the second, *Sin!* Their *Discours de Reception* formed another foolery, which, by their oratorical pedantry, attained to the reproachful distinction of the *Academical Style.*—At length, the universal impulse of the time reached this assembly, and genius appeared in the French Academy. The great men of the age gratified their own ambition by contributing to its eminence, and the Academicians became the distributors of the blue ribbands of literature. *Voltaire* taught them to direct their *discours de reception* to some purpose analogous to the spirit of the Institution, and set the example by his paper on the power of the French language, its progress, its defects, and its perfection. *Buffon* communicated his ideas on style, by revealing the secrets of his eloquence. Others followed, selecting *con amore* their most favourite topic; and it is easy to perceive that authors, whose volumes had not made them immortal, might contribute to form one production which should deserve that honour, since so many writers compose with true genius on only one subject, and so many works exist, of which the original merit might be compressed into a few pages.

A more recent and important improvement in their *Concours d'Eloquence* was the dismissal of those trivial common-places of morality, and the substitution of *Eloges* on the most celebrated men of every class. The *Concours* thus became a noble field for the emulative prowess of men of letters; and *La Harpe*, *Thomas*, *De Lille*, &c. &c. were proud of breaking a lance with each other. The most successful piece was crowned with the prize, which usually amounted to 600 or 1200 livres: but a first and a second *accessit* was granted to those who *approached* the mark; and these were not regarded with indifference by the rival candidates. Our own literature has received no such honours, nor has youthful genius here been cherished in so

noble a nursery:—yet it is certain that the premium, as well as the honour, for indigent genius, produced the happiest effects.—These *Eloges* have been imperfectly understood in our country; the term itself but ill defines them, and a spurious multitude has degraded them: yet these *Eloges* are noble models for the imitation of all literary societies. Examining only the most masterly performances, it would be unjust to compare them with any similar productions of antiquity: they required all that spirit
of criticism, that ard n, and those more libe-
ral sources of knowl llustrated the eighteenth
century. It has bee *Eloges* are not analogous
to our tempered ch enthusiasm for the illus-
trious men of Engla ep alive the vestal flame
of patriotism on th try, were it possible to
fail. "The Worthi of Lloyd were the con-
tracted attempts of a not equal to the glorious
labour; and perhap n of Thomson, to the
memory of Newton, oge*.

An *Eloge* is not an negyric, nor a funereal oration; the subject must give the tone and furnish the matter: if it be a man of letters, the writer must delight with literature; if a statesman, or a soldier, it is politics or war which he investigates. He must develope the genius of him whom he celebrates, and the causes of that celebrity which he echoes; the contemplation of genius is fruitful of accessory subjects; and it is associated with the most elevated feelings and the most enlightened discussions. Such a character stands connected with his own times, and thence a wider field has been opened for the *Eloge*. — Let us illustrate by exemplification what we may have imperfectly described.—*Guibert*, in his *Eloge* of the chancellor *L'Hôpital*, exhibits a magnificent picture of those horrible civil wars in which that virtuous chancellor appears like a protecting angel. The author of the *Eloge* on *St. Louis* introduces the *Crusades* in a novel point of view, as having been the deliverance of Europe from the irruptions of turbaned fanatics; and, by renewing our communication with the East, enriching Europe with its treasures, its sciences, and its civilization.—Even so dry a subject as that of political economy enters agreably into an *Eloge* of *Colbert*, where *Necker* traces the secret conduct and unfolds the principles of that minister. *D'Alembert*, *La Harpe*, *Champfort*, and *Garat*, are distinguished composers in this class:—but the author who devoted his studious life and virtuous feelings to these works is *Thomas*; he has sometimes injured the elevation of his mind by too highly ornamented a style: but his *Eloge* on *Marcus Antoninus*, sublime and dramatic, is the most perfect; while on *Descartes* he takes in the whole circle of philosophical knowlege. His *Essai sur les Eloges* is a mature and considerable work, and the finest specimen of literary history, by a philosophical mind.

---

* A work of this nature was contemplated by Gibbon. "I have long revolved in my mind (he said) the lives, or rather the characters of the most eminent persons in Arts and Arms, in Church and State, who have flourished in Britain from the reign of Henry VIII. to the present age. The subject would afford a rich display of human nature and domestic history, and powerfully address itself to the feelings of every Englishman." Letter to Lord Sheffield. January 6, 1793. — We have heard of a work of a similar complexion from the hand of a living writer.

Political and philosophical romances appear to originate in France; and the immortal work of *Fénélon* was the tender and graceful mother of a race which has proved austere, yet dignified. The *Sethos* of *Terrasson*, with more variety and originality, will never charm like Telemachus; yet *Terrasson* may boast of his eloquence, since *Voltaire* acknowleges it: but his mathematical head and Stoic heart, as Gibbon paints him, denied to him those tender appeals to the feelings which flow from the soul of *Fénélon*. The work is remarkable for the most curious erudition; *Terrasson* having described in it the Mysteries of the Egyptian initiations, and exhibited their singular alliance with religion and politics, the terrific trials of the initiated, the dark and tremendous scenery, and the awful secrets of their temples. Yet the genius of the writer deserts him as soon as he quits the sombrous magnificence of antient superstition; and few readers perhaps have finished the work of which the commencement attracted their curiosity. Warburton seems to have derived his celebrated system of the Eleusinian mysteries from this romance; such at least is the strong surmise, supported by dates, given by Gibbon. *Ramsay*'s *Voyages de Cyrus*, a grave and frigid romance, lingers in our schools, but is never found on our tables. The *Belisaire* of *Marmontel* abounds too much with moral and political matter for a romance, and too much with romance for a moral and political treatise. *Barthélémy*, in his *Travels of Anacharsis*, compressed the researches of thirty years into that elegant form.

While romance was thus invading the province of history among this volatile people, history assumed a new shape by borrowing the brilliant colours of romance. That sort of narrative, in which truth and fiction borrow a colouring from each other, seems happily adapted to Gallic invention. In the histories of *Don Carlos*, and the *Conspiracy of Venice*, the Abbé *St. Réal* fills up the chasms of history (according to the present

critic's ingenious notion) 'as an architect re-builds a monument, from the ruins and fragments which still subsist.' *St. Réal* quotes letters, and transcribes speeches, which have only the appearance of historical documents, yet serve to bind together the principal facts; and of his genius we must think highly, since *Voltaire* calls him the French Sallust, *Schiller* has dramatized his Don Carlos, and Otway, in borrowing his subject, has more than imitated his speeches.—*Vertot* inherited his
brilliant pencil, and tory the captivating spirit
of romance, without l for real personages and
events; and for this cted those great catastro-
phes which convulse ourable to an active ima-
gination. Such are of *Sweden*, — and of *Por-*
tugal,—and above all, — *Voltaire*'s brilliant narra-
tive of Charles XII. e also placed in this class
of apocryphal history

In legitimate histc French critic honourably
avows that 'their ill leave the palm nearly
undisputed to the c oasts of Hume and Ro-
bertson. It is *Voltaire* alone who, once more, must rescue his nation from the humiliation of this inferiority.' p. 217. This avowal agreeably surprised us, since we recollect that the *Compte rendu par l'Institut de France* held a very different tone, asserting their own excellence in historical composition, and even exulting that "a Frenchman first made the English acquainted with the history of their own country:" yet *Voltaire* will not certainly 'rescue his nation from the humiliation of this inferiority.' He has written history without authorities; and the compliment paid by Robertson to the exactness of the French historian was the political artifice of one who courted public favour, and was half-conscious of his own deficiencies. In all, however, that requires no historical document to attest the veracity of the writer, *Voltaire* excels; he discovers great sagacity in his pictures of human nature, impresses on our mind the general results of history, and in the unrivalled clearness of his style he instructs even when he is most familiar.

In the philosophy of history, *Fontenelle* led the way by his history of *Oracles*, drawn from the ponderous *Vandale*, who could only collect facts; while *Fontenelle* deduced their consequences and discoveries, to prove the artifices of the pagan priests. *Montesquieu*'s work on the Romans opened a new light on the inferences which his profound genius meditated. *Mably*, often a frigid dissertator, is a close examiner of political theories, and some of his political prophecies are said to have been singularly verified. *Raynal*'s great book was largely indebted to the combined aid of *Diderot*, *St. Lambert and Pech-meja.* As to the good Abbé *St. Pierre*, who closed the history of every year by asking what in its course had been done for the people? his ideas are more valuable than his style, and his intentions far better than his ideas: yet his diffuse declamations, under the correcting hand of genius, (as *Rousseau* has shewn,) become excellent works of political philosophy. *L'Esprit de la Ligue* and *L'Intrigue du Cabinet*, by *Anquetil*, are composed with freedom of thought and vigour of style. *Duclos*, in his history of Louis XI. and the *Mémoires Secrets de Louis* XV., has added much original knowlege to the mass of modern history. The researches of *Pastoret* on the legislations of Moses, Zoroaster, Confucius, and Mohammed, (forming separate works,) and *Garat* on *le droit Romain*, have given interest to the most unpromising subjects.—*Bailly* has immortalized his astronomical system; and his novel view of deriving all the arts and sciences from a great nation once existing in the North, till they travelled to the East, in his *Lettres sur l'Atlantide* and *l'Origine des Sciences*, is brilliant, eloquent, and philosophic. Of the freer species of history, the personal memoir, and the anecdotic page, we find many interesting specimens: those of the negotiator *Torcy* and the Marshals *Villars*, *Noailles*, and *De Saxe*, and *la Monarchie Prussienne* of *Mirabeau.* The *Essais historiques sur Paris*, by *St. Foix*, collect those minuter customs and those minor incidents, of which the dignity of history forbids the discussion. *Hénault's* chronological history of France, in its skilful selection of facts, their luminous arrangement, and in brevity of style, has not yet been equalled.

A species of fanciful satire appeared in the revival of the fairy taste, but taking a new direction. Veiled under these shadowy personages, the Parisians discovered themselves. *Crebillon* the son composed some whimsical romances of this kind; *Du Clos*, in *Acajou*, studded his arabesque inventions with pointed epigrams; and the fascinating tale of *La Reine Fantasque*, by the austere *Jean Jaques Rousseau*, shews that he might have excelled in these brilliant frivolities. The "Hieroglyphical Tales" of Lord Orford are of this whimsical cast. *Cazotte's* "*Diable amoureux*" has been pillaged, but not surpassed, by the English author of *the Monk*; and we must not omit the *Contes* of the lively and picquant Count *Hamilton*, who wrote them to ridicule that prevailing taste for the marvelous, by which the Arabian tales, when first introduced, precluded every legitimate object of invention.

The *Proverbes* of the French theatre are a recent invention; and in the last great French Dictionary, the term itself does not appear. We think that the titles of these pieces at first consisted in some proverb: they are dramas of a single act, invented by *Carmontel*, when the taste for good comedy and for private acting prevailed. He has furnished a collection, each *proverbe* displaying some striking picture of life, and some strong comic situation; of which work the present author observes, that 'it has served as a mine for the dramatists, who have more frequently consulted than noticed him, to sprinkle their dialogue with the salt of his [illegible]; to catch some opening scene, and sometime [illegible] for whole acts.' *Collé*, with wit and gaiety [illegible] ompositions in his *Theatre de Société*, but [illegible] t is not consonant with his title.

The *Poésies légère* [illegible] en a most numerous and variegated class. T [illegible] language, their constant intercourse with soc [illegible] tless gaiety of their character, have infused [illegible] into their fugitive poetry, or their *Vers de Soci* [illegible] e most agreeable trifling, while it can touch [illegible] ur finer emotions. Of this domestic poetry [illegible] ne of the minor odes of Horace,) the Sylvas and other fragments of antiquity offer scarcely any specimens; and it was not practised by the first great French poets, till the inventor appeared in *Choulieu*, and two Anacreons followed in *La Fare* and *St. Aulaire*: — but *Voltaire* stands pre-eminent among this graceful band. Less rich in ideas, but perhaps with heightened elegance, *Gresset* composed the fugitive poem and the sportive epistle: an immense multitude follow. —The *Song*, that indigenous production of the French soil, (as M. Salverte describes it,) in order to be exquisite requires more than *le bon sens et de l'art*, as the French legislator of Parnassus imperfectly lays down his canon. The song is tender and graceful in *Moncrief*; ingenious and gallant with *Laujon*; gay, moral, and energetic with *Pannard*; biting and satirical with *Piron*; fanciful and epigrammatic with *Collé*; anacreontic, and almost always dramatic, with *Piis*. The *Fables* and *Tales* of *La Fontaine* have produced a numerous school: but he remains the first of antient and modern fabulists, and the most interesting of story-tellers. The voluminous *Fablier François* contains the combined labours of many monotonous fabulists. M. Salverte distinguishes a living poet, *Vitalis*, 'the friend of wisdom and domestic virtues,' who has composed fables inculcating *political truths*, of which the scenes that he witnessed seem most impressively to have affected him with their important results. *Vergier* and *Grecourt*, in their *Contes*, find readers for more obvious reasons than those of good taste. *J. B. Rousseau* introduced a novelty by inclosing his tales in the narrow frame of an epigram.

Voltaire, always original, has one advantage over *La Fontaine*; he instructs, as well as amuses; and his malicious archness equals the *naiveté* of his master.

The French, too, have created the *Epopée badine*: *Boileau* is the true inventor; for surely *Tassoni*'s "Rape of the Bucket" is by no means a comic subject, since it describes the sanguinary battles of two hostile towns. *Voltaire*, in a celebrated poem, and the *Ver-Vert* of *Gresset*, preserve this line of original Epics for their nations.

The age of Louis XIV. had failed in several unhappy efforts in epic poetry. 'Of all *national poems* (observes the present author,) the *Henriade* is the only classical one, and destined perhaps for a long time to remain such.' Perhaps, however, *a National poem* is a term adroitly invented to spare it the humiliation of comparison: it was not the work of matured genius; and the juvenile bard attempted neither the epic elevation of style, nor its magnificence of invention; yet he has avoided the historical dryness of Lucan, by many pathetic and finished scenes. Of several imitators, may be distinguished the author of the *Conquest of Naples by Charles VIII.*, for fertile invention but not perfect poetry. The truth is that this volatile and ingenious nation want the gravity and the grandeur of the Epic muse; and, as their countryman acknowleges, the French have not *la tête Epique*, however excellent they may be in *l'Epique comique.*

In satire, *Voltaire* has the refinement and poignant grace of Horace; and *Gilbert* is the fiery pupil of Juvenal. Surpassing his model in exaggeration, but unable to equal his energy, *Gilbert* resembles our Churchill, and like him died before the maturity of his genius: like him, too, his life consisted of a perpetual struggle of poverty, passion, and genius; and it closed at length in insanity. In one of his fits, he swallowed the key of his chamber. He forms another melancholy instance of genius combined with the most turbulent passions! In caustic irony he excelled, but his transcendent passages are rare; — he was "a salaried satirist."—*Palissot*, in his *Dunciade*, has immolated a holocaust of philosophers and poets: but in literary satire he who is only bitter will soon cease to be entertaining. It is also the hard yet just fate of a modern Zoilus, that, if his attacks be rightly directed, the objects of his vengeance must be transient, and he himself will becomes less relished and less understood: but on those who survive his attack, his satire will remain the perpetual record of his injustice. Pope and Churchill will furnish illustrations. — Of *Palissot*, *La Harpe* records a pleasant anecdote. He was a man of considerable talents, and of an easy independence, but he would write comedies,

dies, and other works of imagination, of which the ill success tormented him all his days. *La Harpe* once asked him why he indulged the furor of abusing some of the best writers of the day; when, with singular simplicity, he confessed that, feeling a perpetual lassitude, and disgusted with all things, he was subject to such bilious attacks that he could relieve himself only by ridiculing those pretended great geniuses: so that, said he, "I write a satire
which induces others to take physic."

Of the *Tragic Dr*
bserves :

' *Corneille* had inspi
Racine, pity. Terror, it has
been said, was the m
t in what sense is this ob-
servation just? Is it
f the bloody cup presented
by Atreus to Thyest
ero offered to Tullia; Rha-
damistus expiring und
a father; or Clytemnestra
struck by the hand
e terrific scenes, in which
Crebillon seems to ha
only make the mind revolt,
or produce but a m
they not sustained by less
vulgar merit. It is
ch he draws that *Crebillon*
shews himself terribl
st tragical which ever appeared on the stage: but the prevalence of the terrific has not excluded the pathetic from his scenes. The incidents of terror, which this great poet has preferred, are of all tragic means those which are most easily abused. Thus *Dubelloy*, in *Gabriel de Vergy*, has ventured to exceed in horror the denouement of Atreus: but the strong disgust excited by that repulsive catastrophe (nothing less than her devouring the heart of her lover,) is merely the abuse of art, to which the indigence of his genius drove him. It is true that he excites an emotion which forces us to shudder: but who can dwell on such a piece, except those whose languid feelings require the most violent shock to rouse them from their lethargy? — To the man of taste it only presents a model of repulsive atrocity, clumsily combined. It is easy to carry terror to its excess, among a humane people: but at that nice point the dramatic bard must stop, having once surmounted the difficulty, and communicated the pleasure of the emotion to the spectator;—a degree higher, and his *horror*, not his *terror*, is raised.'

This French critic, in the discrimination of his feelings, apprehends that the taste which he would justly censure has been introduced into his country by the *Anglomania*, — by the copyists of our Shakspeare. We might imagine, on reading these Critics, that all the dramas of our immortal Bard were formed on the model of the spurious Titus Andronicus. However, even Shakspeare at length is made to conform himself to the sovereign *parterre* of Paris, under the direction of a living poet, named *Ducis*, who has condescended to improve our great Dramatist. Monsieur *Ducis*, according to the present author, 'has adorned with all the riches of his genius the rough beauties of Shakespeare;' and we should be glad to compare the *beautés brutes* of "Sweet Willy" with the *richesses de genie* of Monsieur *Ducis*, and thus discriminate the opposite tastes of the rival nations. The gentleman himself is more modest than his critic, for he "is *willing to pass in the world* as one *only inspired* by the British tragic poet; he, whose *beautiful works* have been drawn from those *monstrous productions!*" Hamlet, Macbeth, Romeo, and Lear, it appears, have become the entire property of the French dramatist, by his having 'purged away the English absurdities.'—It is always entertaining to listen to a Frenchman talking of Shakspeare, whose works must ever remain with him a sealed book. We easily forgive the present writer for not feeling the many *untranslatable* charms of our bard: his language, his inspiration, cannot be transfused!—When *Tournour* translated Shakspeare, and extolled him above all poets in his preface, the wits of France spread the alarm; and *Voltaire* sent to the Academy a dissertation against the English Bard, at the reading of which a young Englishman present could not refrain from expressing his feelings at the sarcasms of *Voltaire*, and the laughter of the assembly. He requested to have a cat-call. "I will hiss this *Voltaire!*" he cried: but he was told that in that place they never hissed; "And why not?" he retorted, "they can applaud loudly enough!"

So hazardous is it to criticize a great national author, whose high estimation often depends on his style, and on many associations that are felt only by his countrymen; and the manners of neighbouring nations are likewise so imperfectly known to each other; that M. SALVERTE attributes 'the imperfections of the English theatre' (always taking his notions from the early scenes of Shakspeare,) to the taste of the common people; for he imagines that among us the more enlightened orders have no influence in the theatre! He discovers another peculiarity respecting our manners, whence he derives a source of beautiful poetry.—'There is (says he) a species of poetry derived from their habits of life, in which the English excel, and have become our models. It is known that they pass their winters only in the metropolis, and the rest of the year in the country. In a land so richly diversified, and a humid climate fertilizing the soil with a perpetual freshness of verdure, the great view of nature necessarily warms the soul of the poet, and gives birth to *descriptive poetry.*' Some readers may not be struck at first with the truth of this observation, to the extent which it deserves; yet certainly the genuine vein of English poetry is descriptive. The landscape-painting of verse has been carried by us to inimitable perfection; and (which M. SALVERTE could scarcely have known,) the Eliza-

bethan age, the golden period of our imagination, was prodigal of the most exquisite picturesque poets. No modern poetry can produce such pictures of nature as our own, from that of Thomson to that of Cowper. The *Seasons* of the former, observes the author, greatly excited the enthusiasm of the French : it became the model of *Les quatre Saisons* of *St. Lambert*, who extended the plan but contracted the genius of his original ; of *Les Mois* of *Roucher* ; and of " *L'Agriculture*" of *Rosset* : ' but he whose
descriptions are the whose versification is
the most melodious, th ce the days of *Racine* and
Voltaire, and who enj d claim to become the
founder of a new s the brilliant copyist of
Goldsmith and of and of Thomson !

In their *Didactic p* ave produced no rival of
the *art poetique* of B monotonous poet, had
great experience of is *Declamation théatrale*
may convey to an En otion of their recitation.
Watelet's *Art de pein* ciples of the art, fails to
interest : but *Lemier* *a Peinture* has splendid
fragments. M. SALVE at the French idiom has
une disposition raisonneuse, adapted for philosophical discussion by its clearness, but for that very reason unfavourable to relieve the austerity of didactic verse : yet he asserts that the *Lyric poetry* of his nation is not inferior to that of any other people ! We suspect that French enthusiasm consists more of attitude than emotion : their vivacity seems incapable of the deeper impressions of dignified imagination. — The present critic himself grows lyrical in the description of his favourite lyrist, *Le Brun*. This poet creates not only thoughts but a new poetical idiom ; in the rapid march of his odes, his audacious genius carries him almost into confusion, and almost verges on barbarism : but all lives ! all breathes ! all burns ! — and all this too, in French verse, with *une disposition raisonneuse !* We long to unite our acclamations to such majestic perfection : — but how mortifying is it to us, if not to the poet, to perceive that a foreign country is like a distant posterity to most bards, — their *names* never reach it ; and to how many melodious souls are the banks of the Seine as fatal as the banks of the Styx !

Poetical prose is considered as a monstrous production in our country ; where, however, the wild and shapeless grandeur of the northern Ossian long frowned on the fine proportions of classical beauty. Without losing our admiration (which indeed is impossible,) for the Grecian architecture, let us be indulged in the enjoyment of the more solemn and wonderful edifice of Gothic invention. The " *Prosateurs Ossianiques*" at Paris (as this author terms them,) abound with every meretricious ornament; and though *Bitaubé's Homer* is here highly commended, we should be inclined to rank it with his own prose epics, which M. SALVERTE is inclined to condemn. He, however, thinks that those poets (for such they are) who have composed in prose, could they have written verse worthy of their thoughts, would not have adopted this practice. Yet *poetical prose* (a barbarous contradiction to a classical taste,) has some times been happily adopted; and even our *Hume*, in his essay on the *Epicurean*, can delight. *Fenélon* just tinted his harmonious prose with the most delicate colouring of poesy: *Montesquieu*, in his *Temple de Gnide*, passed off his work as a version of an antient Greek poem; and *Buffon*, in his contemplations on Nature, with the most happy transition, glides from the most elevated heights to the minutest details of description, his genius being always level with his subject. With less majesty and art, but with more sensibility and interest, *St. Pierre*, the author of *Paul et Virginie*, and of the *Etudes de la Nature*, seems to new-mould the French language; 'a simple story becomes a romance that affects like the inspiration of Nature!'

Of the philosophical writings of the 18th century, M. SALVERTE is a temperate advocate against their violent detractors. 'The philosophy of antiquity (says he) had been embellished by the fancy of Plato and the eloquence of Cicero: but *the art of adorning truth* was lost in *modern Europe*, till the 18th century beheld it restored in France; if we except *Malebranche*, who had before displayed the most lively imagination on metaphysical researches.' While, however, he claims for the peculiar honour of his country this 'art of adorning truth,' he is not so unfaithful an historian as to conceal the spot where Truth herself was first discovered. He says, 'the *English philosophers*, who were our predecessors, did not however precede us on this head. *The English have no work in prose that can establish the reputation of a great writer.* More fortunate in *verse*, England is justly proud of her Pope, whose poem will always be admired, although the subject is only a metaphysical question, as little intelligible as useful.' He adds:

> '*Condillac*, among others, discovered that the *French idiom*, as well as the *French public*, requires, on the most *abstract subjects*, the art of putting things in their places; omitting nothing essential, leaving nothing superfluous; and while it orders its general march and the disposition of its details, a luminous clearness opens in proportion to the extent which it traverses. *Voltaire* said that *Condillac* could have composed *Locke*'s Essay, but would have done it more concisely; and *Voltaire* uttered truth. This *art*, which in fact is that of *making a book*, has been rarely known to the *English*; this excellence their philosophers must yield to ours; however admirable their depth of thought, their fertility of ideas, and their pages of concatenated reasonings,

ionings, still their works on the whole appear at once incomplete and redundant, to a reader who is formed by the *excellence of the French method!*'

Master Vellum, the honest butler in Addison's *Drummer*, would certainly have agreed with the critic on the excellence of the French method; for to use his words, "Method, John, makes business easy; it banishes all perplexity and confusion out of (metaphysical) families!"—"How he talks! I could hear him all day!"— dness we must assert that
'the art of adorni dexterously performed in
London as in Paris at the commencement of
the century were ind rtists, and too much occu-
pied to be very nice —they were delvers in the
mine;—the gilders ers came from Paris; and
we suspect that the e more progress in their
establishment here, avity of our labours. We
can assure the prese have writers here as ob-
scure as *Diderot*, as hists as *Helvetius*, as geo-
metrical in their ta rt, and as extravagant as
Court de Gebelin, in h f, who would re-create the
world again, or as *Dupuis*, in his immense repertory of antient mythologies, who discovers the origin of all on the face of the heavens!

In *translations* of the Classics, the French may be said now to excel. All the feeble and unfaithful versions, with which they abounded in the preceding century, have been replaced by others that are very elegant, and by a few that are eminently successful. Their critics pretend that they have made great progress in the difficult art of translation, and its principles have been unfolded with considerable anxiety; indeed, a diffused taste for reading, and a general neglect of the dead languages, have increased the demand for translations which attempt to copy the style as well as the thoughts of the original Scarcely any writer in antiquity, however voluminous or however obscure, has failed to be incorporated with French literature.

The assumption of this critic, respecting the *universality of the French language*, would be a point scarcely worth discussion, did it not form a feature of that lasting egotism in the national character, which is connected with still more important interests than those of literature. This pretended universality he attributes to the influence which he says the French Encyclopædia created throughout Europe, and to the excellence of the French authors; but we should rather trace it to the barbarous revocation of the edict of Nantes, which, by expatriating so many thousands of Frenchmen, diffused their language over

Europe; and some of the most valuable works in that tongue have been composed by these exiles. Recently, when the Berlin Academy instituted an inquiry into the causes of this universality, *Rivarol*, a French writer, in his reply, carefully abstained from adopting the affirmative; and M. SALVERTE loses his temper when he unjustly declares that '*Rivarol* was a satirist, whose superficial genius could not comprehend the subject, nor furnish him with the proofs. *The superiority and the number of models* resolve the problem.'—Can we assent to 'the superiority and the number of models,' who during this century possess such an unbroken line of genius, in productions which excite the admiration and constitute the studies of Europe? What claim has the French language to this pretended universality, beyond the continent?

We must however check our course, and refrain from extending our remarks to the author's curious observations on the political eloquence of the two rival nations: but, as he seems to be well acquainted with the distinctive characters of the great leaders in the British senate, we must briefly state a few of his positions. He compares *Pitt* with *Barnave*, whose merit lay chiefly in the art of *summing up*, which M. SALVERTE considers as a great means of influence in popular assemblies, whom long and fatiguing discussions are apt to render inattentive. *Fox* he compares with *Cazales*, for a flow of natural eloquence, adorned by literary acquirement. The powerful irony of *Sheridan*, he says, was sometimes adopted with inferior felicity by *Mirabeau*, who more successfully caught *Burke*'s energetic '*movements*,' glowing imagery, and grandeur of thought. *Vergniaud*, he asserts, could find no rival in the British senate, where the appeals of excessive sensibility would have acquired less influence than the captious weapons of political argument.

On the whole, could we have transcribed all the names exhibited in this work, we should have inscribed a roll sacred to genius and to posterity. The last was at once the most glorious and the most shameful century for France: but it was not one, as it has been unjustly reproached, of "sterile abundance." Such names as *Massillon*, and *Voltaire*, and *Buffon*, and *Montesquieu*, and *Crebillon*, and *Rousseau*, and even *Diderot*, *D'Alembert*, and *Helvetius*, with many a successive rival, demand the tribute which we willingly pay to talents: yet let it not be forgotten that France has produced original authors only in the more elegant and miscellaneous departments of literature; and that in the great provinces, which submit only to the first order of genius, she takes a secondary rank: she stands without the dignity of an inventor, sometimes as an improver, but often as an imitator. The master-founders dwell *here*:

but the finer workmen *she* has occasionally possessed. This has ceased to be a matter of opinion, since it has become a matter of fact; for at the moment when she has rested her cause not on her assumptions but her documents, (as in this work,) she confirms that unalienable title, which, though disputed during the century, its last days have irrevocably established:—so long it has taken to dissolve the illusion of her egotism, and so slowly does TIME withdraw the veil from TRUTH!

ART. IX. *Mémoires du Prince Eugene*, &c.; *i. e.* Memoirs of Prince EUGENE of Savoy, written by himself. 8vo. pp. 189. Paris. 1810; reprinted in London by Deconchy. Price 6s. sewed.

THE 'Memoirs of Prince EUGENE, written by himself,' form a title of such great promise, that the first and most anxious question which we are induced to ask is in regard to their authenticity. After the various impositions in this species of writing which the French press has pawned on public credulity, we may be pardoned for receiving with some degree of suspicion a narrative which is given to the public seventy years after the death of its author. We find in the preface to the edition printed at Weimar in 1809, from which the French copy is a reprint *, a detail of circumstances accounting for the transmission of the MS. from one hand to another, till it came into the possession of the editor; who conceals his name, but describes himself as a French emigrant officer, and gives the address of a bookseller at Clagenfurth (*George Conrad Waldburg,*) with whom he has deposited the original copy in the hand-writing of the Prince and of his secretary. Of the accuracy of this statement, it is wholly out of our power to determine: but we have great satisfaction in declaring that, after a careful perusal of the work, the inherent evidence is such as to convey to us a conviction of its authenticity. It discovers none of the arts of book-making authors *; no sparkling sentences; no elaborate descriptions; and, in general, no attempt at embellishment of any kind: all is simple and concise: and we do not recollect a page that does not appear to be the effusion of an active performer in the scenes described.

---

* The French bookseller states that his impression is 'freed from numerous *faults* which disfigured the Weimar edition;' that he has 'restored the names of persons, cities, rivers, &c. according to the best historical and geographical dictionaries;' that he has 'corrected a crowd of marks of punctuation which totally altered the sense;' and that 'without endeavouring to amend the style, the necessity has sometimes though rarely occurred for changing words of which the too close repetition would fatigue the reader;'—but no mention is made of the *omission* of any passages, nor of any alteration which could affect the sense. We have not the Weimar edition to examine this matter.

We wish, however, that this testimony to the authenticity of these memoirs could be enhanced by praising them as a literary composition, or even as being pleasant reading: but the details are almost all military; and they are in general abrupt and incomplete, being written with very little arrangement, and being sometimes even unintelligible without a previous and more detailed knowlege of the events in question. Though many of the officers mentioned by the author are of too subordinate a rank to be known to the reader from history, their names are always introduced without an explanatory notice; and the book can hardly be considered in any other light than as a collection, in chronological order, of sketches and observations put very hastily together. Yet, as every thing relative to Prince EUGENE is interesting, we have endeavoured with some labour to select the most remarkable passages in this rapid detail; and we shall lay them before our readers in a way which may form a kind of narrative of the most striking events in the history of this illustrious character.

It was in 1683 that young EUGENE embraced an opportunity of leaving the court of Louis XIV. in order to serve, with other French volunteers, in the Austrian armies against the Turks, who threatened the destruction of Vienna. His mother (OLYMPIA MANCINI, niece of Cardinal *Mazarin*) had long lost her early hold on the affections of the *Grand Monarque*, and was even exiled from court; a disgrace which, coupled with the discouragement of her son's expectations of promotion, induced the latter to adopt the determination of never re-entering France but as an enemy. He arrived at Vienna in time to be present at the celebrated victory of *Sobieski*; and having distinguished himself both in the battle and in the pursuit of the Turks, he had the good fortune to be appointed, in the course of a few months, to a colonelcy of dragoons. The war continuing for several years with great activity, his promotion advanced with such rapidity that he became a Major-General at the age of twenty-one, and a Lieutenant-General at twenty-five. In 1689, on the formation of the coalition against France, he was sent from Vienna, in the capacity of a negotiator, to the court of his cousin, *Victor Amadeus*, Duke

---

* The French editor remarks on the subject of its style, that '*Prince Eugene did not pretend to make a book.*'

of Savoy. The object was to induce that selfish and ambitious prince to make common cause against Louis XIV.; and the title of Generalissimo from Austria, a subsidy of forty thousand crowns monthly from England and Holland, and a rooted hatred of the king of France, were stimulants too powerful to be resisted. *Victor* therefore took up arms; and EUGENE, having joined him with a reinforcement of Austrians, had a con-
spicuous share in t' Piedmont during the seven
campaigns of the v e was equally necessary to
oppose the superic rench commanded by *Cati-*
nat, and to keep his faithful to his engagements.
The service was u nt both of the bad faith and
the bad generals of Savoy: yet such was
EUGENE's antipatr that he rejected with dis-
dain an offer made 'rench court, at the end of
the war, to enter vice. The Duke of Savoy
having deserted th year before the treaty of
Ryswick, the Au tified their approbation of
EUGENE's conduct him the command of the
army destined to act against the Turks. We translate his memoir, or, to speak more properly, his *notes* of this campaign, which took place in 1697:

'The Turks never put themselves in a hurry. The Grand Seignor, Kara Mustapha, did me the honour of taking the field in person, and arrived at Sophia with his army, in the month of July. I concentrated my troops, drawing into my main body Generals *Vaudémont* and *Rabutin*, as the Grand Seignor seemed bent on taking Titul in order to besiege Peterwaradin. I encamped on the 26th of August at Zenta. General *Nehm* being attacked by the enemy, I went to his aid with seven squadrons of cavalry, but too late, since, pressed by numbers, he had been obliged to fall back; I bestowed, however, encomiums on him; for, I thank God, I have never made complaints of any one, nor have ever laid any of my faults or misfortunes to the account of others. Titul was burned. The Grand Vizir remained on this side of the Danube, which, however, it was necessary for his sovereign to pass, before undertaking the siege of Peterwaradin: but, by marching quickly along its banks, and covering my movements by skirmishes with the Spahis, I got the start of him in passing the bridge. By these means I saved Peterwaradin, and the march which I had gained was equivalent to a victory. I entrenched my army with great expedition, and the Turks did not venture to attack me. Among the prisoners whom we made, was a Pacha, who pretended to know nothing of the designs of the Grand Seignor, till four Hussars being placed with drawn sabres ready to cut him down, he confessed that Segedin had been their object: but that, having changed their minds, a part of the army was then engaged in crossing the Teisse, while the Vizir with a large body remained intrenched at Zenta. I was on march to attack him, when a cursed courier brought me an imperial order to avoid fighting a battle under any circumstances: — but I had advanced too far; and by retreating, I should have lost both my honour and a part of the army. I therefore put the letter in my pocket, and advanced at the head of six regiments of dragoons, near enough to the Turks to see that they were all making dispositions to pass the Teisse. I then returned with a cheerful countenance to my army, and began the action by falling on two thousand Spahis, whom I forced to re-enter their intrenchments. The fire of a hundred pieces of cannon incommoding us greatly, I ordered General *Rabutin*, commanding the left wing, to advance his troops on the left, and to draw back those on the right; and to *Stahremberg*, who commanded on the right, I gave similar directions, that I might be enabled to invest the enemy's intrenchments with my whole force in the form of a semi-circle. Such a movement as this, necessarily slow and complex, I would not have hazarded in presence of such an antagonist as *Catinat*: but the Turks allowed me to proceed, and did not attack me till it was too late. However, directing their forces against our left, they would have handled it roughly, had not four battalions of our second line come up with the artillery which I had sent opportunely enough to disperse their cavalry, and make a breach in the intrenchments. At six o'clock, we advanced to the assault. The Turks, forced at all points, threw themselves in multitudes on the bridge, and were wedged so closely together, that many were forced to plunge into the Teisse, where they were either drowned or killed. The cry of "*Aman, aman,*" for quarter, was heard in all directions: but I was able to make only four thousand prisoners, nearly twenty thousand being killed and ten thousand drowned. Almost all who opposed us lost their lives, except those who fled at the beginning of the action. Our loss was under a thousand men. This battle took place on the 11th September. I sent General *Vaudémont* with the accounts to Vienna, and, after some desultory operations in Bosnia, returned to winter in Hungary.

'I then repaired to Vienna, thinking that I should receive a most cordial welcome: but Leopold gave me a very cold reception; more repulsive than ever, he listened to me without saying a single word. I saw clearly that I had been undermined in my absence, and left the imperial presence with indignation; — an indignation which was soon aggravated, when *Schlick*, all in a tremor, came to me, and desired me to give up my sword. I put it into his hands with disdain, and submitted to an arrest in my hotel. — I soon learned that *Gaspard Kinsky* and some others wished me to be brought to trial for disobedience and rashness; that I should be judged by a military council; and that the charge was capital. The report of this event having spred through the town, an assemblage took place at my hotel, and deputies from the burghers offered to form themselves into a guard, for the purpose of preventing my being carried to trial. I entreated them not to deviate from their duty of fidelity and tranquillity: I thanked them for their zeal, and was moved even to tears. Vienna is not a large city; and this assemblage was known at court in the course of a few minutes; when the Emperor, whether from

fear

fear or from conviction, sent back my sword, and requested me to resume the command of the army in Hungary. My answer was, "I will do it on condition of having *carte blanche*, and of not being exposed in future to the malice of Generals and Ministers." The poor Emperor durst not give me this full power publicly: but he gave it me in private, under his own signature, with which I was quite satisfied.'

The war with Turkey being terminated after another campaign, Prince Eug [illegible] to cultivate the arts of peace. He began [illegible] chosen library which, we know, existed till l [illegible] we hope still exists, in an entire and separate [illegible] ial of the taste of its collector: he purcha [illegible] e paintings and rare engravings, and occu [illegible] architecture and gardening. In this inter [illegible] njoyed the society of the celebrated Mons. *d* [illegible] appointed French ambassador at Vienna; ar [illegible] ved with great *éclat* among the French volunte [illegible] 1683 against the Turks, was well known a [illegible] cordiality which was then formed between him [illegible] EUGENE was maintained during the remainder of their lives, in the midst of the most active hostilities. — The war of the Succession beginning in 1701, the Prince took the command of the Austrian army in Italy, consisting of thirty thousand veteran troops. *Victor Amadeus* was now on the side of the French, and had a share in commanding the numerous army opposed to his cousin. So long as *Catinat* or *Vendôme* directed the movements of the combined troops, the activity of Prince EUGENE was unavailing: but he obtained temporary successes when the command was transferred to *Villeroy*. Impatient of labouring continually under a want of supplies both of men and money, EUGENE repaired to Vienna in the beginning of 1703: but, though appointed to the presidency of the Military Council, he found it impracticable to remedy those wants which commanders, who are unacquainted with the difficulties of civil administration, are accustomed to lay so roundly to the charge of ministers. He was, however, of great service to the Austrian empire in the short time during which he held this station. His reputation enabling him to speak with freedom to the Emperor, he effected a cessation of the miserable warfare carried on by the court of Vienna against the Hungarian insurgents, and contrived an arrangement which alienated the Duke of Savoy from his connection with France. He was instrumental likewise in forming, in concert with the Duke of Marlborough, the plan of the campaign of 1704, which drew the General and the troops of England from the banks of the Rhine to those of the Danube, and gave a death-blow to the sanguine expectations of France and Bavaria. We extract the passage, brief and imperfect as it is, in which an account is given of this auspicious campaign:

> 'Had the French and Bavarians exercised a little patience, they might have forced me to quit Bavaria, because I could have had no other place for my magazines than Nordlingen: but these gentlemen were in a hurry, and the elector was enraged at the pillage which I allowed to be made by Marlborough, who thus became completely attached to me. He and I loved and esteemed each other: he was great both as a statesman and a commander.—When both sides had collected their forces to give battle, the number of each army was eighty thousand men. Why were the French at a distance from the Bavarians? Why did they encamp so far from the rivulet which might have embarrassed our attack? Why did they throw twenty seven battalions and twelve squadrons into the village of Blenheim? Why did they disperse so many of their troops in other villages? *Tallard* was as short sighted mentally as physically. — Marlborough was more fortunate than I was in his passage of the rivulet, and in his fine attack; the steepness of the ascent retarded me half an hour. My infantry did well; my cavalry very ill; I had a horse killed under me: but I succeeded in rallying the regiments which had not at first advanced heartily to the onset, and I led them four times to the charge. Marlborough was stopped, but not repulsed. With his infantry and artillery, and in some measure with his cavalry, he cleared the ground of the enemy, and marched to take Blenheim. We were beaten back for a moment by the household troops, but in return we drove them into the Danube. I was under the greatest obligations to Marlborough for his judicious alterations of disposition, according to each change of circumstances.—A Bavarian dragoon was taking aim at me, when fortunately one of my Danes anticipated him. We lost nine thousand men: but twelve thousand eight hundred killed on the part of the French, and twenty thousand eight hundred prisoners, prevented their court, on this occasion, from ordering, as usual, a *Te Deum* for a defeat, which they are sure never to acknowlege *. I apprized the king of Prussia of the gallant conduct of *Anhalt* and his troops.'

After the hereditary dominions of Austria had been relieved from danger by these signal successes, Prince EUGENE was sent into Italy to command an army of 28,000 Austrians, in aid of the Duke of Savoy. Being opposed during 1705 by the talents of *Vendôme*, the successes of EUGENE in the campaign were varied: but, next year, Louis having imprudently committed his troops to *Marsin* and *La Feuillade*, the campaign of Italy proved as unfortunate as that in Flanders; and the battle of Turin under EUGENE was equally glorious to the allied arms with that of Ramillies under Marlborough. Each was gained by an inferior force, and each was productive of very important results, the tone of France becoming from that time much lower. The invasion of the south of France in the year following, and the siege of Toulon, were not indeed attended with success: but no farther danger to Italy being apprehended, Prince EUGENE was at liberty to return to Vienna, where he was soon called into active service; being appointed to play the negociator, before he appeared in a military capacity. His proceedings in both characters are thus related:'

---

* What would the Prince say on this point, were he now alive.

'We ought not to appear discontented at court; I hate murmurers even when they are in the right. Sarcasms pass from the closet to the parlour, thence to the dining-table, and, by imprudent conversation before servants, they are carried from the dining-table to taverns, and to the people at large. Being certain that the Emperor would feel aukwardly in my company, from his not having put faith in my predictions, I assumed a respectful but easy demeanour towards him. He was pleased with this, and, after having kindly reprimanded me for exposing my person, he added "You have driven the French from Bavaria and from Italy; go and drive them from the Low Countries. Rest here some time, and on the 26th March set out for several courts, and make the Coalition act as you and I wish it." — On the 31st March (1708) I was at Dresden, and obtained the Elector's promise of a corps of troops. I went thence to Hanover, where that elector also made me a similar promise. I next proceeded to the Hague, and embraced Marlborough most cordially, who had come thither on the same errand. We joined in urging *Heinsius* and *Fagel* (the leading men in Holland) to aid us to the utmost; assuring them that we should endeavour to take the first opportunity of gaining a battle, in order that the enemy might be prevented from prosecuting sieges. I did my best to satisfy these gentlemen, who were greatly discontented with the Emperor for not coming to terms with the Hungarian insurgents, and for laying his hands on the revenues of Naples, the Milanese, and Bavaria. I went next to Dusseldorf to appease the Elector Palatine, who was dissatisfied with the Emperor on account of the Upper Palatinate. I came back with Marlborough to Hanover, to press the Elector, and took Leipzic in my route in order to urge king Augustus a second time. After having rendered an account at Vienna of the success of my negotiations, I was sent, without loss of time, to Frankfort, to hold conferences with the electors of Mentz and Hanover, and with the Dutch ambassador, *Rechteren.* I gave out that this journey was on account of my health. My general language to these little allies was, "It is your policy to aid the Coalition. Were you not to come voluntarily forwards, the Emperor would find it necessary to subsist his armies in your territories, and would perhaps consult his own interest by doing it: but if you relax in your exertions, beware lest another *Louvois* have it in his power to ravage your dominions with fire and sword." My rule in diplomacy has always been to rest my arguments on the interest of those whom I was addressing; and I have a mortal hatred to the courtiers who are always holding to their royal master such language as, "These princes have a personal regard for your Majesty;" or "Things are going on as well as possible; whatever was wrong is putting to rights."

'I collected my army, consising of Austrians and German auxiliaries, at Coblentz; the French had one hundred thousand men in the Low Countries, while Marlborough had only sixty thousand. I ordered my troops to proceed to join him by forced marches, and repaired in person to his quarters with all possible dispatch, apprehending that a battle might take place without me. *Cadogan* met me at Maestricht, and told me that the French had surprized Ghent, Bruges, and Plaskendael, and that I was wanted at head-quarters. I went by way of Brussels, where my meeting with my mother, after an absence of twenty-five years, was very affecting, but very short; and I found Marlborough encamped at Asch, between Brussels and Alost. Learning that the enemy had their left on the other side of the river Dender, I asked Marlborough, when I arrived, whether he did not mean to give battle. "That," said he immediately, "is my intention, and I am much gratified, though not surprized, to find that it has struck us both that, unless we fight, the enemy may cut off our communication with Brussels: but I should like to wait the arrival of your troops." "That," I replied, "I would not recommend, for the French would then have time to retreat."—*Vendôme* wished to dispute the passage of the Dender by our troops. He said to the Duke of Burgundy, whom bad counsellors were urging to march to Ghent, "when you discover to Prince EUGENE a wish to avoid fighting, he knows how to force you to it." I saw that expression in the letter of justification which he caused to be printed at Paris.—*Cadogan* advanced to Oudenarde, and made a bridge on the Scheldt in the course of a few hours. "We have yet time," said *Vendôme* to the Duke of Burgundy, "to check our march, and to attack, with the troops at hand, that part of the allied army which has crossed the river." The Duke hesitated, stopt on the height of Gavres, lost time, sent twenty squadrons to dispute our passage, then recalled them, and ended by ordering the troops to march to Ghent. "The time for doing that is now past," said *Vendôme*, "the enemy will be on us in half an hour." "Why then did you stop me," cried the Duke of Burgundy. "That you might attack without delay," replied *Vendôme*; "look, *Cadogan* is already master of the village of Hurne and of six battalions. Let us at least draw up our troops as well as possible."—On our side, General *Rantzun* led the attack; and he overturned a column of cavalry, but would have been handled as roughly himself, had it not been for the opportune assistance of the electoral prince of Hanover, who had a horse killed under him in the scuffle. *Grimaldi*, on the side of the French, was precipitately ordering a charge. "What are you doing," cried *Vendôme*, who galloped towards him, "this movement is wrong." "The Duke of Burgundy ordered it," replied the other. The Duke, piqued at this contradiction, thought of nothing but of retorting it; and when *Vendôme* wished to charge with the left, "What are you going to do," cried the Duke; "I forbid it; there is a ravine and an impassable morass." What must have been the indignation of *Vendôme*, who knew the ground, having passed it a few moments before! We might perhaps have been defeated if this misunderstanding had not existed; for our cavalry was more than half an hour in array before our infantry could come up to its support: a delay which made me abandon the village of Hurne, to reinforce our squadrons on the right with the battalions there stationed. The Duke of Argyle came up first with the English infantry, having made all possible dispatch; next came, but much more slowly, the Dutch. "At last," said I to Marlborough, "we are in a condition to come to close action." It was six o'clock at night on the 11th July; we had still three hours of day-light; my station was on the right at the head of the Prussians. Some of our battalions turned their backs on being attacked by the French with unparall [illegible] rallied, and recovered the lost ground. The b [illegible] neral along the whole line, and formed a magnifi [illegible] continued blaze of fire; and our artillery did a gr [illegible], while that of the French, being badly posted, [illegible] e disunion of their leaders, effected much less. [illegible] harmony; we loved and esteemed each other; e [illegible] arshal *Ouverkerke*, the venerable friend of Mar [illegible] self, fought on under our orders, with wonder [illegible]

'The following is [illegible] ty. Things were going on badly on the right, w [illegible] hen Marlborough perceived it, and sent me a rei [illegible] n battalions, without which I could hardly have [illegible] then advanced and drove back the whole of the enemy's first line: but, on coming to the second, I found *Vendôme* at their head, on foot, with a pike in his hand, animating his soldiers. He made so resolute a stand that I should never have beaten him without the aid of *Natzmer*; who with the Prussian gens d'armes broke through, scattered the enemy, and made me completely victorious. Marlborough paid much dearer for his success on the left, where he attacked in front, while *Ouverkerke* dislodged the enemy from the hedges and villages. *Nassau*, *Fries*, and *Oxenstiern* drove the enemy's infantry beyond the defiles: but the household troops coming up treated our men roughly. I now reciprocated to Marlborough the assistance which he had lent to me early in the action, and sent *Tilly*; who, making a long circuit, fell on the rear of the gallant household troops, at the moment when they threatened to snatch the victory out of our hands. Then, at last, all was decided in our favour. The darkness of the night prevented the pursuit, and suggested to me a method of increasing the number of our prisoners. I dispatched drummers in all directions, with orders to sound a retreat in the French manner, and I posted the French refugee officers, so as to call out, "This way (regiment of) Picardy, here Champagne, here Piedmont!" The poor soldiers ran thither in crowds, and I made a good harvest of them; the total number of our prisoners being seven thousand. The Duke of Burgundy and his bad advisers had retired long before this happened, and *Vendôme* collected the remains of the army, and took charge of the rear guard.

'As it had become so dark that our troops were firing on each other, Marlborough waited for day-light to overtake the enemy before he arrived at Ghent: but *Vendôme* had posted his grenadiers on the right and left of the great road, and they routed in the morning the detachment of cavalry which Marlborough had sent in pursuit. *Vendôme* was thus enabled to save the wreck of the army, which entered Ghent in the greatest confusion, along with the Dukes of Burgundy and Berry and the Count of Toulouse. The presence of *Vendôme* restrained, calmed, and comforted the soldiers. The Generals held a council at the inn called the Golden Apple; and the advice of the princes and their courtiers was wretched, as usual. *Vendôme* grew angry, declared that he would not continue to be so thwarted, and gave orders that the army should encamp behind the canal of Bruges. I pitied him from the bottom of my heart.

'Being certain that Marlborough could not fail to make good arrangements, I went, the day after the battle, to see my mother at Brussels. How many tears of joy did she shed, on seeing me return with additional honour! I told her that the part of Marlborough had on this occasion, as at Blenheim, seemed to me grander than my own. The joy of revenge was in some degree mixed in her mind with exultation at our victory; and she was delighted to see the humiliation of a king who had quitted her in her youth for another woman, and exiled her in her advanced years. After having passed a fortnight with her, my troops from the Moselle came up, and we were then as strong as the French. I sent eight battalions to reinforce Marlborough, who covered Flanders; and leaving the rest to cover Brussels, I repaired to the Duke's head-quarters. He, *Ouverkerk*, and I all agreed to send a large detachment to lay waste Artois and Picardy, in order to oblige *Vendôme* to quit his camp: but that General saw through our design and remained immoveable. I proposed that we should undertake the siege of Lisle; the Dutch deputies took it in their heads to be of another opinion: but Marlborough was on my side, and they were forced to hold their tongues. The charge of the siege devolved on me, and Marlborough commanded the covering army.'

[*To be continued.*]

Art. X. *La Voix de la Nature, &c.*; *i. e.* The Voice of Nature on the Origin of Government; a Treatise in two Volumes, developing the Origin of Society, the Distinction of Ranks, of Property, Authority, Sovereignty, Civil Associations, Laws and Constitutions; the progressive Changes in civil Society; the Power of Sovereigns, Conquerors, Usurpers, &c.; and generally all Questions of natural, political, and civil Law appertaining to Government. Second Edition. 2 vols. 8vo. pp. 466. Dulau and Co. London.

We learn that this work is the republication of a treatise which was printed some time ago at Vienna, and which professes to contain the refutation of the doctrines of popular right as originally advanced by *Rousseau*, and as promulgated, with all the authority of government, in the early part of the French Revolution. The author undertakes to dive to the bottom of his subject; and to extract, from the depths of the law of nature and of civil law, the formidable weapons with which he assails his antagonists. His first topic of inquiry regards the original source of *authority* in all nations; and this is traced, with no slight show of self-congratulation at the discovery of the

coincidence, to the *author* or founder of each nation. Lest the municipal jurisdiction of free cities should be accounted an exception to this rule, a particular section is appropriated to display their derivation from the same source. The various stages of civil government, from the patriarchal downwards, are next discussed; and the progression, extension, and delegation of authority by conquest, incorporation, hereditary succession, &c. are explained in conformity to the writer's grand principle.
with a resolute de ons, of any right of inter-
ference on the part After having taken great
pains to establish ie abstract, he proceeds to
confirm his reasoni om history. We present a
short specimen of ich he applies his theory to
the origin of gove Romans and the Jews.

' Many causes for the rise and fall of the
Roman power: but opinion was the principal has
been omitted, name *d the decline of its government."*
If ever a city was d the universe, it was Rome:
established by a fou ded from the immortals, and
enrolled among the ith, this city inherited an authority which exalted its kings above other kings, and its people above all nations. The laws and ordinations of so dignified a founder bore a stamp of grandeur that was unrivalled among neighbouring tribes: but whence did this founder himself derive his power and grandeur? *From his exalted parentage.* — Among the Romans, the Greeks, the Carthaginians, as well as all other nations, the sovereign power did not proceed from the body of the people; it descended from the parents of the respective founders of these nations.

' It is fruitless to cite the example of the people of God as an instance of the election of kings without regard to hereditary right. Before the Jews had become a people, they had in Jacob a general founder; and in his twelve sons, each tribe had its hereditary prince and chief: but the interference of Providence in the affairs of this people made them a conspicuous exception from our general rule: power, which in other nations proceeded from a mortal founder, proceeded in their case from the creator of the universe. When the Jews desired to have a king, they applied to Samuel, the servant of their heavenly king; and the assemblage of tribes and families at Mispa took place under the direction of Samuel by the divine command; a circumstance which, so far from proving the right of a people to elect their king, tends on the other hand to shew that the people have no right *even to meet together without permission from their king.'*

Most men, we believe, are agreed that the nature of the Roman government was the fundamental cause of the Roman greatness: but how far the character of this government was exalted by the pedigree of Romulus, or how far the assembling of the Jews under the direction of Samuel goes to shew that ' people have no right to convene without permission from their king,' are questions of a very different description. —

After this sample, short as it is, and the notice which we have given of the leading principle of the book, our readers will scarcely expect us to enter into an elaborate discussion of the author's tenets.

We have heard it said that reviewers are apt to be out of humour with a defective table of contents: but we are here presented with one that is sufficiently explicit to pacify the most querulous of our fraternity. The greater divisions of the book (to say nothing of its minor partitions,) amount to the number of sixty; and in the *table des matieres,* one or more explanatory lines are allotted to the contents of each page. The author appears to have formed no slight estimate of the interest of his book to the political and literary world. He presents his readers with two commendatory epistles from Vienna and Oxford; and he concludes his labours with a warning of the danger that would attend the publication of any surreptitious edition:—an attempt of which, in our humble opinion, he needs not feel any dread. On the score of erudition and of perspicuity of style, he is intitled to a degree of favourable testimony, which we can by no means bestow on his arguments and conclusions.

ART. XI. *L'Intérieur de l'Ancienne Rome,* &c.; *i.e.* The Interior of Autient Rome; or a Notice of the principal Monuments of that City, and of the Customs observed among the Romans, &c. By A. F. PORNIN, Ex-Director of the Secondary School. 8vo. pp. 190. Paris. 1809. London, Deconchy. Price 6s. sewed.

THE best book extant on the antiquities of any nation is perhaps Potter's *Archæologia Græca.* It is not only accurate and copious in information, but pleasant in style, and may be perused as well as consulted. Kennett's "Roman Antiquities" also possessed this latter quality: but Kennett was either unable, or not diligent enough, to give a full and exact account of his subject. Dr. Adam, on the contrary, (in *his* "Roman Antiquities,") is correctness itself, and minute even to tediousness, as far as he examines Roman customs: but his frequent and dry references to page, chapter, and verse, and the total want of the *agrémens* of quotation throughout his learned volume, render the book a mere student's vade-mecum, and induce the lover of Roman literature to adopt the more superficial but more entertaining work of Kennett, in preference to its duller and deeper companion.

In general, the French excel us in compositions of this nature. Their abstracts, their epitomes,—their books, in a word, for learners,—are more attractive than our own. The "Private Life of the Romans" (our translation of which has become, we believe, a scarce book,) was a charming little composition, from which no reader could rise without improvement: in so popular and intelligible a manner did it lay before us the daily habits, customs, occupations, and amusements of the masters of the world.—The present volume is by no means deficient in utility, nor in entertainment: but it is merely a book of reference (as the author confesses) for school-boys; and as such, with some particular exceptions in regard to its accuracy, and with a general objection to its incomplete view of the subject proposed, (namely the antiquities of Rome,) we shall venture to recommend it to the use of French academies.

The quotations are well-chosen, and given at length; a practice which we highly approve. A number of barren figures, and abbreviated names, may or may not shew learning in the writer: but short and apposite extracts from classical books must convey instruction in an engaging manner to the youthful scholar, and exercise his memory at the same time that they add to his knowlege and improve his taste. To the end of the volume is subjoined a short alphabetical index; which should always accompany works of this nature.

As no very favourable specimen of the author's accuracy in the execution of this humble but generally useful little book, we extract a passage from the brief account of the Gladiators:

> "When a Gladiator was wounded, the people cried out, *hoc habet;* "he has it." This custom induced Virgil to put these words into the mouth of Messapus, when he wounds Aulestes with his spear,
>
> "*Hoc habet: hæc melior magnis data Victima Divis.*" Æn. xii. v. 296.
>
> It depended on the people, and sometimes upon the person who bore the expence of the exhibition, to grant or to refuse life to the wounded Gladiator. They had only to *press down* the thumb *to save* this unfortunate wretch, or to turn it up, to ordain his death."

The writer has here confounded the two customs. Juvenal would have reminded him,

——"PRESSO *pollice vulgi*
Quemlibet OCCIDUNT *populariter*:"—

but perhaps here is some mistake of the press, since we observe at page 35 a Scazon iambic attributed to a writer of hexameters, and yet in such a way as to shew that Martial was intended though Juvenal is mentioned; and several obvious false prints occur in the volume.

Considerable trouble has been taken by M. PORNIN with the Roman Calendar; and altogether, though the book by no means fulfils the promise of the title-page, we think that it may be placed in the hands of the school-boy with considerable advantage.—Its chief merit, indeed, lies in counting a hundred with tolerable precision.

INDEX

To the REMARKABLE PASSAGES in this Volume.

N. B. *To find any particular* Book, *or* Pamphlet, *see the* Table of Contents, *prefixed to the Volume.*

A

ACADEMY, of Plato, state of under his different successors, 474—477.

———, French, historical particulars of, 518.

Acid, Uric, See *Brande*.

Æschylus, remarks on various commentators on, and on a new edition of, 162—174.

Alcuin, supposed conversation with, in the academy founded by Charlemagne, 487.

Alicant, particulars relative to, 115.

Alkaline metals, experiments in, 265.

Allthochte, Scotch, or Although, *English*, etymology of that word, 18.

Ammonia, experiments on, 267.

Andrewes, Dr., remarks on, as a preacher, 282.

Anglo-Saxon language and literature, remarks on, 77—83.

Anonymous Works, curious particulars respecting, 462—469.

Antients, historical view of the progress of mind among, by a female, 501—513.

Aristotle, remarks on the commentators on, 10.

Articles, of the church, the revision of them seriously recommended, 400.

B

Balance. See *Money-balance*.

Bank of England, observations on the excess and depreciation of its notes, and its resumption of payments in cash, and on *Country-Banks*, 174—190, 284—301, 408—423, 435, 436. Large balance of government-money in the hands of, 419. Statement of 18 millions owing to the Bank refuted, 420.

———, Directors of, their communications with Mr. Pitt in 1795, 291. Line of conduct recommended to, respecting the resumption of cash payments, 296.

Bankers, customs of, See *Charge*, See *Clearing-House*.

Bank-stock, rise of dividends on, and Bonuses, since the suspension of cash-payments at the Bank, 179.

Bar, and its derivatives, etymology of those words, 23.

Barbary-shore, a visit to, recommended to travellers in Spain, 263.

Barlow, Sir George, his differences with Mr. Petrie, at Madras, 107

Barnard, Hannah, a female Quaker, her harsh treatment farther stated, 442.

Baylefire, or Bonfire, curious account of the custom of, 28.

Bayley, C., his prize ode on the misfortunes of Swisserland, 370.

Becker, M. T., his ode on peace, 361.

Bell, Dr., and Lancaster, Joseph, their plans of education compared, 100.

INDEX.

Bible, Polish, account of, 5.

Bibliography, remarks on the prevailing excess in the taste for, 1.

Blenheim, battle of, described by Prince Eugene, 537.

Blomfield, C. J., his prize odes, 366. 371.

———, E. V., his Cambridge odes, 370.

Bonaparte, name of,
be typified in the
the beast 666
tions, 208.
his character
A disciple o
litics and of
fare, *ib.*

Bonfire, See *Bayle*

Booksellers, theol
of, account of,

Borch, etymology of
25.

Bossuet's Exposition, &c. anecdotes relative to that work, 468.

Brande, Mr., on the effects of magnesia in preventing uric acid, 272.

Bullion, observations on the high price of, and on the Report of the Bullion-Committee, 174—190, 284—301, 408—423, 435, 436.

——— Committee, their Report defended, 409.

Burgos, that town described, 122.

Burke, See *Fox*.

Burrell, Mr., on a rare insect, and on insects found in Norfolk, 33.

Busby-Hall, in Yorkshire, anecdote of an unfeeling possessor of, 425.

Butler, Samuel, his prize poem on astronomy, 363.

C

Campania Felix, its breadth and length, 239. On the names of places in, 240.

Carisbrooke Castle, visit to, 153.

Caspian-sea, its supposed former communication with the Black-sea, 457.

Castile, old and new, account of those provinces, and their inhabitants, 122, 123. 125.

Cattle, experiments on soiling them, 273.

Caves, remarkable, at Honduras, described, 391.

ton, Wm., the early printer,
rictures on, 306.

rge(*the*), technical term for the
ily settlement of private
nkers with the Bank of Eng-
nd, mode of that transaction,
39.

rlemagne, anecdote of, 489.

rles II, his retreat in the
oscobel oak said to be pur-
osely overlooked by his pur-
ers, 430.

stianity and Platonism, the doctrines of, contrasted, 469, &c.

Cicero de Naturâ Deorum compared with a Greek MS. found at Herculaneum, 232.

Cintra, in Portugal, description of, 159.

Clearing-house, among bankers, explanation of that term and the transactions of, 189.

Clergy, their right to be treated with respect, and as gentlemen, 307.

Climate, observations on its effects on the character of man, in opposition to Montesquieu, 250.

Clovis, character of the Franks in his reign, 484.

Coatham, in Yorkshire, described 427.

Coercion, See *Government*.

Coin, remarks on the state of that of Great Britain, and suggestions for improving it, 179.

Cole, Wm, his Cambridge prize ode, 368.

Collyer, Dr., strictures on his preaching, 280.

Colophon,

INDEX.

Colophon, city of, etymology of its name, 241.

Consul, Roman, costume of, 439.

Consumption, See *Cough*.

Continents of our globe, supposed alternate formation and destruction of, 495.

Cooke, Edward, his prize poem on Sir William Browne, 361.

Cornish pebble, account of, 137.

Cornwall, women of, their beauty ascribed to their feeding on pilchards, 140. See *Miners*. See *Language*.

Corycus a mountain near Teos, etymology of its name, 241.

Cough, *winter*, a regulated temperature recommended for, 213.

Country-Banks. See *Bank of England*.

Cowper, *William*, a poetic tribute to his memory, 95.

Cromwell, Henry, letter to, from Mr. Pope, 62.

Cuningham, Mr., his evidence on the rate of Exchange, 291.

D

Davy, Mr., his Electro-chemical researches, &c. 265. On the alcaline metals, *ib*. Experiments on Nitrogen, and on Ammonia, 267. On the metals of Earths, 268.

Deaf and Dumb, particulars of various institutions and schemes for the instruction of, 129.

Despotism, existing among savages, 254.

Dogs, affecting anecdote of the existence of one under the privation of all food, 193. A terrier bitch made to suckle the whelps of a fox, 194. *Worming* of dogs recommended, 195—197.

Dolcooth, in Cornwall, account of its copper-mine, 139.

Drummond, Sir William, his discussion on the size, &c. of Herculaneum, 238. On the etymology of that name, 239. On inscriptions in the ruins of, 240. On the names of places in the Campania Felix, *ib*. On the materials on which the antients wrote, 244. On a Greek MS. on the Gods, 245.

Drury, Benjamin, his Cambridge prize ode, 367.

E

Earth, formation of, hypotheses respecting, 494—500.

Education, system of, in public schools, defended, 206.

Eloges of the French Academy, account of, 519.

Entomology, account of the rise, &c. of that science in Great Britain, 33.

Equations, various modes of solving, 401—407.

Eschke, Professor, account of his seminary at Berlin for the Deaf and Dumb, 129.

Estremadura, statistical account of, 118, 120.

Eugene, Prince, view of the principal actions of his life, from his own pen, 532—541.

Exchange, observations on the high rate of, between this country and the continent, 287—292.

F

Fairy-Song, by Mr. Sotheby, 152.

Farming, useful general hints on, 273.

Fenelon's "Directions for the conscience of a King," anecdotes respecting that work, 467.

Fever, at Grenada and in America, in 1793. farther remarks to prove that it was infectious, 87—90.

Fingal, the hero of Ossian, question of his reality discussed, 347.

Fœtus, human, description of an extraordinary one, 271.

Deposits its young in the hollow of a tree, 195.

Fox-hunters, accommodated by landlords, to the prejudice of their tenants, 192.

France, view of its literature during the 18th century, 514—531.

Franks, character of, in the reign of Clovis, delineated, 484.

Frere, Bartholomew, and William, their Cambridge prize poems, 369.

Friendly Societies, the benefits of, 276.

Fucus Banksii, *Menziesii*, and *Griffithsii*, description of, 374. 376, 377.

—— *tenax*, description of, and its gelatinous qualities, as prepared by the Chinese, 378.

G

Gaelic poetry, two collections of, published by Gillies and Hill, 352.

Game-laws, remarks on, 198.

Gibbon, his Roman history translated into French by Louis XVI. 466.

Gibson, Mr., on an extraordinary human fœtus, 271.

Gilbert, a French satirist, melan-

non-acquaintance with the Scotch language, 17. Extract from, 23.
Hughes, T. S., his prize poem on Lord Nelson, 367.
Huntington, William, *S.S.*, remarks on his *preachments*, and worldly success, 281.
Hutton, Dr., his theory of the Earth controverted, 429—500.
Hydroscope, or improved *log*, for measuring a ship's way, 86.

I and K

Industry, See *Labour*,
Inscriptions, at Herculaneum, observations on, 240, 245.
Insects, memoir on rearing, 53. On several rare species, *ib.*
Intercourse, free, its beneficial influence on the moral progress of society, 247.
Job, remarks on the book of, 504.
Keate, John, his prize poems, 361. 368. 369.
Kenyon, (first) Lord, anecdote of, 156.
Knapp, H. H. his Cambridge prize Ode, 365.

L

Labour, the necessity of, or the freedom from, their influence on the state of society, 248.
La Mancha, brief account of that province, 118.
La Motte, the French author, remarks on, 516.
Lancaster, See *Bell*,
Land-holders, hints to, respecting the depreciation of money, 301, 422. See *Fox-hunters*.
Land's End, in Cornwall, description of that point, 141.
Language, Scottish, remarks on, and on its present decline as a written tongue, 11—30.
———, antient, of Cornwall, observations on the remains of, 144.
———, French, its universality asserted and denied, 530.
Lanterns, feast of, among the Chinese, resemblance of that ceremony to the shews at Eleusis, 68.
Latakia, sad state of that city after the earthquake of 1796, 460.
Law, Grecian, Roman, Feudal, and Canon, notes respecting, 445.
Liberty, necessary to the advancement of society in virtue and in the arts, 249.
Libraries, principal, in England, belonging to private persons, notices of, 3.
Light of Nature, that phrase explained, 397.
Lightning, effects of in the death of two lovers, related in a letter from Mr. Pope, 56.
Linen-Books, used by the antients as materials for writing, observations respecting that fact, 244.
Lips and Eyes, a poetical *jeu d'esprit* by Carew, 74.
Lisbon, murderous fury of the mob of, 257.
Literature, view of its progress in France during the 18th century, 514—531.
Log, improved, for measuring a ship's way, 86.
London, poetic farewell to, in 1715, by Pope, 51.
Lonsdale, J., his prize Ode, 366.
Louis XVI. said to have translated Gibbon's Roman History, and published it under a fictitious name, 466.

M

Maceira, creek of, in Portugal, description of, 159.
Machiavel, his political principles considered, 312. Misrepresented by the clergy, 313.
Mackintosh, Mr., (now Sir James,) political conversation with, 155.

INDEX.

Macpherson, See *Ossian*.
Madagascar, account of by Robert Drury in 1743, republished and commended, 110.
Madras, government of, differences between the members of, on military affairs, 107.
Madrid, description and population of, 123.
Magnesia, See *Brande*.
Mahogany, mode of cutting, &c. at Honduras, 392.
Maintenon, Mad. De, *corrected* anecdote of, respecting a translation of Thomas à Kempis, 464.
Maltby, Edward, his Cambridge prize Ode, 370.
Man, observations on his character, as affected by climate, 250. As displayed in the different stages of savage life, 253.
Manilius, *editio princeps*, bought by accident, 8.
Manuscripts, Oriental, list of, 9.
Markland, excellent remarks of, on the want of diffidence and urbanity among scholars, 166.
Marlborough, great Duke of, respect and cordiality of Prince Eugene towards, testified by the Prince himself, 540.
Meanness, observations on, 333.
Merida, fine Roman antiquities in that city, 120.
Merinos, flocks of Spanish sheep, account of, 118.
Mesta, explanation of the custom so designated in the province of Estremadura, in Spain, 118, 161.
Metals, Alkaline, exper. on, 265. On the metals of earths, 268.
Methodists, Calvinistic, remarks on their tenets and conduct, 395—400.
Metre, alteration of that of the psalms of Sternhold and Hopkins, 304. Specimen of a peculiar sort of verse, 305.
Meursii elegantiæ Latini Sermonis, that book really the production of Nicolas Chorier, 467.
Milton's exordium to *Paradise Lost* trans. into Anglo-Saxon, 80.
Miners, of Cornwall, account of, 141.
Money, See *Bullion*.
Money-balance, in trade, the idea of refuted, 417.
Montesquieu, strictures on his theory of the effect of hot climates on the character of man, 250.
Moore, Abraham, his prize Ode on the death of Captain Pierce, 364.
Moors, their distrust of the motives of travellers, 263. Excursions among, *ib*.
Mosquito Indians, account of, 393.
Mother, unfeeling and unrelenting, story of, 425.
Müller, Professor, his annotations on Æschylus characterized, 172.
Murcia, province and capital of, statistical particulars respecting, 113.
Mysteries, Eleusinian, explanation of, 65—73.
————, *Mimics*, and *Moralists*, when introduced and when abolished, 437.

N

Names of trades, origin of, 307.
Nitrogen, experiments on, 267.
Norfolk, catalogue of insects found in, 33.
———, the husbandry of that county stated, 432.

O

Orators, political, of France and England, compared, 531.
Ordeals, among the Franks, in the reign of Clovis, account of, 485.
Orders in Council, their mischievous effects on the exchange and the commerce of this country, 290.
Ossian, full investigation of the authenticity of the poems attributed to, 337—360.
Oudenarde, battle of, described by Prince Eugene, 539.

INDEX.

P

Pacific Ocean, route to by the Missouri and Columbia rivers, 329.

Painting, not known as an art before the time of Homer, 243.

Palissot, a French author, writes satire to get rid of his bile, 526.

Paper-currency. See *Bank*.

Papyri, at Herculaneum, efforts to discover. 226.

Park, James, his prize poem, 363.

Pearse, Mr., his evidence on the issue of Bank-notes, 293.

Peg tankards, an old species of drinking-cup, account of, 308.

Pegge, Dr., character of, 302.

Persia, particulars respecting that empire, 381—389. 450—461.

Peter the Great, of Russia, his character, 492.

Philosophy, remarks on English and French writers on, in the 18th century, 529. See *Plato*.

Pindar, obs. on the unpopularity of, in these days, 35.

Pitt, Mr., communication between him and the Bank Directors in 1795, 294.

Plane tree, of vast size 452.

Plato, continued view of the life, studies, and system of, 469—482. 511.

Plato. See *Academy*.

Poetry, of the French, in the 18th century, view of, 524.

Poor, good remarks on the management of the poor, 276.

Pope, Alex. remarks on his courtship of Miss Blount, and hitherto unpublished compositions by, in prose and verse, 51—63.

Population of Spain, the idea of its decrease combated, 126.

Porson, Prof. his refusal to edit Æschylus, 163 *note*.

Porteus, late Bishop, obs. on his pulpit-eloquence, 281.

Portuguese, their present patriotic enthusiasm, 257, 258.

Preaching, remarks on, 278.

Prostitutes, controversy respecting a Penitentiary for, 218—222. Proportion of, who are reclaimed at the Magdalen, 220, *note*.

Psalms, of Sternhold and Hopkins, the metre of not originally arranged as it now stands, 304.

Pseudonymous works, curious particulars respecting, 462—469.

Q

Quakers. See *Barnard*.

Quh, observations on that combination of letters, 21.

Quhill, until, etymology of, 19.

R

Raikes, Darell, and Bosanquet, M. M. their opinion on the state of exchange, 293.

Ramsden, R., ode by, 369.

Rattle-snake, case of a man who died by its bite, 268.

Reason, gospel of, founded on Platonism, remarks on, 477.

Rebellion of 1745, related in Latin prose, 48.

Rennell, J., his prize ode, 371.

Robinson, Hon. F., ode by, 365.

Romances, political and philosophical, in France, 521.

Romans, observations on their knowlege of the arts, &c. in the first century of our æra, 242.

Rome, antiquities of, view of, 543.

S

Saguntum, remains of, 115.

Salamanca, account of that city, 121. Its university, 161.

Salt of Soda, analysis of, 269.

Savages, observations on various nations of, 253.

Schutz, his disingenousness as a commentator on Æschylus reproved, 170.

Scorpions, account of, 456.

Scottish Language, See *Language*.

Scrofula, remarks on, 91—94.

Scudery, Madlle. de, her *Artamenes* published anonymously, 463.

Sea-sickness, observations on, 264.

Segovia, description of, 123.

Shakspeare, a French critic's remarks on, 526.

INDEX.

Sheeraz, particulars rel. to, 381.
Sicard, Abbè, account of his examination of his pupils, 131.
Sierra Nevada, or snowy mountain, attempt to ascend it, 261.
Sinclair, Sir John, formerly an enemy but now a friend to the Bank suspension-act, 299.
Skrimshire, Mr., on insects, 33.
Smith, Rev. Sydney, strictures on his preaching, 280.
——, Robert, his prize ode, 362.
Smyth, J. H., his Cambridge prize ode, 369.
Society, moral progress of, affected by certain principles 246. Those principles discussed, *ib.* 251.
Soliloquy in Hamlet travestied into a song, 325.
Spaniards, view of their character and habits in humble life, 259.
Stage, dramatic, history of 437.
Stammering, observations on, 132.
Sternhold and Hopkins, their psalms differently arranged as to metre, 304.
Straw, used as a covering in winter, 261.
Succession, war of, detailed by Prince Eugene, 536.

T

Talavera, account of, 124.
Thoughts, by Mr. Pope, 54.
Tinea Capitis, obs. on, 204.
Toledo, that city described, 125.
Tolmen, in *Cornwall*, account of, 137.
Tomline, W. E. P., his prize ode on the Duke d'Enghien, 370.
Trades, origin of names of, 307.
Turks, defeat of by Prince Eugene, in 1697, described by him, 534.
Turner, Mrs., an unfeeling mother, story of, 425.
Tweddell, J., his prize poems, 361, 368.

V

Valencia, province and city, statistical account of, 117.
Valladolid, description of, 122.
Vanity, definition of, 333.
Vendome, Marshal, thwarted by the Duke of Burgundy at Oudenarde, 539.
Under the Rose, explanation of that phrase, 306.
Universities, of Spain, lamentable state of, 127, 161.
Voltaire, an *impromptu* by, 465.
Urine, See *Brande*.

W

Wales, Prince of, his laudable patronage of efforts to discover MSS. at Herculaneum, 227.
Walpole, Mr , on Campania felix, 239. On the knowlege of the Romans respecting the Greek language and the arts, in the first century, 242. On Herculanean MSS., 244. On inscriptions there, &c , 245.
Warburton, Bishop, quoted and defended, for his remarks on the Eleusinian Mysteries, 64. 73. On the Platonic philosophy, 480.
Warrior. Greek, costume of, 438.
Water, its agency in the mutations of the earth's surface, 497.
Watling-street, curious account of the meaning of that name, 30.
Wharton, Mrs. Margaret, her excentric character, 428.
Whitmore, Mr., his evidence on Bank notes, 293, 295, 296.
Williams, Dr., his hypothesis on moral evil controverted, 222.
Wolfe, General, particulars of his last moments, 153.
Wollaston, Dr., his Croonian lecture, 264.
Worming, of dogs, acc. of, 195-7
Worthington, Mr., characterized as a preacher, 282.

X

Xativa, in Valencia, tragical siege of in 1706, 116.

END OF VOL. LXIII. OF THE NEW SERIES.

Strahan and Preston,
Printers-Street, London

Stanford University Libraries
3 6105 008 492 733

DATE DUE			

STANFORD UNIVERSITY LIBRARIES
STANFORD, CALIFORNIA 94305-6004